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HOUSE OF COMMONS

Issue No. 4

Tuesday, February 12, 1991

Chair: Barbara Greene

CHAMBRE DES COMMUNES

Fascicule nº 4

Le mardi 12 février 1991

Présidence: Barbara Greene



Minutes of Proceedings and Evidence of the Sub--Committee

Procès-verbaux et témoignages du Sous-comité sur

# The Status of Women

of the Standing Committee on Health and Welfare, Social Affairs, Seniors and on the Status of Women La condition féminine

du Comité permanent de la Santé et du Bien-être social, des Affaires sociales, du Troisième âge et de la Condition féminine

# RESPECTING:

Terms of Reference of the Sub-Committee adopted on December 4, 1990, in relation to Violence Against Women CONCERNANT:

Mandat du Sous-comité tel qu'adopté le 4 décembre 1990 en ce qui a trait à la Violence faite aux femmes

WITNESSES:

(See back cover)

TÉMOINS:

(Voir à l'endos)



Second Session of the Thirty-fourth Parliament, 1989-90-91

Deuxième session de la trente-quatrième législature, 1989-1990-1991



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SUB-COMMITTEE ON THE STATUS OF WOMEN OF THE STANDING COMMITTEE ON HEALTH AND WELFARE, SOCIAL AFFAIRS, SENIORS AND ON THE STATUS OF WOMEN

Chair: Barbara Greene

Members

Gabrielle Bertrand Mary Clancy Joy Langan Nicole Roy-Arcelin—(5)

(Quorum 3)

Marie Carrière

Clerk of the Sub-Committee

SOUS-COMITÉ SUR LA CONDITION FÉMININE DU COMITÉ PERMANENT DE LA SANTÉ ET DU BIEN-ÊTRE SOCIAL, DES AFFAIRES SOCIALES, DU TROISIÈME ÂGE ET DE LA CONDITION FÉMININE

Présidence: Barbara Greene

Membres

Gabrielle Bertrand Mary Clancy Joy Langan Nicole Roy-Arcelin—(5)

(Quorum 3)

La greffière du Sous-comité

Marie Carrière

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# MINUTES OF PROCEEDINGS

TUESDAY, FEBRUARY 12, 1991 (6)

[Text]

The Sub-Committee on the Status of Women of the Standing Committee on Health and Welfare, Social Affairs, Seniors and on the Status of Women met at 9:03 o'clock a.m. this day, in Room 209, West Block, Barbara Greene, Chair, presiding.

Members of the Sub-Committee present: Mary Clancy and Barbara Greene.

Acting Members present: Jim Karpoff for Joy Langan and Pierrette Venne for Nicole Roy-Arcelin.

In attendance: From the Research Branch of the Library of Parliament: Patricia Bégin, Research Officer.

Witnesses: From the Canadian Teachers' Federation: Kitty O'Callaghan, President; Anne Wilson, President, Federation of Women Teachers' Association of Ontario; Allan Bacon, Vice-President, Canadian Teachers' Federation; Heather-Jane Robertson. Director. Professional Development Services: Michael Côté, President, Ontario English Catholic Teachers' Association: Horst Schweinbenz. Vice-President, Ontario Teachers' Federation; Ken Taylor, President, Yukon Teachers' Association and Schellenberg, President, Saskatchewan Teachers' Federation. From the Women's Legal Education and Action Fund: Sheila McIntyre, Member, National Legal Committee; Helena Orton, Director of Litigation and Shela M'Gonigle, Member, Executive Committee and Chair of the Ottawa LEAF Chapter. From the National Association of Women and the Law: Nicole Tellier, Criminal Justice Working Group and Judith Parrack, Criminal Justice Working Group. From the Canadian Association of Sexual Assault Centres: Lee Lakeman, Collective Member.

In Accordance with Standing Order 108(2), the Sub-Committee resumed consideration of its Terms of Reference adopted on Tuesday, December 4, 1990 in relation to violence against women. (See Minutes of Proceedings and Evidence, Tuesday, December 4, 1990, Issue No. 1).

Kitty O'Callaghan from the Canadian Teachers' Federation made an opening statement and with the other witnesses, answered questions.

In accordance with an Order made this day, the documents entitled *Thumbs Down* and *A Capella –A Report on the Realities, Concerns, Expectations and Barriers Experienced by Adolescent Women in Canada* presented to the Sub-Committee by the Canadian Teachers' Federation is printed as an appendix to this day's *Minutes of Proceedings and Evidence*. (See Appendix "FEMM-1"); and

— the pamphlets entitled *Women and Education* and *Speaking for Teachers* presented to the Sub-Committee by the Canadian Teachers' Federation, are filed as an exhibit with the Clerk of the Sub-Committee. (*Exhibit* "A")

At 10:13 o'clock a.m., the sitting was suspended.

At 10:19 o'clock a.m., the sitting resumed.

# PROCÈS-VERBAUX

LE MARDI 12 FÉVRIER 1991 (6)

[Traduction]

Le Sous-comité de la condition féminine du Comité permanent de la santé et du bien-être social, des affaires sociales, du troisième âge et de la condition féminine se réunit aujourd'hui à 9 h 03, dans la salle 209 de l'édifice de l'Ouest, sous la présidence de Barbara Greene.

Membres du Sous-comité présentes: Mary Clancy et Barbara Greene.

Membres suppléants présents: Jim Karpoff remplace Joy Langan; Pierrette Venne remplace Nicole Roy-Arcelin.

Aussi présente: Du Service de recherche de la Bibliothèque du Parlement: Patricia Bégin, attachée de recherche.

Témoins: De la Fédération canadienne des enseignantes et enseignants: Kitty O'Callaghan, présidente; Anne Wilson, présidente, Fédération des associations d'enseignantes de l'Ontario; Allan Bacon, vice-président; Heather-Jane Robertson. directrice, Services de développement professionnel; Michael Côté, président, Ontario English Catholic Teachers' Association; Horst Schweinbenz, viceprésident, Fédération des enseignantes et enseignants de l'Ontario; Ken Taylor, président, Yukon Teachers' Association; Rudy Schellenberg, président, Saskatchewan Teachers' Federation. Du Fonds d'action et d'éducation juridiques pour les femmes: Sheila McIntyre, membre, Comité juridique national; Helena Orton, directrice, Contentieux; Shela M'Gonigle, membre du Comité exécutif et présidente, Section d'Ottawa. De l'Association nationale de la femme et du droit: Nicole Tellier, Groupe de travail, Justice criminelle: Judith Parrack, Groupe de travail, Justice criminelle. De l'Association des centres canadiens contre le viol: Lee Lakeman, membre du regroupement.

En conformité du paragraphe 108(2) du Règlement et de son mandat adopté le mardi 4 décembre 1990, le Sous-comité poursuit l'étude de la violence contre les femmmes (voir les Procès-verbaux et témoignages du mardi 4 décembre 1990, fascicule  $n^0$  1).

Kitty O'Callaghan, de la Fédération canadienne des enseignantes et enseignants, fait un exposé puis, avec les autres témoins, répond aux questions.

Conformément à l'ordre adopté aujourd'hui, les documents intitulés *Pouce!* et *A Capella – Rapport sur les réalités, préoccupations, attentes et obstacles que connaissent les adolescentes au Canada*, présentés par la FCEE figurent en annexe aux *Procès-verbaux et témoignages* d'aujourd'hui (voir Appendice «FEMM-1»); et

— les brochures intitulées Women and Education et Speaking for Teachers présentés par la FCEE sont déposés auprès de la greffière du Sous-comité. (Pièce «A»)

À 10 h 13, la séance est suspendue.

À 10 h 19, la séance reprend.

The witnesses from the Women's Legal Education and Action Fund made a statement and answered questions.

In accordance with an Order made this day, the document entitled Written Submission to the Royal Commission of Inquiry Into the Response of the Newfoundland Criminal Justice System to Complaints presented to the Sub-Committee by the Women's Legal Education and Action Fund (LEAF) is filed as an exhibit with the Clerk of the Sub-Committee. (Exhibit "B")

At 11:03 o'clock a.m., the sitting was suspended.

At 11:09 o'clock a.m., the sitting resumed.

The witnesses from the National Association of Women and the Law made a statement and answered questions.

The witness from the Canadian Association of Sexual Assault Centres made a statement and answered questions.

In accordance with an Order made this day, the brief submitted to the Sub-Committee by the Canadian Association of Sexual Assault Centres is appended to this day's Minutes of Proceedings and Evidence. (See Appendix "FEMM-2")

At 12:32 o'clock p.m., the Sub-Committee adjourned to the call of the Chair.

# AFTERNOON SITTING

The Sub-Committee on the Status of Women of the Standing Committee on Health and Welfare, Social Affairs, Seniors and on the Status of Women met at 1:15 o'clock p.m. this day, in Room 209, West Block, Barbara Greene, Chair, presiding.

Members of the Sub-Committee present: Mary Clancy and Barbara Greene.

Acting Members present: Jim Karpoff and Dawn Black for Joy Langan and Pierrette Venne for Nicole Roy-Arcelin.

In attendance: From the Research Branch of the Library of Parliament: Patricia Bégin, Research Officer.

From the Young Women's Association of Canada (YWCA): Judith Wiley, Acting Chief Executive Officer; Marlene Bertrand, Director, Osborne House, Winnipeg; Joyce Emerson, Ajax-Pickering Shelter for Abused Women and Children; Bluma Teram, YWCA-Kitchener-Waterloo; Lucille Panet-Raymond, National Board Member. From the Native Women's Association of Canada: Rose-Ann Morris, Director; Carol Wortman, New Brunswick Indian Women's Council and Marlene Pierre, Ontario Native Women's Association. From the Inuit Women's Association (Pauktuutit): Rosemarie Kuptana, Member of the Association and Linda Archibald, Special Project Officer. From the National Organization of Immigrant and Visible Minority Women of Canada: Eunadie Johnson, President. From the National Associations Active in Criminal Justice: Linda MacLeod, President and Lorraine Berzins, Member.

In accordance with Standing Order 108(2), the Sub-Committee resumed consideration of its Terms of Reference adopted on Tuesday, December 4, 1990 in relation to violence against women. (See Minutes of Proceedings and Evidence, Tuesday, December 4, 1990, Issue No. 1).

Les témoins du Fonds d'action et d'éducation juridiques pour les femmes font un exposé et répondent aux questions.

Conformément à l'ordre adopté aujourd'hui, le document Written Submission to the Royal Commission of Inquiry Into the Response of the Newfoundland Criminal Justice System to Complaints, présenté par le FAEJF est déposé auprès de la greffière du Sous-comité. (Pièce «B»)

À 11 h 03, la séance est suspendue.

À 11 h 09, la séance reprend.

Les témoins de l'Association nationale de la femme et du droit font des exposés et répondent aux questions.

Le témoin de l'Association des centres canadiens contre le viol fait un exposé et répond aux questions.

Conformément à l'ordre adopté aujourd'hui, le mémoire de l'ACCV figure en annexe aux Procès-verbaux et témoignages d'aujourd'hui (voir Appendice «FEMM-2»).

À 12 h 32, le Sous-comité s'ajourne jusqu'à nouvelle convocation de la présidence.

# SÉANCE DE L'APRÈS-MIDI

Le Sous-comité de la condition féminine du Comité permanent de la santé et du bien-être social, des affaires sociales, du troisième âge et de la condition féminine se réunit aujourd'hui à 13 h 15, dans la salle 209 de l'édifice de l'Ouest, sous la présidence de Barbara Greene.

Membres du Sous-comité présentes: Mary Clancy et Barbara Greene.

Membres suppléants présents: Jim Karpoff et Dawn Black remplacent Joy Langan; Pierrette Venne remplace Nicole Roy-Arcelin.

Aussi présente: Du Service de recherche de la Bibliothèque du Parlement: Patricia Bégin, attachée de recherche.

Témoins: De la Young Women's Christian Association of Canada (YWCA): Judith Wiley, chef intérimaire de la direction; Marlene Bertrand, directrice, Maison Osborne, Winnipeg; Joyce Emerson, Maison d'hébergement pour femmes et enfants, Ajax-Pickering; Bluma Teram, YWCA, Kitchener-Waterloo; Lucille Panet-Raymond, membre du Conseil national. De l'Association des femmes autochtones du Canada: Rose-Ann Morris, directrice; Carol Wortman, Conseil des femmes autochtones du Nouveau-Brunswick; Marlene Pierre, Association des femmes autochtones de l'Ontario. De l'Association des femmes Inuit (Pauktuutit): Rosemarie Kuptana, membre de l'Association; Linda Archibald, agente de projets spéciaux. De la National Organization of Immigrant and Visible Minority Women of Canada: Eunadie Johnson, présidente. Des Associations nationales intéressées à la justice criminelle: Linda MacLeod, présidente; Lorraine Berzins, membre.

En conformité du paragraphe 108(2) du Règlement et de son mandat adopté le mardi 4 décembre 1990, le Sous-comité poursuit l'étude de la violence contre les femmmes (voir les Procès-verbaux et témoignages du mardi 4 décembre 1990, fascicule nº 1).

The witnesses from the Young Women's Christian Association of Canada (YWCA) made a statement and answered questions.

In accordance with an Order made this day, the brief presented to the Sub-Committee by the Young Women's Christian Association (YWCA) is printed as an appendix to this day's *Minutes of Proceedings and Evidence*. (See Appendix "FEMM-3"); and

- the following documents are filed as an exhibit with the Clerk of the Sub-Committee:
  - Mission Statement of the YWCA of/du Canada:
  - Operational Mission Statement of the YWCA of/du Canada;
  - List of Associations by Province and Territory;
  - -Policy Resolutions;
  - Pamphlet entitled Facts to Consider
  - Booklet entitled Fresh Start... Is this Book for You? by Joan LeFeuvre:
  - -Leader's Guide to Violence Against Women
    - Activities
    - Poster Giving
    - Film Screening
    - Vigil
    - Information Booth
    - Panel Discussion
    - Media Relations
    - Preparing Your Speech
- Poster entitled Violence Against Women—Not Just a Women's Issue. (In memory of the fourteen women killed in the Montreal massacre, December 6th, 1989) (Exhibit "C")

At 2:07 o'clock p.m., the sitting was suspended.

At 2:11 o'clock p.m., the sitting resumed.

Rose-Ann Morris and Carol Wortman from the Native Women's Association of Canada, made a statement and, with the other witness, answered questions.

In accordance with an Order made this day, the brief presented by the Native Women's Association of Canada to the Sub-Committee is printed as an appendix to this day's *Minutes of Proceedings and Evidence*. (See Appendix "FEMM—4"); and

- the following documents submitted by the Native Women's Association of Canada to the Sub-Committee are filed as an exhibit with the Clerk of the Sub-Committee:
- document entitled *Breaking Free—A Proposal for Change to Aboriginal Family Violence*, by Ontario Native Women's Association, Thunder Bay, December 1989;
- publication entitled *Together Against Violence—Anishabe—Kwe*, Volume 1, Number 1, June 1990 and Volume 1, Number 3, September/November 1990, Quebec Native Women's Association. (*Exhibit* "D")

Rosemarie Kuptana from the Inuit Women's Association (Pauktuutit) made a statement and, with the other witness, answered questions.

Les témoins des Young Women's Christian Association of Canada (YWCA) font un exposé et répondent aux questions.

Conformément à l'odre adopté aujourd'hui, le mémoire des YWCA figure en annexe aux *Procès-verbaux et témoignages* d'aujourd'hui (*voir Appendice «FEMM-3»*); et

- les documents énumérés ci-dessous sont déposés auprès de la greffière:
  - Exposé de mission des YMCA du Canada:
  - Exposé de la mission opérationnelle des YMCA du Canada
  - -Liste des associations par province et territoire;
  - Résolutions politiques;
  - Dépliant intitulé Facts to Consider,
  - Brochure intitulée Fresh Start. . . Is this Book for You?, par Joan LeFeuvre;
  - Guide de l'animatrice: Violence contre les femmes
    - Activités
    - Distribution d'affiches
    - Projection de films
    - Vigile
    - Kiosque d'information
    - Discussions en groupe
    - Rapports avec les médias
    - Préparer son discours
- Affiche intitulée *Violence Against Women—Not Just a Women's Issue* (en mémoire des 14 femmes tuées à Montréal, le 6 décembre 1989). (*Pièce «C»*)

À 14 h 07, la séance est suspendue.

À 14 h 11, la séance reprend.

Rose-Ann Morris et Carol Wortman, de l'Association des femmes autochtones du Canada, font un exposé et, avec l'autre témoin, répondent aux questions.

Conformément à l'ordre adopté aujourd'hui, le mémoire de l'AFAC figure en annexe aux *Procès-verbaux et témoignages* d'aujourd'hui (*voir Appendice «FEMM-4»*); et

- les documents ci-après présentés par l'AFAC sont déposés auprès de la greffière du Sous-comité:
- Breaking Free—A Proposal for Change to Aboriginal Family Violence, Association des femmes autochtones de l'Ontario, Thunder Bay, décembre 1989;
- Together Against Violence—Anishabe—Kwe, Vol. 1, nº 1, juin 1990, et Vol. 1, nº 3, septembre/novembre 1990, Association des femmes autochtones du Québec. (Pièce «D»)

Rosemarie Kuptana de l'Association des femmes Inuit (Pauktuutit) fait un exposé puis, avec l'autre témoin, répond aux questions.

In accordance with an Order made this day, the brief submitted to the Sub-Committee by the Inuit Women's Association (Pauktuuit) is printed as an appendix to this day's Minutes of Proceedings and Evidence. (See Appendix "FEMM-5"); and

- the following documents presented to the Sub-Committee are filed as an Exhibit with the Clerk of the Sub-Committee:
- publication entitled No More Secrets (Acknowledging the problem of child sexual abuse in Inuit communities: The first step towards healing), 1990;
- booklet entitled *Does your Husband or Boyfriend Beat You?*, Inuit Association of Canada, December 1990. (Exhibit "E")

The witness from the National Organization of Immigrant and Visible Minority Women of Canada made a statement and answered questions.

In accordance with an Order made this day, the document presented to the Sub-Committee by the National Organization of Immigrant and Visible Minority Women of Canada (NOIVMWC) is printed as an appendix to this day's *Minutes of Proceedings and Evidence*. (See Appendix "FEMM-6")

 $\label{linear} Linda\,MacLeod\,\,made\,\,a\,\,statement\,and,\,with\,\,the\,\,other\,\,witness,\,\,answered\,\,questions.$ 

In accordance with an Order made this day, the brief entitled *Preventing Violence Against Women: A Socially Responsible Approach* presented to the Sub-Committee by the National Associations Active in Criminal Justice, is printed as an appendix to this day's *Minutes of Proceedings and Evidence*. (See Appendix "FEMM-7"); and

— the following document entitled National Associations *Active in Criminal Justice 1989–90 Annual Report* presented to the Sub-Committee is filed as an exhibit with the Clerk of the Sub-Committee. (*Exhibit "F"*)

It was agreed, —That, briefs submitted to the Sub-Committee this day, be appended to the *Minutes of Proceedings and Evidence* and the attachments thereto be filed as exhibits with the Clerk of the Sub-Committee.

At 5:35 o'clock p.m., the Sub-Committee adjourned to the call of the Chair.

Marie Carrière

Clerk of the Sub-Committee

Monique Hamilton

Committee Clerk

Suivant l'ordre adopté aujourd'hui, le mémoire de l'AFI figure en annexe aux *Procès-verbaux et témoignages* d'aujourd'hui (*voir Appendice «FEMM-5»*); et

- les documents suivants sont déposés auprès de la greffière:
- No More Secrets (Acknowledging the problem of child sexual abuse in Inuit communities: The first step towards healing), 1990.
- Does your Husband or Boyfriend Beat You?, Association des Inuit du Canada, décembre 1990. (Pièce «E»)

La témoin de la National Organization of Immigrant and Visible Minority Women of Canada fait un exposé et répond aux questions.

Suivant l'ordre adopté aujourd'hui, le document présenté par la NOIVMWC figure en annexe aux *Procès-verbaux et témoignages* d'aujourd'hui (*voir Appendice «FEMM-6»*).

Linda MacLeod fait un exposé puis, avec l'autre témoin, répond aux questions.

Suivant l'ordre adopté aujourd'hui, le mémoire des Associations nationales intéressées à la justice criminelle et intitulé *Preventing Violence Against Women: A Socially Responsible Approach* en annexe aux *Procès-verbaux et témoignages* d'aujourd'hui (voir Appendice «FEMM-7»); et

— le Rapport annuel des Associations nationales intéressées à la justice criminelle, 1989–90, est déposé auprès de la greffière. (Pièce «F»)

Il est convenu,—Que les mémoires présentés aujourd'hui figurent en annexe aux *Procès-verbaux et témoignages* et que les autres documents soient déposés auprès de la greffière du Sous-comité.

À 17 h 35, le Sous-comité s'ajourne jusqu'à nouvelle convocation de la présidence.

La greffière du Sous-comité

Marie Carrière

Greffière de Comité

Monique Hamilton

#### **EVIDENCE**

[Recorded by Electronic Apparatus] Tuesday, February 12, 1991

• 0903

The Chair: Order, please. Today we have Kitty O'Callaghan and Heather-Jane Robertson. They have brought with them some of the various provincial federation presidents. The women are at the top and the men are in the provinces. Is that it?

Welcome to the committee. I think this is certainly an important group to begin with, given that your organization represents teachers across Canada, who are of course involved with young people. Certainly I think we can all agree that starting to eliminate violence and discrimination early is a very important factor. If you would like to introduce your members, Kitty, perhaps we can begin.

Ms Kitty O'Callaghan (President, Canadian Teachers' Federation): Chairperson, we are really quite pleased, first, to have our committee in town and with us today, but, more than that, to have you allow us to have them sit around the table.

Horst Schweinbenz is a governor with the Ontario Teachers' Federation and is also with the Ontario English Catholic Teachers' Association. Allan Bacon is a vice-president of the Canadian Teachers' Federation. Ken Taylor is president of the Yukon Teachers' Association. Michael Côté is president of the Ontario English Catholic Teachers' Association. Heather-Jane Robertson is the author, I think complete and abridged, of *Thumbs Down*, which is one of our exciting, we think, publications. I am Kitty O'Callaghan, president of the Canadian Teachers' Federation. To my right are Anne Wilson, president of the Federation of Women Teachers of Ontario, and Rudy Schellenberg, president of the Saskatchewan Teachers' Federation. So you have people who have experience both in the classroom and also in the political field.

• 0905

The Chair: We have strong regional and sectoral representa-

Ms O'Callaghan: I think if we had told anybody else that we were going to be here this morning then they would be here too.

Chairperson, committee, on behalf of the Canadian Teachers' Federation, I would like to thank you for the opportunity to appear before you to forward our perspectives on the subject of violence against women.

To many of the teachers we represent, the subject of violence against women is a reality they face every day in their classrooms through the experiences of the children they teach. Given the indiscriminate evidence of violence against women, many of our members are themselves abused, and of course we know that teachers, too, can be abusers.

[Traduction]

# TÉMOIGNAGES

[Enregistrement électronique]
Le mardi 12 février 1991

La présidence: La séance est ouverte. Nous accueillons tout d'abord ce matin Kitty O'Callaghan et Heather-Jane Robertson qui sont venues accompagnées de quelques-uns de leurs présidents de fédération provinciale. Si j'ai bien compris, chez vous les femmes sont en haut de l'échelle et les hommes se retrouvent dans les provinces.

Bienvenue au comité: Nous commençons avec un groupe très important, puisque votre fédération représente les enseignants de tout le Canada et qu'ils ont des contacts directs avec les jeunes. Nous convenons tous qu'il est fort important de commencer le plus tôt possible à éliminer la violence et la discrimination. Madame, voudriez-vous nous présenter vos membres?

Mme Kitty O'Callaghan (présidente, Fédération canadienne des enseignantes et des enseignants): Madame la présidence, nous sommes très heureuses que notre comité soit réuni avec nous aujourd'hui, mais plus encore que vous permettiez à tous nos membres de siéger à la table des témoins.

Horst Schweinbenz est conseiller auprès de la Fédération des enseignants de l'Ontario et appartient aussi à l'Ontario English Catholic Teachers' Association. Allan Bacon est un des vice-présidents de la Fédération canadienne des enseignantes et des enseignants. Ken Taylor est président de l'association des enseignants du Yukon. Michael Côté est président de l'Ontario English Catholic Teachers' Association. Heather-Jane Robertson est l'auteur d'une publication en version complète et réduite intitulée Pouce, publication des plus intéressantes selon nous. Moi-même, je m'appelle Kitty O'Callaghan, et je suis présidente de la Fédération canadienne des enseignantes et des enseignants. A ma droite, vous trouverez Anne Wilson, présidente de la Federation of Women Teachers of Ontario, et Rudy Schellenberg, président de la fédération des enseignants de la Saskatchewan. Vous vovez que nous regroupons des gens qui ont déjà fait leurs armes à la fois dans les salles de classe et dans l'arène politique.

La présidence: Vous êtes bien entourée de représentants de vos régions et de vos divers secteurs.

Mme O'Callaghan: Si nous avions fait savoir que nous serions ici ce matin, nous aurions été encore plus nombreux.

Madame la présidence, monsieur et mesdames du comité, au nom de la Fédération canadienne des enseignantes et des enseignants, je vous remercie de nous avoir invités à présenter nos perspectives sur la question de la violence faite aux femmes.

Pour un grand nombre des enseignantes et enseignants que nous représentons, le sujet de la violence à l'endroit des femmes est une réalité que nous constatons tous les jours à cause des expériences des enfants à qui nous enseignans. Étant donné la fréquence des actes de violence contre les femmes, bon nombre de nos propres enseignantes sont agressées, mais certains de nos membres peuvent eux aussi être agresseurs.

As teachers, we feel that we are in the middle of issues. We are part of the problem. We are also part of the solution, we feel—testimonies to survival and committed to prevention.

The recognition of this unique position of teachers motivated the Canadian Teachers' Federation to initiate what was, for us, an ambitious undertaking. With the financial assistance of Health and Welfare Canada and the Ontario Women's Directorate, and also using the talent and sensitivities of such staff persons as Heather-jane Robertson, we created what has been running around this country now for over a month, *Thumbs Down*, which is a classroom response to violence towards women. You will have seen this *en anglais* or *en français*.

Nineteen thousand of these were sent to classrooms across the country. Through the co-operation of the territorial and provincial teachers' organizations, they were mailed to schools. Thousands more have been sent to politicians, women's groups, researchers, women's shelters, school boards, superintendents, teacher training institutions, and on and on. I have to tell you that each day we receive more phone calls and more letters requesting not just one of these but dozens of them to be passed out.

At the same time as we were working on Thumbs Down, we were also preparing another report, called A Capella: A Report on the Realities, Concerns, Expectations and Barriers Experienced by Adolescent Women in Canada. That, too, you will have received. It is this blue document. In this study, through interviews and discussions with nearly 1,000 young women between the ages of 11 and 19, the girls and their teachers had a great deal to say about how they perceived the world and how they perceived their place in the world. We were struck by how many young women in fact spoke spontaneously about violence in their lives, and that was without any prodding.

We asked open-ended questions such as "Name three things that you thought about in the last day or the last few days." Uncued, I would like to give you some of their responses.

You just have to close your ears and get on with your life. Sometimes you have no choice—the streets or your dad bothering you—or your brother or uncle. Do men ever stop thinking of you as just something for sex? Life's sad for most people. I know I must be strong, no one is going to take care of me. . .

In the end, this young woman said "I like that".

Another:

Who can you trust these days? I can't be sure it won't happen to me. Could I say no if I loved my Dad?

That one, particularly, was a shock, a surprise for me.

[Translation]

En tant qu'enseignants, nous sommes pris au milieu du débat, étant à la fois partie du problème et partie de la solution, témoignages de persistance et aussi engagés dans la voie de la prévention.

La reconnaissance de cette position unique où se trouve la profession enseignante a poussé la Fédération à entreprendre ce qui était pour nous une tâche ambitieuse. Avec l'appui financier du ministère de la Santé et du Bien-être social du Canada, ainsi que de la Direction générale de la Condition féminine de l'Ontario, et grâce aussi au talent et à la sensibilité de certains membres de notre personnel, comme Heather-Jane Robertson, nous avons créé une publication qui est déjà distribuée au Canada depuis plus d'un mois, dans les deux langues officielles, et intitulée «Pouce! La prévention en milieu scolaire de la violence faite aux femmes».

Nous en avons tiré 19,000 exemplaires qui, avec la collaboration des organisations provinciales et territoriales de la profession enseignante, ont été envoyées aux écoles du pays entier. Des milliers d'autres ont été expédiées à divers destinataires: politiques, groupes de femmes, recherchistes, maisons de refuge pour les femmes, conseils scolaires, surintendants et surintendantes, facultés d'éducation et groupes d'entraide, etc. On nous appelle et on nous écrit tous les jours pour savoir comment obtenir non pas un mais des dizaines d'exemplaires à distribuer.

Pendant que nous préparions «Pouce!» nous étions sur le point de publier un autre rapport intitulé *A Capella: Rapport sur les réalités, préoccupations, attentes et obstacles que connaissent les adolescentes au Canada.* Vous avez sans doute déjà reçu l'exemplaire bleu de ce rapport. Près de mille adolescentes de 11 à 19 ans ont participé à l'étude et les jeunes filles et leurs enseignantes ont beaucoup à dire au sujet de leur perception du monde et de la place qu'elles y occupent. Nous avons été frappés par le nombre de jeunes femmes qui ont parlé spontanément de la violence dans leur vie, sans même que nous orientions leur pensée.

Nous leur posions des questions telles que «Énumère trois choses auxquelles tu as beaucoup pensé dans les quelques derniers jours». Je voudrais vous donner en exemple certaines de leurs réponses qui, je vous le rappelle, n'avaient pas été suscitées par nous.

Il faut se fermer les oreilles et continuer de vivre comme si de rien n'était. Parfois on n'a pas le choix—ce sont les rues ou bien c'est votre père qui vous «achale» ou encore votre frère ou un oncle. Est-ce que les hommes cessent un jour de vous voir juste comme un objet sexuel? La vie est triste pour la plupart des gens. Je sais que je dois être forte, personne ne prendra soin de moi...

À la fin de sa réponse, cette jeune femme a ajouté «J'aime ça».

Voici un autre témoignage:

À qui peut-on faire confiance de nos jours? Je ne peux pas être certaine que ça ne va pas m'arriver. Est-ce que je pourrais dire non si j'aimais mon père?

Ce témoignage m'a particulièrement surprise, bouleversée.

Guys force you to do things that you don't want to—they presume you'll say yes. I'm scared to walk down the road at night. Rape really scares me.

And the last one from among many such responses:

My sister went out with...for a long time and he always beat her up. My mother and I said he was going to kill her. Like that sounds dumb, but my sister just said, well, that won't happen again. They keep on fooling themselves, well, maybe he's changed, and they keep going back. If he keeps on drinking the booze, then he's going to keep on changing like that and then he's going to keep on beating her up. You'd always think that it's a one-time thing. Maybe it's a stage, maybe he'll grow out of it. Nobody should treat anybody like that.

I think, chairperson and committee, that is what we are saying today—nobody should treat anybody like that.

• 0910

It is obvious when we hear many of these responses that our children are hurting. This study should alert many to the extreme vulnerability felt by young women. Their words suggest a discouraging hopelessness when it comes to dealing with males.

Recent complementary research by the University Association of Women in the United States clearly documents an acute drop in self-concept or self-esteem experienced by most adolescent girls, beginning at around 12 or 13. It seems more than coincidental that it is also at this age that girls first appear to learn to circumscribe their behaviour in order to feel less vulnerable to what they see as the violent proclivites of boys.

I suspect, chairperson and committee, that you are going to have many people before you who will point out the shocking incidence of acquaintance rape and the impact that the reality and fear of sexual assault has on teenagers. When the vulnerability of women is eroticized through both the popular media and hard-core pornography, the onset of maturation and an increased consciousness of vulnerability become inseparable.

Les enseignantes et les enseignants ne sont pas étrangers au sujet de la violence et des mauvais traitements. En particulier, au cours des dernières années, toutes les personnes responsables d'enfants sont devenues plus conscientes des mauvais traitements infligés aux enfants, y compris les abus sexuels.

Nous avons offert et suivi des progammes de formation, établi des programmes de mise en garde contre les dangers de la rue et même aidé les jeunes enfants à distinguer entre les bons et les mauvais attouchements. Pourtant, ce n'est que récemment que nous nous sommes éveillés à ce que l'éducateur Pat Kincaid appelle la réalité omise, c'est-à-dire la réalité des enfants qui vivent dans des familles violentes.

[Traduction]

Les garçons vous forcent à faire des choses que vous ne voulez pas faire—ils présument que vous accepterez. J'ai peur de marcher dans la rue le soir. J'ai vraiment très peur d'être violée.

Et voici un dernier exemple tiré de tous ces témoignages:

Ma soeur a longtemps fréquenté...et il la battait. Ma mère et moi lui disions qu'il allait la tuer. Je sais que ça semble bête, mais ma soeur répondait seulement que ça ne se reproduirait plus. Les filles continuent à se conter des histoires: peut-être qu'il a changé, et ils recommencent à vivre ensemble. Mais s'il continue de boire, il continuera à changer pour le pire, et continuera à la battre. On pense toujours que cela ne se reproduira plus. On pense que c'est peut-être une phase dans sa vie et qu'il va s'en sortir. Personne ne devrait traiter quelqu'un d'autre comme ça.

Madame la présidence, mesdames et monsieur du comité, voilà pourquoi nous sommes ici aujourd'hui: pour affirmer que personne n'a le droit de traiter qui que ce soit d'autre de façon aussi indigne.

Il ressort clairement de ces réponses que nos enfants ont mal. Cette étude sensibilisera bon nombre à l'extrême vulnérabilité que ressentent les jeunes femmes; leurs paroles laissent transparaître un désespoir désarmant en ce qui concerne les rapports avec le sexe masculin.

Des recherches complémentaires récentes publiées par l'American Association of University Women démontrent clairement une détérioration aiguë de l'image de soi chez la majorité des adolescentes de douze ou treize ans. C'est également l'âge où les filles apprennent à s'inhiber afin de se sentir moins vulnérables à ce qu'elles perçoivent comme étant la propension à la violence des garçons: cela ne peut être une simple coïncidence.

J'ai l'impression, madame la présidente, mesdames et monsieur, que nombreux sont ceux qui nous signaleront la fréquence alarmante des viols par des connaissances et l'impact sur les adolescentes de la réalité des agressions sexuelles, pour ne rien dire des craintes suscitées. Lorsque la vulnérabilité des femmes est érotisée aussi bien par les médias populaires que par la pornographie intégrale, le début de la maturation et une prise de conscience accrue de sa propre vulnérabilité deviennent inséparables.

Teachers are not newcomers to the subject of violence and abuse. In particular, during the last few years, all of those responsible for children and their well-being have become more aware of child abuse, including child sexual abuse.

We have offered and attended in-service education programs, taught street-proofing programs, and helped even young children differentiate between good touching and bad touching. Yet, it is only recently that we have begun to turn to what educator Pat Kincaid calls «The Omitted Reality», the reality of children who live in violent families.

The situation of children who are captive in these violent homes has received too little attention despite the fact that we know abuse is learned. We know that children are using their parents as models of how power, control, and punishment should be distributed.

Children who witness violence usually directed at their mothers experience an insidious form of child abuse. Most bear life-long psychological scars from watching their mothers being abused. They become part of a conspiracy of silence. They feel robbed of the affection and support of their mothers, and they exhibit physiological symptoms similar to those children who are physically abused.

Whether the stress these children experience is internalized as guilt, shame, or fear, or whether it is externalized as bullying, aggressiveness, or truancy, the disordered behaviours caused by this trauma interfere with students' education and their lives at school. Their experiences preclude any pretence of normal growth and development.

The normal development of children is clearly dependent on the capacities of their families to provide safety and to provide nurturance. Such a capacity is put in jeopardy in violent homes.

Those who observe trends in education from outside the system are ever more likely to call public attention to increasing violence in our schools, to the growing number of at-risk students present in schools but apparently unable to benefit from their education, to the unacceptably high drop-out rate, and to an almost fatalistic despair typical of all too many of our adolescents.

These kinds of behaviours, according to research, are entirely consistent with those exhibited by young people exposed to violence in the home. The pundits ignore any connections and appear unwilling to explore how the context of children's lives influences the more obvious aspects of schooling. Of course from inside the profession we have much work to do to provide teachers with the knowledge and the framework necessary to sensitize them to the reality that in every classroom in this country there are children who see their mothers abused. In every staffroom in the country there are teachers who live with violence in their own homes.

• 0915

The task of addressing these realities would be simpler if violence against women were anomalous somehow outside our system of values. Sadly, this kind of analysis misstates the problem. Violence against women is characteristic of our society, characteristic of a patriarchal culture, symtematic of the great injustices of sexism. If violence against women is to end, the problem must be addressed by looking at and by studying its root causes.

[Translation]

Les enfants qui sont prisonniers de foyers violents ont reçu trop peu d'attention, malgré le fait connu qu'un comportement violent s'acquiert et que les enfants utilisent leurs parents comme modèles pour apprendre l'emploi du pouvoir, de la domination et de la punition.

Les enfants témoins d'actes violents, normalement infligés à leur mère, vivent une forme insidieuse de mauvais traitements. Ils portent des marques psychologiques tout au long de leur vie pour avoir vu leur mère agressée. Ils participent à la conspiration du silence. Ils sentent que l'affection et l'appui de leur mère leur ont été volés et manifestent des symptômes physiologiques semblables à ceux des enfants victimes de mauvais traitements physiques.

Que le stress se manifeste sous forme de culpabilité, de honte ou de crainte intériorisée ou qu'il s'extériorise sous forme de brutalité, d'agressivité et d'absentéisme, les troubles comportementaux causés par ce traumatisme nuisent à la vie scolaire des élèves et à leur éducation, et leurs expériences rendent impossible tout semblant de croissance et de développement normaux.

Le développement normal d'un enfant est clairement fonction de la capacité de sa famille de fournir un milieu sûr et enrichissant; cette capacité est mise en péril dans les foyers violents.

Ceux qui observent les tendances dans le milieu éducationnel depuis l'extérieur du système sont de plus en plus portés à attirer l'attention publique sur la violence grandissante dans les écoles, sur le nombre croissant d'élèves à risque fréquentant nos écoles mais apparemment incapables de profiter de leur éducation, sur le taux excessif d'abandon scolaire et sur un genre de désespoir fataliste qui caractérise beaucoup trop d'adolescents et d'adolescentes.

Selon les recherches, ces genres de comportements correspondent tout à fait à ceux retrouvés chez les jeunes gens exposés à la violence domestique. Pourtant, nous n'entendons pas les experts établir une corrélation; nous ne les entendons pas tenter d'analyser l'influence qu'exerce le contexte où vivent les enfants sur les aspects plus évidents de leur formation scolaire. En tant que membres de la profession, nous avons beaucoup à faire pour donner aux enseignantes et aux enseignants le cadre et les connaissances nécessaires pour les sensibiliser à cette réalité: dans chaque salle de classe de ce pays, il y a des enfants qui voient leur mère subir des mauvais traitements. Dans chaque salon du personnel enseignant au pays, il y a des individus qui font face à la violence dans leur propre vie.

Il serait plus simple d'aborder ces problèmes si la violence faite aux femmes était une anomalie, à l'extérieur, en quelque sorte, du sytème de valeurs auquel notre société souscrit en général. Aussi regrettable soit-il, ce genre d'analyse dénature la réalité. La violence faite aux femmes est une caractéristique de notre société, une caractéristique d'une culture patriarcale, symptomatique des grandes injustices du sexisme. Pour mettre fin à la violence faite aux femmes, il faut en comprendre les causes profondes avant d'en arriver à une solution.

We believe violence is the concomitant of patriarchy. To speak only of the needs of abused women is to speak only of victims. To speak to the issue of victimization we must challenge the system itself. Such an understanding of an overarching goal of our work should promote the development of a number of policies and initiatives, many of which of course are within the jurisdiction of the federal government. While certain responsibilities fall to the provinces, the leadership of the federal government can influence decisions made within other spheres.

The Canadian Teachers' Federation has joined with many other organizations in calling for a royal commission on violence against women. While it is true that royal commissions have structural and jurisdictional limitations, they have been important vehicles for public discussion and discovery of the complexity of the issues that face us. We believe that violence against women is systemic, reinforced not just by the structures and the abstraction of policies, but systemic in the value systems held by each and every one of us.

It is these questions, questions with personal as well as political dimensions, ones with few easy solutions, we should add, that are best suited to the kind of thoughtful and participatory exploration that is made possible by royal commissions. We urge this committee to support the call for an immediate establishment of such a commission.

As well, we eagerly await the details of the nature and funding of the family violence prevention initiative announced by the Prime Minister several months ago. Programs such as this will allow organizations such as ours to participate and contribute to the prevention of violence, using our own structures and opportunities. We trust the announcement will not be too much further delayed.

Before concluding our brief, I would like to talk very briefly about a number of related issues that must be addressed in any comprehensive attempt to end violence.

We believe the government's proposed legislation on gun control may well have received much wider public support if the topic had been situated as part of a comprehensive strategy to deal with violence against women.

The need for more aggressive pro-active communications policy that would curtail the amount of violence peddled to our children on television is obvious to anybody who watches television through the eyes of their children.

CTF has made several presentations on the need for enforceable legislation on pornography, another issue we think must be dealt with, and we think prostitution cannot be relegated to a zoning problem.

All practices in society that reinforce or fail to address the unequal distribution of power, privilege, and choice contribute to violence against women. No government that claims to care about women and children can be considered [Traduction]

La violence est une réalité concomitante du patriarcat. Ne parler que des besoins des femmes agressées c'est ne parler que des victimes; pour aborder toute la question de la sujétion, nous devons contester le patriarcat même. En abordant ainsi l'objectif dominant de notre travail nous pourrons promouvoir l'élaboration de lignes de conduite et la prise d'initiatives, dont bon nombre sont du ressort du gouvernement fédéral. Là où certaines responsabilités relèvent des provinces, le leadership du gouvernement fédéral peut influer sur les décisions prises dans d'autres sphères.

La Fédération canadienne des enseignantes et des enseignants s'est jointe à bon nombre d'autres organisations recommandant la mise sur pied d'une commission royale d'enquête sur la violence faite aux femmes. Malgré leurs limitations sur le plan des structures et des attributions, les commissions sont tout de même des instruments importants pour ce qui est de signaler le besoin qui s'impose au grand public de chercher à découvrir la complexité des problèmes auxquels nous sommes confrontés. Nous croyons que la violence faite aux femmes est systémique, renforcée par les structures et cette abstraction que sont les politiques, et ancrée dans les systèmes de valeurs adoptés par chacun de nous.

Voilà le genre de questions—des questions à dimension personnelle aussi bien que politique, avec peu de solutions faciles—qui se prêtent le mieux aux examens approfondis et participatifs que peuvent entreprendre les commissions royales d'enquête. Nous prions donc ce comité d'appuyer la mise sur pied immédiate d'une telle commission.

En outre, nous attendons avec impatience les détails relatifs à la nature et au financement de l'initiative annoncée par le premier ministre il y a plusieurs mois visant la prévention de la violence domestique. De tels programmes permettront à des organisations comme la nôtre de participer et de contribuer à la prévention de la violence à l'intérieur de nos propres structures et grâce aux occasions s'offrant à nous. Nous souhaitons que l'annonce ne tarde pas davantage.

Avant de conclure, j'aimerais mentionner que toute tentative sérieuse de mettre fin à la violence aux femmes suppose l'étude d'un certain nombre de questions connexes.

La loi proposée sur le contrôle des armes à feu aurait probablement reçu beaucoup plus d'appui public si la question avait été située dans le contexte d'une stratégie globale de lutte contre la violence faite aux femmes.

Le besoin d'un programme plus vigoureux et proactif de communications qui réduirait la violence à laquelle la télévision expose les enfants est évident pour quiconque regarde la télévision du point de vue de ceux-ci.

La FCE a fait des démarches à plusieurs reprises soulignant le besoin de mesures législatives efficaces relatives à la pornographie. La prostitution ne doit pas être considérée comme un simple problème de zonage.

Toutes les pratiques sociales qui renforcent—ou passent sous silence—la distribution inégale du pouvoir, des privilèges et des choix favorisent la violence à l'endroit des femmes. Un gouvernement qui prétend se préoccuper des femmes et des

credible if it allows more than half the women and children knocking on doors of shelters to be turned away. I should add that we were rather pleased to hear that moneys that had been taken from this type of programming in fact have been returned. We can only hope. . .\$1.3 million?

A voice: That is for one year.

Ms O'Callaghan: For one year. We can only hope that we will not need them after a year. Let me be positive. We can also hope that the funding is going to be enough to meet the needs of those women and children who do need it. We feel that if there is enough money to finance a war, surely there is also enough money to finance help against this kind of violence.

Your committee is to be commended on its work. We realize this is the first of many such presentations. We would like to offer you whatever assistance we can give, whatever help we can offer to help combat this problem. Thank you.

Mrs. Clancy (Halifax): Ms O'Callaghan, I want to thank you for your presentation. It is always particularly good to have the Canadian Teachers' Federation and its members with us. I recall some years ago being accused in a debate by someone that I thought education was the answer to everything. I must plead guilty to that, and say that if it is not, God knows where we will go from here.

#### • 0920

I am very impressed, although I have seen your *Thumbs Down* before. Although spreading the word plays a large part in the battle against violence against women, could you or some of your colleagues tell me if there are programs in your teachers' schools where these issues are discussed on a regular basis? Is it part of a particular course of study? At what level does it go? What happens in the classrooms of the various schools you represent across the country.

Ms O'Callaghan: I will ask Anne Wilson or one of the other presidents to describe what is happening in their schools, and then I will try to give an overview of what I see happening across the country.

Ms Anne Wilson (President, Federation of Women Teachers' Associations of Ontario): The whole area of violence is being addressed in the schools but not as much as we would like it to be. That was one of the reasons *Thumbs Down* was produced. If you look through it you will see that there are sample lessons at various levels.

I have been in the association since that was produced. We were talking about what could happen in a school board—a large school board in the metropolitan area of Toronto—and I suggested that it would be a stepping stone to further lessons for teachers, either at the women teachers' level or at the board level, to put together a committee to establish other lessons. Hopefully it would have a rippling effect. That is what we saw it being produced for.

Mrs. Clancy: So essentially you are telling me that we are at the central stage of the ripple.

# [Translation]

enfants ne peut jouir d'aucune crédibilité s'il permet que la moitié des femmes et des enfants qui se présentent aux maisons de refuge se voient refuser l'entrée. J'ajouterai que nous sommes heureux que le financement, après avoir été réduit, a été augmenté. Mais nous ne pouvons qu'espérer. . . 1,3 million de dollars?

Une voix: Pour un an.

Mme O'Callaghan: Pour un an. Espérons que le programme devienne ensuite inutile. Soyons positifs. Espérons aussi que cette somme suffise pour répondre aux besoins de ces femmes et de ces enfants. S'il y a de quoi financer une guerre, il y a sûrement de quoi financer la lutte contre la violence faite aux femmes.

Votre comité mérite d'être félicité de son travail. Nous vous offrons toute l'assistance que nous pourrions vous prêter et nous nous tenons à votre disposition pour répondre à vos questions ou observations. Merci beaucoup.

Mme Clancy (Halifax): Madame O'Callaghan, je vous remercie de cet exposé. Nous sommes toujours heureux d'accueillir les représentants de la Fédération canadienne des enseignantes et des enseignants. Il y a des années, au cours des débats, je me souviens qu'on m'a accusée de penser que l'éducation, c'était la réponse à tout. Je le reconnais, et j'ajouterai même que, si ce n'est pas le cas, Dieu sait ce que nous réserve l'avenir.

Je suis très impressionnée bien que j'ai déjà vu votre «Pouce!». La dissémination d'information joue un rôle important dans la lutte contre la violence à l'égard des femmes; pourriez-vous, vous-même ou l'un de vos collègues, me dire si dans écoles que vous représentez, on discute de ces questions de façon régulière à l'intérieur d'un programme précis? Est-ce que cela fait partie des cours? À quel niveau? Que se passe-t-il dans les salles de classes des diverses écoles que vous représentez?

Mme O'Callaghan: Je vais demander à Anne Wilson ou à un autre de nos présidents de vous expliquer comment cela se déroule dans leurs écoles et ensuite je vous donnerai un aperçu de la situation au pays.

Mme Anne Wilson (présidente, Federation of Women Teachers' Associations of Ontario): Il est question de la violence dans les écoles, mais moins que nous le souhaiterions. C'est justement pourquoi nous avons préparé *Pouce*. Vous constaterez, en le feuilletant, qu'on y trouve des exemples de leçons pour les divers niveaux.

Je fais partie de la Fédération depuis la création de cette publication. Nous discutions de ce qui pouvait se produire dans une commission scolaire, une grande commission scolaire dans la région métropolitaine de Toronto—et j'ai suggéré qu'un tel document pouvait servir de point de départ à un complément de formation pour les enseignants, grâce à la création d'un comité composé d'enseignantes ou d'un comité de la commission scolaire qui pourrait préparer d'autres leçons. On espérait un effet d'entraînement. C'était sa raison d'être.

**Mme Clancy:** Donc essentiellement, vous me dites que nous sommes à l'épicentre de cet effet d'entraînement.

Ms Wilson: I think so, because—

Mrs. Clancy: And that is Ontario.

**Ms Wilson:** Yes. Violence was not even mentioned in the royal commission of 20 years ago, but I think we are seeing that violence is now being mentioned. People are much more aware of it, they recognize it and as teachers we recognize it more often in the schools.

Mrs. Clancy: What about in-service? I used to do in-service for the teachers' union in Nova Scotia. It was probably 10 or 12 years ago that I was doing in-services on child abuse in particular. Is that starting to happen—in-service on violence against women and how it affects children?

Ms Wilson: More and more of the schools have protocols on reporting abuse because of course the law requires us to report any suspected cases. In the schools I have been in and in my home board—a small board in northern Ontario—people are much more aware of it and now recognize the symptoms. The child who comes to school and just sits there...we do not know what happened but obviously it is affecting the child's learning. So as teachers we are much more aware of it. It is having an impact. When you look at the statistics on violence against women...there are about 38,000 in my organization, and they say one in four women, so at least 10,000 of my members have been abused.

Mrs. Clancy: It does not have to be though. . .

Ms Wilson: So it is a very frightening thing and we are very concerned about it. More and more of our teachers, trustees and the general public are becoming aware of the effects of violence not only on the victims, but on the children, the whole family and on society.

Mrs. Clancy: I would like to throw out one more question and get some comments comment from both the females and the males here. Several years ago in Atlantic Canada I attended a convention of an association of student councils, composed of kids from the high schools right across the region and their teachers. It was a seminar on the Charter of Rights with particular emphasis on the rights of women. In this particular province—not my own, I am quick to say—the response from the male teachers in the room was rather virulent. The ratio of teachers was evenly split between men and women. There was a very good debate, very good in the sense that the students became involved and challenged their teachers. This was several years ago, around 1986 or 1987. Afterwards a number of students asked me why their women teachers did not stand up and defend us. I said I did not know.

• 0925

It is a problem in a particular province, because in my particular province the women teachers would have been more than on the defensive; they would have been on the offensive. In your respective provinces, do you find that the [Traduction]

Mme Wilson: Je le pense, car...

Mme Clancy: En Ontario.

Mme Wilson: Oui. Il n'était même pas question de violence lors de l'étude de la Commission royale d'enquête il y a 20 ans. Il en est question maintenant. On en est beaucoup plus conscient, on reconnaît les signes de violence et comme enseignants, nous en retrouvons les signes beaucoup plus souvent à l'école.

Mme Clancy: Qu'en est-il de la formation connexe? Je faisais de la formation de maîtres pour le syndicat des enseignants de Nouvelle-Écosse. Il y a probablement 10 ou 12 ans, je donnais des cours aux maîtres sur l'exploitation des enfants. Est-ce que cela se fait—des cours sur la violence et son incidence sur les femmes et sur les enfants?

Mme Wilson: De plus en plus, les écoles adoptent des protocoles de dénonciation, car évidemment, la loi nous oblige à dénoncer tous les cas suspects. Dans les écoles où j'ai travaillé, dans les écoles de ma commission scolaire—une petite commission du nord de l'Ontario—la population est de plus en plus sensibilisée et sait maintenant reconnaître les symptômes. Un enfant qui vient à l'école et qui reste assis là...nous ne savons pas ce qui est arrivé, mais manifestement cela se répercute sur l'apprentissage de l'enfant. Comme enseignants, nous en sommes de plus en plus conscients. L'idée fait son chemin. Il suffit de songer aux statistiques sur la violence à l'égard des femmes...une femme sur quatre...des 38,000 femmes environ dans mon association, au moins 10,000 auraient fait l'objet de mauvais traitements.

Mme Clancy: Il n'est pas nécessaire que ce soit...

Mme Wilson: C'est très inquiétant et nous sommes très préoccupées. Nos enseignants, nos commissaires et le grand public sont de plus en plus nombreux à prendre connaissance des répercussions de la violence, non seulement sur les victimes, mais sur les enfants, sur la famille et la société.

Mme Clancy: J'aimerais poser encore une question aux femmes et aux hommes ici. Il y a plusieurs années, dans la région de l'Atlantique, j'ai assisté à un congrès de l'Association des conseils étudiants où se réunissaient des jeunes des écoles secondaires de toute la région et leurs professeurs. Il s'agissait en fait d'un atelier sur la Charte des droits et plus particulièrement les droits des femmes. Dans la province où avait lieu le congrès, pas la mienne, je m'empresse de le préciser, les enseignants hommes avaient réagi de façon assez virulente. Or il y avait un nombre égal d'enseignants et d'enseignantes. Le débat était animé, au point où les étudiants se sont mis de la partie et ont contesté ce que disaient leurs professeurs. C'était il y a quelques années, en 1986 ou 1987. Ensuite, plusieurs étudiants m'ont demandé pourquoi leurs enseignantes n'avaient pas pris position, ne les avaient pas défendus. J'ai répondu que je n'en savais rien.

C'est un problème qui concerne cette province en particulier, car dans la mienne, les enseignantes auraient fait beaucoup plus que se défendre, elles seraient passées à l'attaque. Dans vos provinces, avez-vous constaté que les

status of women committees or comparable organizations that your federations are setting up are making a difference? Clearly, in this particular region there was a difference from one province to another. Is that changing? Are the questions of equality, which fundamentally underlie all of the things we are talking about here, changing in your own profession?

Ms O'Callaghan: Issues that were taboo because we did not know how to deal with them as teachers, as men, as women—issues we were embarrassed to talk about—elicited the kinds of responses you are talking about: the boos, the jeers, the...you know, I do not want to hear it; if I shout loud enough I will not hear it. As we go to teacher conventions and meetings across the country, we are finding that more and more men and women, especially in executives of teacher organizations, want to deal with the problems. In many cases we still do not know how.

Mrs. Clancy: Absolutely.

Ms O'Callaghan: This issue particularly is one that because we cannot find the answers very readily we tend to pretend it is not happening.

So I guess I see a big improvement, and yes, it differs from province to province. Part of it is enough funding to be able to pay for committees to do the research, to do the study, to do the sensitization, and so on.

To address part of what you asked last time, training institutes and universities have a big job. I do not see a lot of work being done there. Certainly the status of women committees are working with our members. In some cases there are parent–teacher meetings with the counsellors there to deal with violence in society—violence in the homes, when people get a little more risky in dealing with it—counsellors who visit homes if we are aware something is wrong and something needs to be done. We still have a long way to go.

Mr. A. Bacon (Vice-President, Canadian Teachers' Federation): You were asking a moment ago about what is specifically being done in schools. If a status of women committee is very active in a school district and a good networking system is in place, much too depends on the individual teacher, but within the sociology and family studies areas, these subjects are being dealt with—

Mrs. Clancy: Senior high level?

**Mr. Bacon:** Yes. I am talking now, for example, of the OAC level—the replacement, in a sense, of the old grade 13.

Mrs. Clancy: We do not have grade 13 in my province. I am a Nova Scotian.

**Mr. Bacon:** We no longer officially have it in Ontario, but. . .it is there under another name.

# [Translation]

comités de statut de la femme ou les comités semblables mis sur pied par vos fédérations changent quelque chose? Dans la région de l'Atlantique, par exemple, il existait clairement une différence d'une province à l'autre. Y a-t-il des changements? Les questions reliées à l'égalité, qui sous-tendent essentiellent tout ce dont nous discutons ici, évoluent-elles dans votre propre profession?

Mme O'Callaghan: Les tabous que nous ne savions pas comment aborder, en notre qualité d'enseignants, d'hommes, de femmes—ces questions que nous trouvions gênant de discuter—suscitaient le genre de réaction dont vous parlez: les huées...vous savez, je ne veux pas en entendre parler, alors si je crie suffisamment fort moi-même, je n'entendrai rien. De plus en plus, lors de congrès d'enseignants à travers le pays, nous constatons que de plus en plus, les hommes et les femmes, surtout les cadres des associations d'enseignants, veulent s'attaquer aux problèmes. Dans de nombreux cas, nous ne savons toujours pas comment aborder la question.

Mme Clancy: En effet.

Mme O'Callaghan: C'est le genre de question, parce que nous n'y trouvons pas facilement réponse, que nous avons tendance à ne pas vouloir voir.

Je constate néammoins une grande amélioration même si, évidemment, il y a des différences d'une province à l'autre. Il y a également la question d'un financement suffisant pour les comités afin de leur permettre d'effectuer de la recherche, d'entreprendre des études, de sensibiliser la population, etc.

Pour répondre à ce que vous demandiez tantôt, les collèges pédagogiques et les universités ont fort à faire. Pour l'instant, il ne s'y fait pas grand-chose que je sache. Les comités de statut de la femme travaillent de concert avec nos membres. Dans certains cas, il y a des réunions parents-enseignants auxquelles assistent aussi des conseillers spécialistes des questions de violence dans la société—de la violence au foyer, lorsqu'on ose s'intéresser de plus près à la question—des conseillers qui se rendent chez les étudiants lorsque nous savons que quelque chose ne va pas, qu'il faut faire quelque chose. Mais nous avons encore beaucoup de chemin à parcourir.

M. A. Bacon (vice-président, Fédération canadienne des enseignantes et des enseignants): Vous avez demandé tantôt ce qui se faisait exactement dans les écoles. Si le comité de statut de la femme est très actif dans un district scolaire, s'il y a un bon réseau en place, et évidemment cela dépend beaucoup des enseignants, mais dans les cours de sociologie et d'études familiales, on aborde ces questions. . .

Mme Clancy: À l'école secondaire?

M. Bacon: Oui. Je parle par exemple du niveau préuniversitaire, ce qui a remplacé d'une certaine façon la treizième année.

Mme Clancy: Nous n'avons pas non plus de treizième année dans ma province. Je viens de Nouvelle-Écosse.

M. Bacon: Officiellement, cela n'existe plus en Ontario non plus, mais. . .sous un autre nom, cela existe toujours.

Progress has been made, not necessarily on violence against women, but in recognizing the role of women by incorporating it as a very specific part of school programs—for example, in history, where the role of women and the contributions made by women are always fundamental parts of any curriculum. That in itself—

Mrs. Clancy: Any curriculum?

Mr. Bacon: Yes, if laid down by the ministry.

Mrs. Clancy: Terrific. Which province?

Mr. Bacon: Ontario.
Mrs. Clancy: I see.

**Mr. Bacon:** So for example, in the grade 10 history program, if you are looking at the Second World War, you are specifically required to teach the contribution made by women in that area.

Most boards have very good sexual harassment protocols in place—good reporting processes, and so on. The only problem occurs when boards of education, in order to achieve equity in terms of positions of responsibility, move perhaps a little too quickly, and very overtly pass over qualified males in order to strike lists entirely of females. Now, that does not upset too many people, but what will happen is—

• 0930

Mrs. Clancy: I can sleep nights now.

Mr. Bacon: Yes, I can sleep nights too. But what is happening is in that area you are getting a little bit of a problem where it is not done in a sensible kind of fashion.

Mrs. Clancy: Perhaps this is something we might discuss at another time outside the committee.

**Mr. Bacon:** It does not concern me but it is something that has come to me from a number of sources.

Mrs. Clancy: I see. Madam Chair, I will just ask a brief question and then I will back off. With regard to the question about teaching the role of women in history, having taught in women studies faculties for some time, I trust we are going beyond just the Rosie the Riveter idea, are we?

Mr. Bacon: Yes, very much so.

Mrs. Clancy: I would love if you could see your way clear to send me some sort of copy of your curriculum in that. I would be very interested to see it. Thank you.

Mr. Karpoff (Surrey North): Thank you very much for your appearance this morning before the committee. In your brief you have raised a number of parts of the same issue, which is violence against women and amongst families. I have had considerable experience in this. I have been an administrator of a family court. I have worked in public and child welfare and I have also been responsible for delivering social work services to a school division. My experience has

# [Traduction]

Nous avons fait des progrès, pas nécessairement dans le domaine de la violence contre les femmes, mais dans la reconnaissance du rôle des femmes dans les programmes scolaires—par exemple, en histoire, le rôle des femmes et leurs contributions font toujours partie de tout programme de cours. En soi...

Mme Clancy: De tout programme de cours?

M. Bacon: Oui, si c'est un cours du ministère.

Mme Clancy: C'est formidable. Dans quelle province?

M. Bacon: En Ontario.Mme Clancy: Je vois.

M. Bacon: Donc par exemple, dans le programme d'histoire de la dixième année, dans le cas de la Deuxième Guerre mondiale, vous devez obligatoirement enseigner la contribution des femmes.

La plupart des commissions scolaires ont adopté d'excellents protocoles sur le harcèlement sexuel—un bon mécanisme de dénonciation, etc. La seule difficulté, ce sont les commissions scolaires qui, afin d'atteindre leur objectif d'équité en matière d'emploi, vont un peu trop vite peut-être et, afin de dresser des listes composées entièrement de femmes laissent ouvertement de côté les hommes qui ont les compétences voulues pour un poste de responsabilité. Cela ne gêne pas un grand nombre de personnes, mais ce qui risque de se produire. . .

Mme Clancy: Je peux maintenant dormir la nuit.

M. Bacon: Oui, moi aussi. Toutefois, cela soulève parfois quelques difficultés si on n'a pas procédé de façon raisonnable.

Mme Clancy: Peut-être pourrions-nous en reparler une autre fois, ailleurs.

M. Bacon: Cela ne me préoccupe pas, mais c'est une critique qui m'a été adressée par plusieurs.

Mme Clancy: Je vois. Madame la président, j'aimerais poser encore une brève question, et ensuite je me tais. En ce qui concerne l'enseignement du rôle de la femme dans l'histoire, j'ose espérer, et je le dis pour avoir enseigné dans des facultés consacrées aux études féminines pendant un certain temps, que vous allez plus loin que le rôle de la femme en usine pendant la guerre?

M. Bacon: Oui, certainement.

Mme Clancy: Je serais très heureuse si vous pouviez me faire parvenir un exemplaire de votre programme de cours. Je serais très intéressée à le voir. Merci.

M. Karpoff (Surrey-Nord): Merci beaucoup d'être venus nous voir ce matin. Dans votre mémoire, vous soulevez plusieurs aspects de la même question, c'est-à-dire de la violence contre les femmes et au sein de la famille. J'ai une expérience considérable dans ce domaine. J'ai été administrateur d'un tribunal de la famille. J'ai travaillé dans le domaine de l'aide sociale aux adultes et aux enfants et j'ai également eu la responsabilité d'assurer les services sociaux

taught me that it is a problem that has roots not only in the structure of our families and our society but also in our culture.

I was really struck by what you were saying, that one of the biggest things we have is a patriarchal culture. Until we can start changing that, we really are not going to address in a fundamental sense the question of violence against women because we have the whole question of inequity, sexism, violence, and power, which are all mixed together.

I am a very firm believer in affirmative action programs. I have been involved in instituting them in some fairly substantial administrational areas. I have also been involved within my own party, the New Democratic Party, in trying to put in affirmative action programs and we have been able to do it fairly successfully at the administrative level. All of our riding executives have to be gender parity, our federal councils.

The area where I think we are still not doing it as successfully as we should be is in the political sphere. I have raised this matter in the House on a number of occasions. I feel the actions of this government would be substantially different on abortion, gun control, pay equity if half or better of the members were women. I am quite sure the money could be found a hell of a lot easier for social services than it could be for war if the bulk of the members were women.

I am wondering how you, as a profesional organization, see your role in encouraging and promoting women to become part of the political process, because I am convinced that without some kind of equity, both symbolically and in substance, we are not going to solve this question of a patriarchal culture. I have many other questions too.

Ms Heather-Jane Robertson (Director, Professional Services, Canadian Teachers' Federation): With respect to encouraging women to take on political leadership, whether that ought to be something to which women who want to transform the system aspire, that has certainly been debated inside the women's movement for a long time. Is the current political process, as it is set up, and political representation the way to create a society more based on egalitarianism than on competition?

That argument aside, participation in teacher organizations has in fact been a training ground for women to take various kinds of political office. That is also true at school boards, where we see more and more representation by women as trustees and more participation inside teacher organizations; and in some cases that leads to other kinds of political representation.

With students, we are facing a lot of things. There is an awful lot of interesting research around what goes on with young girls at the time in which they make choices about essentially whether they are going to be leaders or followers. There are a number of things that interact to convince too many girls that they will be happier as followers. And I say happier selectively, because the message we have not been able to disentangle for girls yet is, yes, you can be capable.

[Translation]

pour un district scolaire. L'expérience m'a enseigné que ce problème a ses racines non seulement dans la structure de nos familles et de notre société, mais également dans notre culture.

J'ai été très frappé par ce que vous avez dit, qu'un des éléments importants c'est l'aspect patriarcal de notre culture. Jusqu'à ce que cela change, nous n'allons vraiment pas pouvoir nous attaquer, de façon fondamentale, à la question de la violence contre les femmes, parce que cette question englobe celle de l'inégalité, du sexisme, de la violence et du pouvoir.

Je suis un ardent défenseur des programmes d'action positive. J'ai participé à la mise en place de tels programmes d'une grande envergure administrative. J'ai également, au sein de mon propre parti, le Parti néo-démocrate, essayé de mettre en place des programmes d'action positive qui ont connu un certain succès sur le plan administratif. L'égalité sexuelle doit régner au sein de toutes nos associations de circonscription, de nos conseils fédéraux.

Là où nous ne connaissons pas encore tout le succès voulu, c'est dans l'arène politique. J'ai soulevé cette question à la Chambre des communes à plusieurs reprises. J'ai l'impression que les mesures du gouvernement actuel seraient très différentes en ce qui concerne l'avortement, le contrôle des armements, l'équité en matière d'emploi, si la moitié ou plus des députés étaient des femmes. Je pense qu'on trouverait beaucoup plus facilement de l'argent pour les services sociaux que pour une guerre si le plus clair des députés étaient des femmes.

Comme organisme professionnel, pensez-vous que vous avez un rôle à jouer afin d'encourager les femmes à participer au processus politique, car je suis convaincu que sans une certaine égalité, et symbolique et pratique, nous ne résoudrons jamais cette question de culture patriarcale. J'ai plusieurs autres questions aussi.

Mme Heather-Jane Robertson (directrice, Services professionnels, Fédération canadienne des enseignantes et des enseignants): Quant à encourager les femmes à jouer un rôle politique—est-ce là une aspiration digne de celles qui veulent transformer le système—voilà une question que le mouvement féminin discute depuis longtemps. Dans le cadre du processus politique actuel, est-il vraiment possible de créer en jouant un rôle politique une société fondée plutôt sur l'égalité des sexes que sur la concurrence entre eux?

Oublions cet argument un instant, et disons que la participation aux associations d'enseignants a permis aux femmes d'obtenir la formation nécessaire pour assumer divers postes politiques. Il en va de même au niveau des commissions scolaires, où nous voyons de plus en plus de femmes commissaires et une participation plus active au sein des associations d'enseignantes; cela mène souvent à un rôle politique plus large.

Dans le cas des étudiants, il y a plusieurs aspects. De nombreuses recherches très intéressantes ont porté sur le raisonnement des adolescentes au moment où elles choisissent essentiellement de devenir des chefs ou des Indiennes. Un grand nombre de facteurs interviennent pour convaincre un trop grand nombre de filles qu'elles seront plus heureuses comme Indiennes. Et je dis plus heureuses sous toutes réserves, car nous n'avons pu convaincre les filles

We have told them that. We have not said they can be capable and lovable. It certainly comes through in *A Capella* and other choices that they now know that adults at least say all vistas are open to them, but there are consequences. You are in fact choosing between family and career. You are choosing between being nice, lovable, and well-liked and being capable, competent, but harassed. The women politicians may sympathize with this point of view. There is really the feeling that you have to choose between the two. I think it is rather different for our male students.

• 0935

The recent research that is looking at self-esteem drop at ages 12 and 13, which is made reference to here, is a fascinating piece. It is a study that I think ought to be replicated in Canada, because if you put together puberty and first involvement with boys for young girls, age 12 to 13, with this remarkable self-concept decline, transition into just the point at which girls begin to choose their classes and begin to choose whether they are actually going to be serious academic students or flakes hanging around school. . The juxtaposition of those important decisions at a time of self-concept decline is a real problem for us as teachers and in schools. I think it is an area that is much more important than saying too many girls drop chemistry. That is part of it, but it is much bigger than that.

Mr. Karpoff: This whole question of the culture... I am a little concerned that we may have gone backwards in the last four or five years, specifically at the school and university levels. I take a look at the young women who have graduated: my daughter is in her mid-twenties; the woman who is now my community assistant is in her mid-twenties. The things that are now taking place at the university level are I think much more sexist than they would have been five years ago. I have been told by many people in the school systems that as economic times become difficult, there is an uncertainty, a conservatism, a reversal to original or traditional... When I use the term "traditional", I do not put a value judgment on it to say they are good, but I mean a reversal to former kinds of attitudes. I am wondering whether as teachers you are seeing this. If so, how do we start to reverse this? I was quite hopeful four or five years ago that the younger women had found this balance of being both lovable and assertive, and I do not see that in quite the same way.

Ms O'Callaghan; I guess I would concur with you. I also see a conservatism built into young university people attempting to be successful. Yes, I think harsh economic times also fits into that, and maybe it is safe to go back to something you know. Having said that, I think the kinds of things we are doing... The fact that this committee is sitting I think is positive. We are beginning to do things. I would hope too that young boys can be helped to see themselves as lovable, caring, sensitive, all of the things we want for our young women. Perhaps when the lines between the sexes become obliterated we will have a better chance.

[Traduction]

qu'elles sont tout à fait capables. Nous le leur avons dit. Nous n'avons pas dit qu'elles peuvent être et compétentes et adorables. Cela ressort dans A Capella et other choices: elles savent maintenant que les adultes au moins prétendent que toutes les avenues leur sont ouvertes, mais qu'il y a des conséquences. En fait, qu'il faut choisir entre la famille et une carrière. Il faut choisir entre être gentille, aiméle, aimée, ou d'une part, capable, compétente, mais harcelée, d'autre part. Les femmes politiques sympathiseront peut-être avec ce point de vue. On a vraiment l'impression qu'il faut choisir entre les deux. C'est un peu différent pour les adolescents.

L'étude effectuée récemment dont il est question ici examine notamment la diminution d'estime de soi chez les filles de 12 et 13 ans; c'est fascinant. Je pense qu'il faudrait effectuer cette même étude à l'échelle du Canada, car bien des choses se conjuguent chez les filles de 12 à 13 ans: la puberté, le premier vrai contact avec les garçons, cette diminution remarquable de l'estime de soi, alors justement que les filles choisissent leurs classes et commencent à décider si elles vont être des étudiantes sérieuses ou des écervelées qui ne font que traîner à l'école... Le fait que ces décisions importantes sont prises au moment où l'estime de soi diminue constitue un problème très réel pour les enseignants et les écoles. Je pense que c'est beaucoup plus importante que de simplement dire qu'il y a trop de filles qui abandonnent la chimie. Cela en fait partie, mais le problème est beaucoup plus profond.

M. Karpoff: Toute cette question de culture... Je suis un peu préoccupé de notre marche arrière depuis quatre ou cinq ans, surtout au niveau scolaire et universitaire. Regardons les jeunes femmes diplômées: Ma fille a la vingtaine; mon adjointe de circonscription a la vingtaine aussi. Ce qui se passe à l'université est beaucoup plus sexiste que ce qui s'y passait il y a cinq ans. De nombreuses personnes des écoles me disent qu'au fur et à mesure qu'augmentent les difficultés économiques, l'incertitude, on revient à un genre de conservatisme, aux traditions... Lorsque je dis «traditions», je n'entends pas que c'est approprié, mais je veux dire que l'on a fait marche arrière par rapport à d'autres attitudes. Comme enseignantes, voyez-vous la même chose? Si oui, comment reprendre notre marche avant? J'étais rempli d'espoir il y a quatre ou cinq ans, je croyais que les jeunes femmes allaient trouver un équilibre entre être aimées et s'affirmer, mais on ne voit plus tout à fait ça.

Mme O'Callaghan: Vous avez raison, je pense. Les jeunes universitaires qui veulent réussir affichent également un certain conservatisme. Oui, je pense que la crise économique y est pour quelque chose et qu'on se sent sécurisé par ce que l'on connaît. Cela dit, je pense que ce que nous faisons... Le fait que ce comité siège, voilà qui est positif. Nous commençons à réagir. J'espère que nous pourrons montrer aux jeunes garçons à se voir comme aimés, sensibles, tout ce que nous voulons de nos jeunes femmes. Si les distinctions s'estompent entre les sexes, peut-être aurons-nous plus de succès.

Yes, I find the trends worrisome. I do see them. I do not know if the other teachers here see the same kinds of things happening. Perhaps something like a royal commission is needed, raising awareness, having discussions. Certainly Meech Lake, in a rather strange sense, helped people start looking at equality. There were parts of it that I think made people more aware. Having said that, I am not speaking either for or against Meech Lake, but these kinds of awareness topics are helpful, I think.

Mr. Karpoff: You say on page 3 of your brief that we know abuse is learned. This is true. There seem to be three main areas in our society where culture relation and socialization take place: in the home, in the school, and in the media. I think the educational system paid a great deal of attention to this. I am not very pleased with what has taken place in the media. I still think the media, particularly the popular media, have contributed greatly to violence by the way they depict violence and the way they depict women.

• 0940

From your professional point of view, what kinds of things should we be doing to start to turn that around in the media? I think the educational system has a conceptualization of what it is they want to do with some of the work you are doing, but I do not see any signs whatsoever that we are not simply allowing the media to run rampant. As long as you can make money at it—the more money you can make at it the better—then if it is done through an attitude of violence toward women, demeaning of women, or not showing equality, that is fine.

Ms O'Callaghan: I guess on the one hand we are really quite excited about the response of the media generally to the study that was done in the United States. So that is a positive. On the other hand, I think the media will tell you they have to sell newspapers, and what sells newspapers are the gory glories. How do we deal with it? There are a number of ways. We keep doing this kind of thing. I am going to plug one more time for a royal commission to look at what is happening in broadcasting and to discuss what must be done to combat it.

The media, I know, has a lot of power. I question sometimes the ethics of selling newspapers or magazines without looking at the role the media have to play in society. I think we have an education job to do with the media. Certainly it can be the most positive force after education.

Ms Robertson: It is a very difficult question. Talk about a contest of values. . . We now have free speech, from the airwaves at least, if we can talk about television.

Mr. Karpoff: Right now in Canada we have no free speech. With the Gulf War we have absolute censorship.

Ms Robertson: I would agree with you. However, if it is a commercially produced program, then whoever puts it on has free speech. There is a real contest of values in dealing with this. There is no question that I hear things coming into

[Translation]

Oui, les tendances m'inquiètent. J'en suis consciente. Je ne sais pas si les autres enseignants ici voient le même genre genre de choses. Peut-être nous faudrait-il une commission royale d'enquête, pour sensibiliser, pour engager la discussion. Il est certain que l'Accord du lac Meech, d'une certaine façon assez bizarre, a aidé les gens à commencer à se pencher sur la question de l'égalité. Certaines parties de l'Accord ont sensibilisé les gens. Cela dit, je ne plaide ni pour ni contre le Lac Meech, mais je pense que tout sujet qui sensibilise peut nous aider.

M. Karpoff: Vous dites à la page 3 de votre mémoire que nous savons que l'on apprend à maltraiter les enfants. C'est juste. Dans notre société, les relations culturelles et la socialisation s'apprennent essentiellement à la maison, à l'école et par les médias. Je pense que les écoles sont très vigilantes à ce sujet mais je ne suis pas très satisfait de ce qui se passe dans les médias. À mon avis, les médias, et particulièrement les médias populaires, ont une grande responsabilité à cause de leur façon de montrer la violence et de l'image qu'ils projettent de la femme.

J'aimerais savoir ce que vous proposez comme enseignants pour redresser cette situation dans les médias? Il me semble que les écoles ont une certaine idée des comportements qu'elles veulent encourager, mais tout me porte à croire que les médias agissent comme s'il n'y avait aucune contrainte. Du moment que ça rapporte, et plus c'est rentable mieux c'est, ils sont prêts à tout montrer, que ce soit la violence faite aux femmes, des images avilissantes d'elles, ou bien le refus de traiter la femme comme une égale.

Mme O'Callaghan: D'abord, je dois dire que nous sommes ravis de la réaction des médias en général à l'étude faite aux États-Unis. C'est un phénomène positif. Par contre, on vous dira qu'il faut vendre des journaux et la meilleure façon de le faire, c'est par des articles et des images sensationnels. Comment y faire face? Je vais encore une fois proposer une commission royale d'enquête sur la télédiffusion qui proposerait des mesures pour combattre les tendances abusives.

Je sais que les médias sont très puissants. Je ne pense pas que l'on puisse simplement parler de vendre des journaux et des revues sans examiner le rôle que devraient jouer les médias dans la société. Nous devons sensibiliser les médias, qui peuvent devenir l'influence la plus positive, après les écoles.

Mme Robertson: La question est très difficile. On fait aussi intervenir le principe de la libre expression à la télévision.

M. Karpoff: À l'heure actuelle, il n'existe pas de liberté d'expression au Canada. Avec la guerre dans le Golfe, il y a une censure absolue.

Mme Robertson: Effectivement. Mais dans le cas des émissions commerciales, cette liberté existe. Il y a un certain nombre de valeurs qui s'affrontent ici. J'entends parfois à la télévision des choses qui me hérissent, d'autant plus que j'ai

my home over the television set that make my stomach go like this, because I have two little kids sitting in front of it. I wonder whether I protect them by turning it off. Clearly it is better for me to sit there and talk, but do you talk your way through every single program of *Cheers* that comes on at 5.30 p.m. every night that the eight-and ten-year-old just love? I mean, within reason.

I have had three calls from advertising agencies since we put out *A Capella*. They wanted copies of it because they want to understand adolescent girls better, and that is because they are producing products for them to buy. I thought that was extraordinarily telling. And what do we hear about here? Girls are insecure, they are frightened, there are certain things on their minds, and if we see commercials pitched to the angst of being a 16-year-old girl in Canada, it is a very sad story.

I think Kitty is right, in that if we come to a royal commission, those three spheres, which you made reference to I think quite rightly—the family, education, and the media—would need to be very distinct strands within such a study.

Ms Wilson: One of the reasons we were calling for a royal commission is that the whole question of violence against women permeates all of Canada's society. We need to be looking at the judicial system, the educational system, health, the media—all areas. We look to a royal commission as opposed to other ways of looking at the issue.

• 0945

Mr. Karpoff: If it were in my power and in my party's power, we would have a royal commission starting tomorrow morning.

Mr. Michael Côté (President, Ontario English Catholic Teachers' Association): I would like to say something here. I support the idea of a royal commission. I think that would be a good starting point. But we have to actualize something to help solve this major societal problem.

In Ontario just a couple of weeks ago an announcement was made by three ministries combining together on a major project. The education ministry, the health ministry, and community and social services said they were going to do a six-year study involving children from kindergarten to grade three, in nine selected school boards around the province. The idea was to identify students who were having social problems. Some of these might be the result of the topic we are discussing today. For others, there would be social problems for various other reasons. But the point is that it cannot be just education alone that tries to deal with this major societal problem.

If we are talking about money as a scarce commodity, then I think we have to realize that the money to combat this problem has to come from various ministries working co-operatively to find out the causes, to find the remedies, and then hopefully from pilot projects such as this one that I just described in Ontario can come research that will be useful throughout our country.

Just while I am speaking, one other way of attacking the problem that I would like to pass on is that last evening I was reading a magazine put out by the Ontario Public School Teachers' Federation. They are not represented here today.

# [Traduction]

deux petits enfants devant la télé. Je me demande si je les protège en éteignant la télévision. Évidemment, c'est mieux si je regarde en même temps pour parler de l'émission ensuite, mais est-ce qu'on va tout expliquer, chaque soir, l'émission *Cheers* qui passe à 17h30 et que les enfants de 8 ans et de 10 ans adorent?

J'ai reçu trois appels d'agences de publicité depuis notre publication de *A Capella*. Elles voulaient des exemplaires pour mieux comprendre les adolescentes et c'est parce qu'elles veulent leur vendre des produits. Cela m'a paru très révélateur. Qu'est-ce qu'on entend? Les jeunes filles sont peu sûres d'elles, elles ont peur, elles sont préoccupées par certaines choses, et c'est triste d'imaginer que des spots publicitaires puissent exploiter cette angoisse ressentie par les jeunes filles de seize ans au Canada.

Je pense que Kitty a raison: si vous créez une commission royale, les trois éléments principaux dont vous avez parlé, c'est-à-dire la famille, les écoles et les médias, devraient faire chacun l'objet d'une étude séparée.

Mme Wilson: L'une des raisons pour lesquelles nous préconisons la création d'une commission royale, c'est que la violence à l'égard des femmes affecte toute la société canadienne. Il faut donc examiner le système judiciaire, le système éducatif, les soins de santé, les médias—tous les secteurs. Une commission royale serait donc notre choix.

M. Karpoff: Si cela ne tenait qu'à moi et à mon parti, nous aurions une commission royale dès demain matin.

M. Michael Côté (président, Ontario English Catholic Teachers' Association): Permettez-moi d'intervenir. Je suis d'accord avec l'idée d'une commission royale, je pense que ce serait un bon départ. Mais nous devons aussi faire quelque chose pour apporter une solution à ce grave problème social.

En Ontario on a annoncé il y a quelques semaines un projet important auquel collaborent trois ministères. Le ministère de l'Éducation, le ministère de la Santé et celui des Services communautaires et sociaux ont décidé d'entreprendre une étude de six ans portant sur les enfants de la maternelle jusqu'à la troisième année, dans neuf commissions scolaires de la province. L'objet était de repérer les élèves ayant des problèmes sociaux, dont certains pourraient se rapporter aux thèmes dont nous parlons aujourd'hui. Dans d'autres cas, les problèmes auraient d'autres causes. Mais ce n'est pas simplement par le biais des écoles qu'on cherche à s'attaquer à ce grave problème de société.

Si les crédits sont rares, l'argent qu'il faut pour combattre ce problème devra provenir des différents ministères qui travaillent en collaboration pour déterminer les causes et proposer des solutions. J'espère que tout le pays pourra profiter des résultats de projets pilotes comme celui que je viens de mentionner en Ontario.

À propos, l'autre jour je lisais la revue publiée par l'*Ontario Public School Teachers Federation*, qui n'est pas représentée ici aujourd'hui. Le numéro de ce mois est consacré à la question de la violence. On trouve certains

They have devoted their magazine this month to the issue of violence. They have a couple of stories about how students are being used as peers to influence other students. These students are being taught problem-solving techniques and conflict management skills, and then they are out in the schoolyards solving the little problems before they become major battles.

What I am saying is that there is no one solution, there is no panacea for this. It is a major societal problem, and it will take everyone co-operating and working together to find solutions and answers.

Mme Venne (Saint-Hubert): Bonjour à vous tous. Je vais parler du contrôle des armes à feu puisque je faisais partie du Comité étudiant le projet de loi sur le contrôle des armes à feu. À la fin, j'étais la seule femme à ce comité.

Tout à l'heure, vous avez effleuré le sujet des armes à feu. Je ne pourrai pas commenter le rapport du Comité puisqu'il sera confidentiel jusqu'à vendredi de cette semaine. D'ailleurs, ce n'est pas l'endroit. J'ai bien hâte de voir quelles seront vos réactions. Pour ma part, j'ai refusé de le signer.

On dit que 88 p. 100 des femmes sont en faveur d'un contrôle des armes à feu. Quelles sont les réactions de vos étudiantes face aux armes à feu en général? Est-ce par crainte du fait que 88 p. 100 des femmes sont en faveur du contrôle des armes à feu? Est-ce qu'elles ont peur d'être agressées avec ces armes? Le pourcentage n'est pas le même chez les hommes. Avez-vous un commentaire à faire là-dessus?

Ms O'Callaghan: Nobody wants to answer that.

Mrs. Venne: I will switch to another one.

• 0950

Ms O'Callaghan: No, no. I have found in the classroom that guns are macho and playing with guns is a macho thing, a boy thing to do. We know that when we have tried through groups such as the World Association for Orphans and Abandoned Children to encourage governments to encourage stores to take those kinds of war toys off shelves, in fact it just has not happened. It happened in Finland and I believe in one other European country. It has not happened here, and we have that sort of crisis of what is a toy and what is a weapon.

Perhaps I am straying just a little, but we become quite concerned when we look at the statistics in the States that tell us that children in schools are carrying guns—a lot of children in schools, including kindergarten children, which scares the hell out of me, to be very, very blunt. You wonder what is happening to our society. What we are seeing here is not so much the carrying of guns but the proliferation of gangs, particularly in the larger cities.

Mme Venne: Il y a aussi ce qu'on appelle les armes blanches, c'est-à-dire les couteaux et les choses semblables. Que je sache, ce sont toujours des garçons qui ont ces armes-là sur eux. Avez-vous vu des filles qui transportaient des armes sur elles dans vos classes? Je ne veux pas faire de discrimination, mais j'ai bien l'impression que ce sont toujours des jeunes garçons qui ont ces armes.

[Translation]

articles sur la façon dont les élèves peuvent influencer leurs camarades. On apprend à ces élèves certaines méthodes de résoudre des problèmes et de circonscrire les conflits et leur contribution peut se révéler très utile dans les cours de récréation pour éviter que les disputes dégénèrent.

J'estime qu'il n'existe pas une seule solution, il n'y a pas de panacée. C'est un grave problème de société et il faudra la collaboration de tout le monde pour trouver des solutions et des réponses.

Mrs. Venne (Saint-Hubert): Good morning. I will be talking about firearms control, since I was a member of the committee that studied the bill on the control of firearms. At the end I was the only woman member of the committee.

You did make a passing reference to firearms. I cannot comment on the committee's report since it will be confidential until this Friday. In any case, this is not the appropriate setting. I am anxious to see what your reactions will be. I personally refused to sign it.

Eighty-eight percent of women are supposed to be in favour of firearm control. Generally, how do the girls in your school react to firearms? Is it beause of fear that women are in favour of controlling firearms? Are they afraid of getting shot? The percentage is not as high for men. Do you have any comment to make?

Mme O'Callaghan: Personne ne veut répondre à cette question.

Mme Venne: Je vais en poser une autre.

Mme O'Callaghan: Non, non. J'ai observé dans la salle de classe que jouer avec des pistolets, c'est des jeux de garçons. Nous avons essayé, par l'entremise de groupes comme l'Association mondiale pour les orphelins et enfants abandonnés, d'encourager les gouvernements à faire en sorte que les magasins n'offrent plus de jouets de guerre, mais ça n'a rien donné. On a pris des mesures en Finlande et dans un autre pays européen, je crois. Il ne s'est rien passé ici et il y a donc cette confusion entre les jouets et les armes.

Peut-être que je m'égare un peu trop, mais nous sommes bien préoccupées par les statistiques américaines qui indiquent que les enfants d'école portent des pistolets—ils sont assez nombreux, même les enfants à la maternelle, et ça m'effraye drôlement. On se demande ce que devient notre société. Au Canada le problème ce n'est pas tellement le port d'armes mais plutôt la prolifération de bandes, surtout dans les grandes villes.

Mrs. Venne: There are also what are called edged weapons, that is knives and the like. As far as I know, boys are always the ones to carry these. Have you ever seen girls carrying such weapons in your classrooms? I do not want to discriminate but I am under the impression that boys are always the ones to be found with these weapons.

Ms O'Callaghan: I have taken knives from girls in my grade 6 and 7 class. I have not seen guns, as I said, being used by the gangs in the Vancouver system in which I have worked. Again, perhaps some of my colleagues, who perhaps are closer to the schools at the moment than I am, might have some background. I think it is father, son, hunting—all those things in sort of a very large picture.

Mme Venne: Je déteste parler de la violence faite aux femmes. Je trouve aberrant que nous soyons obligées de nous étaler sur la place publique, de dire que de la violence nous est faite et de demander à la société en général de prendre soin de nous. Mais puisqu'il faut le faire, je vais continuer.

Vous préconisez la création d'une commission royale d'enquête. Vous semblez donner beaucoup de mandats à cette commission royale d'enquête. Je ne suis pas contre cela, mais j'ai des réserves. Je me dis que tous les millions de dollars qui seraient consacrés à cette commission royale d'enquête pourraient peut-être être utilisés ailleurs à meilleur escient. Évidemment, c'est un point de vue. Qu'avez-vous à répliquer à cela? En réalité, quel mandat voudriez-vous donner à cette commission? Est-ce qu'elle se pencherait uniquement sur la violence faite aux femmes? Tout à l'heure, vous parliez également des médias, de l'éducation et de la famille. Si on met tout cela ensemble, cela en fait passablement pour une commission royale.

Ms O'Callaghan: First I would like to say that there was a time not very long ago when I was opposed to sending topics, issues, off to committees, off to commissions. I saw it as a way of brushing things under the carpet. I thought much the same about developing policy: we develop policy; we put it in the book; we have done our job.

Having said that, I have come more to the point of view that we really need to be talking about these issues. You said that you felt uncomfortable or a bit angry, perhaps, at having to deal with this issue in this kind of venue, and I agree with you that we should not have to. But in fact because violence, particularly violence against women and child abuse, has been swept under the carpet and we have been embarrassed to talk about it, I guess I see this as the way to put it high on the agenda for Canadians and for our society.

• 0955

I think women have learned that by talking things out we become more comfortable with who we are. We begin to realize that we are not the only ones who have had these feelings, who have been abused. I was thinking about this meeting in the last couple of days and thinking that I have been in fairly wealthy schools, I have been in inner city schools, so why was it that I did not notice these things before? I began to realize that because I was too busy doing the teaching I did not want to deal with them and that people were actually hiding the fact or feeling embarrassed that they were being abused and were not admitting it. Some of our teachers were not coming to work because they had the black eyes or whatever.

[Traduction]

Mme O'Callaghan: J'ai confisqué des couteaux à des jeunes filles dans ma classe de sixième et septième. Comme je dis, je n'ai pas vu de pistolets chez les membres des bandes dans les écoles de Vancouver où j'ai travaillé. Peut-être que mes collègues auraient des expériences à vous raconter. On imagine plutôt des parties de chasse où le père amène son fils.

Mrs. Venne: I hate talking about violence against women. It strikes me as an aberration that we are forced to make a public display of ourselves, talking about the violence we have been subjected to and asking society to look after us. But since it has to be done, I will keep on.

You are advocating that a royal commission be set up. You seem to want a very far-reaching mandate for this commission. I am not against it, but I do have reservations. It seems to me that the millions of dollars spent on a royal commission might be put to better use elsewhere. Of course, it is a matter of opinion. What do you think? What would you see as the mandate for this commission? Would it deal exclusively with violence against women? A while ago you mentioned the media, education and the family. If we put it all together, it makes a very broad mandate for a royal commission.

Mme O'Callaghan: Je dois dire d'abord qu'à une époque pas trop lointaine, j'étais opposée à la création d'une commission pour examiner des questions particulières. J'avais l'impression que c'était une façon de se débarrasser d'un sujet. À la même époque je croyais aussi qu'il suffisait d'élaborer une politique et de l'imprimer et qu'ensuite le travail était fait.

Cela dit, j'en suis maintenant venue à la conclusion que nous devons parler de ces questions. Vous dites que vous êtes mal à l'aise ou peut-être un peu en colère quand il faut déballer ces questions en public, et je suis d'accord avec vous; idéalement, nous de devrions pas être obligées de le faire. Mais puisque la violence, surtout la violence faite aux femmes et aux enfants, a été cachée pendant longtemps et que nous avons été gênées d'en parler, je pense que ce serait une façon de souligner l'importance de cette question pour les Canadiens et pour la société.

Je pense que nous avons appris comme femmes que c'est en parlant de nos affaires entre nous que nous commençons à nous sentir bien dans notre peau. Nous comprenons que nous ne sommes pas seules à ressentir certaines chose et que nous sommes pas les seules à avoir été victimes. Je réfléchissais à cette réunion ces derniers jours. J'ai travaillé dans des écoles situées dans des quartiers plutôt riches et aussi dans des écoles du centre-ville et je me suis demandé pourquoi je n'avais pas remarqué ces choses au paravant. Je me suis rendu compte que j'étais tellement prise par mon travail d'enseignante que je n'avais pas voulu faire face à ces questions, je n'avais pas voulu remarquer que certaines personnes étaient gênées ou cachaient la violence dont elles étaient victimes. Certaines de nos enseignantes ne venaient pas au travail parce qu'elles avaient un oeil au beurre noir ou d'autres marques visibles.

I would say that whatever broad forum we can take this issue to the public in, whatever forum we can give for people to come and talk, all of those issues, the media, its role, schools, their role, can all be part of that kind of broad mandate. If we do not talk about it then what we are doing is ignoring the problem.

Mr. Horst Schweinbenz (Governor, Ontario English Catholic Teachers' Association): I have a question for you. If we can spend millions just to advertise a new tax, why can we not spend some money to protect our women and children?

Mr. Karpoff: I agree. I agree wholeheartedly.

**Mme Venne:** Comme je n'ai pas l'intention de faire entrer la partisanerie dans cette discussion, je ne répondrai pas à cette question.

The Chair: I would like to ask a question myself.

Ms Wilson: Just one point. In our brief on page 5 we have said:

We believe violence against women is systemic, reinforced not just in structures, but the abstraction—

It is systemic, and that is why we are looking at a royal commission to look at all aspects in Canadian society. I believe we would see the money that would be spent on a royal commission coming back to us tenfold, because we would see it in changed lives in our women, our families, our children, and children would then be much more productive for Canada in the years ahead. I see it as an investment in Canada.

The Chair: I want to address education specifically. You have presented an excellent book here with resources for teachers in the classroom and so on, and you have done some very good work in this particular area.

The one area that concerns me, both as a teacher on leave of absence and as a parent of a 12-year-old girl, is the systemic discrimination against young women in education. I came from a city that I think views itself as fairly progressive. Certainly the North York Board of Education has made some great steps forward in the area of affirmative action for women. Indeed, our director of education is a female, as is the assistant director, and I think we have a good record on that issue. Yet I see my child confronting discrimination and sexual harassment in the schools in the physical education programs.

I would like you to talk about the physical education programs in your boards. Do you allow young women to be discriminated against in the physical education programs? I think that it is really insidious. I think it is telling young women at a very early age that they cannot do things because of their sex. I think it is telling young men that it is okay to discriminate against young women, that they are more powerful because they are boys and therefore deserve a different program.

I think there is a mockery of young women that makes them feel they cannot excel in these and other areas. I think there is a whole transference thing. Having seen my very competent, capable young child called a "tomboy" and a

# [Translation]

À mon avis, quelle que soit l'enceinte choisie pour un dialogue public, il sera possible d'aborder toutes ces questions, le rôle des médias, des écoles etc. Autrement, nous faisons comme si le problème n'existait pas.

M. Horst Schweinbenz (membre du Conseil des gouverneurs, Ontario English Catholic Teachers' Association): J'ai une question pour vous. Si on peut dépenser des millions pour faire la publicité d'une nouvelle taxe, pourquoi ne pas dépenser un peu d'argent pour protéger nos femmes et nos enfants?

M. Karpoff: Je suis tout à fait d'accord avec vous.

Mrs. Venne: Since I'd rather keep partisanship out of this discussion, I won't answer that question.

La présidence: Je voudrais poser une question moi-même.

**Mme Wilson:** Un instant. À la page 5 de notre mémoire nous disons:

Nous croyons que la violence faite aux femmes est systémique, renforcée par les structures et cette abstraction...

Puisqu'elle est systémique, nous avons recommandé qu'une commission royale d'enquête examine son expression dans tous les aspects de la société canadienne. Je pense que l'argent consacré à une commission royale nous sera rendu au décuple à cause de la transformation de la vie de nos femmes, de nos familles et nos enfants, avec tout ce que cela implique comme amélioration de la productivité à l'avenir. À mon avis, c'est un investissement pour le Canada.

La présidence: Ma question porte sur l'éducation. Vous nous avez présenté un excellent document avec de bonnes idées pour les enseignants, etc.; je pense que vous avez fait un travail très louable.

Ce qui me préoccupe, en tant qu'enseignante en congé et mère d'une fille de 12 ans, c'est la discrimination systémique dont les jeunes femmes font l'objet dans l'éducation. Je suis d'une ville qui se pique d'être plutôt progressiste. Il faut dire que la commission scolaire de North York a réalisé d'importants progrès pour ce qui est de l'action positive en faveur des femmes. En fait, notre directeur de l'éducation est une femme, comme le directeur adjoint, et je pense que nous pouvons nous féliciter de nos résultats. Pourtant, je vois que ma fille fait face à la discrimination et au harcèlement sexuel dans le cours d'éducation physique.

J'aimerais avoir des détails concernant les programmes d'éducation physique dans vos commissions. Permettez-vous la discrimination à l'encontre des jeunes femmes dans ces programmes? À mon avis, c'est un phénomène tout à fait insidieux. On fait comprendre aux jeunes filles très tôt qu'elles ne peuvent pas faire certaines choses à cause de leur sexe. Je crois qu'on apprend aux garçons qu'il est acceptable de traiter les filles comme si elles n'étaient pas égales, que les garçons sont plus forts et méritent donc un programme différent.

Les jeunes filles sont exposées à des moqueries qui font en sorte qu'elles se sentent incapables de réussir dans certains domaines. Je pense que c'est vraiment une question de transfert. Ma fille, qui est quelqu'un de très compétent et

"butch" because she wants to play basketball, and is in fact better at basketball than most of the boys, I am getting quite angry about it. I am wondering about your boards and how you feel on that particular issue.

• 1000

Ms O'Callaghan: I guess one of the things I would like to mention, and it has been an uphill battle for many of us, is the idea of having physical education become co-educational or desegregated. I became a physical education teacher because I saw what was happening in my student teaching days. I saw the not-so-able boys and the girls keeping score and looking after the equipment, while the able students, generally boys, played the basketball and volleyball games, and the physical education program tended to be geared to that kind of competition. I am not putting down competition, because I want my team to win as well as the next person.

Having said that, though, I found in the Vancouver system, at least, that we fully integrated in the elementary system. There was more resistance in the secondary system because of the demand, I think, for competition, for winning, which is very important. Having said that, there is a continued need in this area throughout the country. Teacher education institutes, I think, have a big job to do in that area. As parents, I would suggest that if my child were being discriminated against, or if I thought so, I would phone the teacher and find out what was happening and how it was going to be improved.

Mr. Ken Taylor (President, Yukon Teachers' Association): In my part of the country, in the Yukon, northern Canada—I would not attempt to speak for the others, but I think there are probably some similarities—I think to a large extent it depends on the individual teacher providing the program. It brings me back to a number of things I wanted to talk about today.

We have an aging teaching force, for one thing, so we have a number of people who have not had women's studies and have not had sensitization to women's issues. Quite frankly, I think that is one of the biggest problems we face in terms of the whole issue of getting the message across within the schools.

I want to come back to something Mrs. Clancy brought up before about secondary school teachers and social studies programs. In our area, most of the secondary school teachers are men, for whatever reason. Most of those men are not new to the teaching profession. Many of them, like myself, have been teaching for ten years or more. Many of the programs on women's studies have come in since they became teachers in our area. I think it is encumbent upon us to ensure there is a professional development program that gets those people the kind of training they need before they can deal with these subjects effectively in the classroom and feel comfortable in engaging these topics.

Mrs. Clancy: I thank you for making that comment. If I can just respond, that is one of the things I discovered teaching in a women's studies program and working with teachers' unions. I know that in Nova Scotia the status of women committee of the Nova Scotia Teachers Union went after that particular aspect, particularly older men. I am not suggesting you are an older man. I mean, people who have been in the schools more than ten years, to use your term,

[Traduction]

capable, a été traitée de garçon manqué et de garçonne parce qu'elle veut jouer au basket et qu'en fait elle est meilleure que bien des garçons, et c'est une chose qui me fâche beaucoup. Que pensez-vous de tout cela?

Mme O'Callaghan: Cela a été une lutte continuelle pour beaucoup d'entre nous pour avoir des classes mixtes d'éducation physique. Je suis devenue professeure de gymnastique après avoir remarqué comment les choses se passaient à l'époque où je faisais des stages. Les garçons les moins agiles et les filles marquaient les points et s'occupaient du matériel tandis que ceux qui étaient bons, généralement des garçons, jouaient au basket et au volleyball, et le cours de gymnastique était conçu en fonction de ce genre de compétition. Je n'ai rien contre la compétition, je veux que mon équipe gagne aussi.

Dans les écoles primaires de Vancouver, les classes sont tout à fait mixtes. Il y avait davantage de résistance dans les écoles secondaires, à cause de l'importance qu'on accorde aux équipes qui gagnent. Mais je pense que ça peut poser un problème partout au Canada. Je pense que les facultés de pédagogie ont beaucoup à faire dans ce domaine. En tant que parent, si j'estimais que mon enfant faisait l'objet de discrimination, je téléphonerais au professeur pour savoir ce qui se passe et comment on pourrait améliorer les choses.

M. Ken Taylor (président, Yukon Teachers' Association): Dans ma région du Canada, au Yukon, dans le Grand Nord—je ne m'aventure pas à parler pour les autres, mais je pense qu'il y a sans doute des ressemblances—je crois que cela dépend en grande partie du professeur qui offre le programme. Cela me fait penser à une observation que je voulais vous faire aujourd'hui.

Il faut tenir compte du vieillissement de la profession et du fait que certains membres n'ont pas été exposé ou sensibilisé à la condition féminine. Franchement, je pense que c'est l'un de nos plus gros problèmes dans les écoles devant cette question.

Je reviens à une observation faite par M<sup>me</sup> Clancy au sujet des professeurs d'école secondaire et des programmes de sciences sociales. Dans notre région, la plupart des professeurs d'école secondaire sont des hommes, pour toutes sortes de raisons. La plupart, comme moi, enseignent depuis 10 ans ou plus. Les programmes consacrés à la condition féminine ont fait leur apparition plus tard. Je pense que nous avons la responsabilité d'offrir à ces personnes les programmes de formation pédagogique leur permettant d'aborder avec une certaine aisance ces questions en classe.

Mme Clancy: Je vous remercie de cette observation. C'est effectivement une des choses que j'ai découvertes en enseignant dans le cadre d'un programme d'études féminines et en travaillant avec les syndicats des enseignants. Je sais que le Comité de la condition féminine du syndicat des enseignants de Nouvelle-Écosse s'est attaché à ce recyclage, particulièrement chez les hommes d'un certain âge. Je ne veux pas dire que vous êtes un homme d'un certain âge. Je

and had specific in-services for male and female teachers, because many females labour under the same delusions. It was quite successful, and there is a major in-service every year in late October in Nova Scotia. For two days, schools are closed.

One of the years it related specifically to equality and gender equity issues, and there have been follow-ups in the 21 school boards across the province since then. I think this is something that has to come from the teachers' organizations themselves. I would hope that this kind of awareness coming from people like you would make this much more the reality. Just remember. Keep hitting with the hammer and you will eventually get through.

Mr. Taylor: I did not intend to speak here, but now that I am started, you may have trouble getting me stopped. There is a smorgasbord of ideas that have been touched upon here today. One of the things I would like to talk about a little is gun control, because I think that is at the centre of the focus we have had here over the last few months, with the December 6 anniversary and so on.

#### • 1005

There are two things. As far as I am concerned, hand-guns were designed for killing people, nothing else. There is no other reasonable purpose for having them, and our society cannot soon enough ban them from existence in Canada. We do not need hand-guns in Canada. There is no purpose for them except for a few of the old boys to go out and shoot at targets, and if you go to the gun ranges then you will find out that the targets they shoot at are silhouettes of people. So hand-guns have to go, period.

Secondly, in the north many of us are hunters—I include myself in that group—and it is an embarrassment to me to see the kinds of arguments the gun lobby and the hunter lobby are putting forward on the gun legislation, saying that you have to have a magazine that will hold 10 bullets or 20 bullets. If I thought it took me 10 bullets to bring down a caribou from 30 yards away, which is a reasonable stalk on a caribou, then I would not tell anybody about it, because frankly that is a pretty poor example of a hunter. We do not need magazines with those numbers of shells in them, and if anybody says they do need them then I would question their competence even to own or handle a gun, period.

The one other issue I would like to address has to do with a peculiarity of my area that is different from anyone else here, and that is that we have a larger percentage of native Canadians in our area than in any of the other jurisdictions here. I do not know where to start exactly, but about 30% of the population in Yukon are native Canadians. About 5% of the government work force in Yukon are made up of native Canadians. I think those statistics give you some idea of the frustration at the limited participation and the poverty that has engulfed those people, and I believe that has a direct bearing on the level of violence that can be seen in many native homes.

# [Translation]

veux parler de ceux qui enseignaient dans les écoles depuis plus de 10 ans; on leur faisait suivre une formation des maîtres, ainsi qu'à beaucoup d'enseignantes qui souffraient du même genre d'illusions. En Nouvelle-Écosse à la fin d'octobre on ferme les écoles pendant deux jours pour permettre aux professeurs d'assister à une réunion pédagogique.

Une de ces réunions portait précisément sur des questions concernant l'égalité des sexes et depuis il y a eu un suivi dans les 21 commissions scolaires de la province. Je pense que c'est le genre d'initiative qui doit venir de l'association des enseignants. Une plus grande sensibilisation ne peut que porter des fruits. Continuez vos efforts et vous obtiendrez des résultats.

M. Taylor: Je n'avais pas l'intention de prendre la parole, mais maintenant que j'ai commencé, vous aurez peut-être du mal à me faire taire. On a touché un peu à tout aujourd'hui. J'aimerais vous parler du contrôle des armes à feu car cela a été une question fondamentale au cours des derniers mois, avec l'anniversaire du 6 décembre etc.

Deux choses. À mon avis, les armes de poing ont été conçues rien que pour tuer. Elles ne sont d'aucune autre utilité, et la société canadienne devrait les interdire au plus vite car nous n'en avons pas besoin au Canada. Elles ne servent à rien ni à personne sinon à quelques amateurs de tir à la cible. Or vous n'avez qu'à aller à un club de tir et vous constaterez qu'on y tire sur des mannequins. Indéniablement, il faut se débarrasser des armes de poing.

Deuxièmement, dans le Nord, bon nombre d'entre nous sont chasseurs—et j'en suis—mais quand j'entends les défenseurs des droits des chasseurs dire qu'il faut un chargeur qui puisse tenir 10 ou 20 balles, je suis mal à l'aise. S'il me fallait 10 balles pour abattre un caribou qui se trouvait à 30 mètres environ, ce qui est une distance raisonnable, je ne m'en vanterais pas car on me prendrait pour un très piètre chasseur. Nous n'avons pas besoin de chargeurs pouvant contenir tant de cartouches et si quelqu'un prétendait le contraire, je douterais de sa compétence à posséder et à manipuler une arme.

Je voudrais parler d'une chose qui est particulière à ma région et qui la différencie des autres. En effet, il y a dans notre région, par rapport aux autres, un plus fort pourcentage d'autochtones. Je me contenterai de signaler qu'environ 30 p. 100 de la population du Yukon est formée d'autochtones. Quelque 5 p. 100 des fonctionnaires yukonnais sont des Canadiens autochtones. Ces chiffres vont donnent une idée des frustrations qui existent à cause de la participation limitée de cette population et à cause de la pauvreté qui est son lot. À mon avis, cette situation explique directement la violence que l'on constate dans bien des foyers autochtones.

I am in no way saying that in Yukon the only violence is in native homes, but I feel that someone should address this issue, and I doubt if it is in the forefront of some of the other people's thinking. I believe that until native Canadians become full participants in and beneficiaries of our society, the cycle of poverty and discontent, and ultimately violence, will too often prevail.

I know a lot of people who say well, they can go to school just like we do and they can go out to university just like we do, and so on, but I do not think that is true. The discrimination is subtle and is hidden, and until we extend the hand and until we ensure and demand that native people can fully participate and feel comfortable fully participating, that poverty is going to be there, that non-participation is going to be there, which will lead to frustration, which will inevitably lead to violence.

We will probably see the same thing with the recession in Canada. We are probably going to see an increase in violence due to the frustration in other families of—

The Chair: It is the same thing with women, and it is a lack of—

Mr. Taylor: And of course it seems always to be-

Mrs. Clancy: [Inaudible-Editor]...anyway in the long run.

The Chair: Yes, but the disadvantaged group that is denied equal opportunity to participate in society shares the same kinds of frustrations and—

Mr. Taylor: Absolutely. I thank you for hearing me out.

Mr. Bacon: On the question of systemic discrimination against young women in the physical education programs, I teach for the Carleton Board here in the city, and I would say that is an issue that has not come to my attention, because in the schools I have had experience of, young women who participate in these programs are very highly regarded and are encouraged to do so.

The Chair: We still have separate gym classes. We have square dancing versus football.

Mr. Bacon: We have combined, and we also-

The Chair: But my daughter went to school for a year-

Mr. Bacon: —in the last several years have had a young woman on one of the football teams, and that was not seen as unusual at all. In fact, two of our schools had young women on football teams. It is certainly something to which people are sensitive.

If I could just make one final point, the concern I raised earlier on that, what I was trying to get over was the fact that I do not want there to be any kind of backlash that would adversely affect the progress that has been made, because I am very supportive of that progress that has been made. I have seen my own wife discriminated against in a number of areas because she is a woman. So I am concerned that any programs that are in place are programs that proceed correctly and take into account the various sensibilities.

# [Traduction]

Je ne veux pas dire qu'au Yukon on ne trouve de violence que dans les foyers autochtones mais j'estime qu'on devrait se pencher sur cet aspect car j'ai l'impression que les autres ne s'en préoccupent pas assez. Selon moi, tant que les Canadiens autochtones ne seront pas particpants à part entière dans notre société et qu'ils n'en bénéficieront pas, le cercle vicieux, pauvreté, mécontentement, et ultimement violence, prévaudra trop souvent.

Je connais bien des gens qui prétendent que les autochtones peuvent aller en classe comme eux, peuvent fréquenter l'université, tout comme eux, etc., mais je ne pense pas que ce soit vrai. La discrimination est subtile et cachée et tant que nous ne ferons pas le geste, tant que nous n'exigerons pas que la population autochtone participe à part entière et se sente à l'aise dans la société, tant que nous ne garantirons pas cela, la pauvreté perdurera, et la non-participation multipliera les frustrations, qui dégénéreront inévitablement en violence.

La récession aura sans doute le même résultat au Canada. Dans les familles, on constatera sans doute une recrudescence de violence due aux frustrations...

La présidence: Pour les femmes, c'est la même chose, c'est le manque de. . .

M. Taylor: Et bien sûr il semble toujours que ce soit. . .

Mme Clancy: [Inaudible-Éditeur]...à long terme en tout cas.

La présidence: Oui, mais le groupe qui est lésé et à qui on refuse des chances égales de participer à la société éprouve les mêmes frustrations et...

M. Taylor: Absolument. Je vous remercie de m'avoir écouté.

M. Bacon: On a parlé de la discrimination systémique que subissent les jeunes filles dans les cours d'éducation physique. Pour ma part, j'enseigne à la commission scolaire Carleton de cette ville et je dois avouer que je n'ai rien constaté de tel, car dans les écoles où j'ai enseigné, les jeunes filles qui participaient au programme d'éducation physique étaient très bien considérées et encouragées.

La présidence: Les cours de gymnastique ne sont pas encore mixtes. Les unes dansent des danses carrées et les autres jouent au football.

M. Bacon: Nous avons combiné, et également. . .

La présidence: Ma fille est allée à l'école un an...

M. Bacon: ...depuis déjà plusieurs années, les équipes de football comportent des jeunes filles et cela n'a paru singulier à personne. En fait, dans deux de nos écoles, des jeunes filles faisaient partie des équipes de football. Les gens ne sont certainement pas indifférents à cela.

Une dernière chose dont j'ai parlé tout à l'heure. J'ai essayé d'expliquer qu'il ne faudrait pas qu'il y ait de ressac qui pourrait nuir au progrès réalisé car j'estime que ce progrès est trop précieux. Ma femme elle-même a souffert de discrimination dans bien des cas. Je souhaite donc vivement que tout programme mis en oeuvre soit soigneusement pensé pour tenir compte des diverses susceptibilités.

• 1010

It comes back to the point that Ken raised. If most of your teaching force is closer to retirement than to the beginning of their careers, some may not be sensitized to the point where they are sympathetic enough. That was my concern.

Mrs. Clancy: I apologize for taking a cheap shot.

The Chair: Do you believe teacher organizations should take a strong initiative to sensitize some of the members of the organization to some of these issues?

Mr. Bacon: Yes, very much so.

The Chair: I think we had better conclude. We have another deputation.

Ms Robertson: I am committed to professional development. It is what I do within the organization. I am very nervous about settling for sensitization as a goal. I have seen too many people claim that they are not guilty, not sexist, and that they fully promote equality. Not guilty by reason of awareness is a very dangerous goal, and I think we need to have expectations well beyond that.

Yes, I sympathize with someone who is 50 years old and has not been exposed to the same in-service as everyone else, but I hold them personally responsible for catching up with the world—and the quality of their behaviour—not their profession, their trainers, their pre-service, their wives or their mothers. I hold them individually responsible for that change.

Ms O'Callaghan: Just to finish, it is a little frustrating to just touch lightly on such topics as physical education and gun control and so on, and by just touching on them we are not exploring them or explaining ourselves as well as we would like to. We are cognizant of the time. We know we have taken other people's time and we apologize for that, but we are prepared and would like to explore with members of the committee, either individually or separately, or over coffee, some of these other areas. Frankly, I do not think we older physical education teachers are the ones who are the problem.

The Chair: Certainly not the female ones. Thank you.

• 1012

1010

• 1021

Ms Sheila McIntyre (Member, National Legal Committee, Women's Legal Education and Action Fund): The Women's Legal Education and Action Fund is very pleased to have the opportunity to make a presentation before the committee. Our presentation is divided into three parts.

I am on the LEAF national legal committee and I teach at the faculty of law at Queen's University. Helena Orton is LEAF's director of litigation. Shela M'Gonigle is chair of the national fund-raising committee for LEAF and president of Ottawa's LEAF chapter.

[Translation]

On en revient à ce qu'a dit Ken. Si le gros du personnel enseignant est plus près de la retraite que du début d'une carrière, certains ne seront peut-être pas assez sensibilisés pour comprendre suffisamment la situation. Voilà ce qui m'inquiète.

Mme Clancy: Pardonnez-moi, c'était un coup bas.

La présidence: Pensez-vous que les organisations d'enseignants devraient s'employer activement à sensibiliser leurs membres à ces questions-là?

M. Bacon: Oui, absolument.

La présidence: Il va falloir que nous nous arrêtions car nous attendons d'autres témoins.

Mme Robertson: Je suis une fervente du perfectionnement professionnel. Je m'occupe de cela dans notre organisation et j'hésite beaucoup à ce que la sensibilisation devienne un objectif. J'ai trop souvent vu des gens prétendre ne pas être sexiste, ne pas être coupable et promouvoir activement l'égalité. La sensibilisation en tant que telle est un objectif dangereux et je pense qu'il faut voir encore plus loin.

Oui, j'ai beaucoup de sympathie pour les gens qui ont 50 ans et qui n'ont pas pu compter sur le même genre de formation des maîtres que les autres. Seulement, je les enjoins de rattraper le courant, de se recycler eux-mêmes. Qu'ils ne se déchargent pas sur leur profession, ni ceux qui les ont formés, ni leur expérience, ni leur femme ni leur mère. S'ils doivent changer, ils en sont les seuls responsables, individuellement.

Mme O'Callaghan: En terminant, il est un peu agaçant de constater qu'on ne peut qu'effleurer des sujets comme l'éducation physique et le contrôle des armes à feu, etc. Ainsi, on ne peut pas les approfondir et expliquer son point de vue aussi bien qu'on le souhaiterait. Nous savons qu'il y a des contraintes de temps. Nous avons un peu empiété sur le temps des autres et nous vous prions de nous en excuser. Nous sommes disposés à reprendre la discussion avec les membres du comité, en privé, en prenant un café ou autrement. À vrai dire, le problème, ce ne sont pas les professeurs d'éducation physique plus âgés.

La présidence: Certainement pas les professeurs féminins. Merci.

Mme Sheila McIntyre (membre du comité national juridique, Fonds d'éducation et d'action juridique): Nous sommes très heureuses d'avoir été invitées à comparaître devant le comité pour vous expliquer notre point de vue dans un exposé divisé en trois parties.

Je fais partie de notre comité national juridique et j'enseigne à la Faculté de droit de l'université Queen's. Helena Orton est chargée de notre division du contentieux, Shela M'Gonigle préside le comité national pour la collecte de fonds ainsi que la section d'Ottawa de notre organisation.

I want to make a simple point. Sexual violence against women occurs in a broader context of women's social. economic, and political inequality to men. As members of the committee are well aware, there is ample evidence of women's systemic inequality in the society: there is growing feminization of poverty, particularly of single-mother families and elderly women; the virtually unchanging wage gap between female and male wage earners... Persistent occupational segregation is compounded by current economic restructuring, which is locating women disproportionately in low-paid, non-union, casual, discontinuous, or part-time jobs with poor if any benefits in pensions. There is continuing under-representation of women in managerial and leadership positions in the public sector and the private sector and a lack of mandatory employment equity legislation to redress occupational stratification. All this economic inequality in the context of a recession sketches women's continuing economic inequality, notwithstanding the successes of privileged white women like ourselves.

As politicians, you are aware of the gender gap in representative politics. Seriously, not rhetorically, advancing women's issues remains primarily women's work, as the last decade of constitutional amendments in which women were largely absent from the process underlines.

It also remains politically risky for the small minority of women politicians to be seen as feminists. In this climate, even overtly misogynist and anti-feminist violence such as that perpetrated by Marc Lépine cannot be named as such without generating a violent backlash against women and feminists in particular.

Lacking economic and political power, women are also lacking social status, credibility, and voice. Our expertise is not valued; our evidence is not believed without corroboration; our reality is discounted when it conflicts with false stereotypes of women. Women's economic, political, and social inequality amplifies all women's vulnerability to male violence. Our subordinate status leaves us more easily exploited and victimized by abuses of male power.

Economic dependency or insecurity, for instance, trap battered women in violent homes. They make prostitution a dangerous but essential economic safety net. They offer women wage earners the Hobson's choice of losing their jobs or enduring sexual harassment. The poverty of disabled women, either as unemployed workers or women living below the poverty line, makes them especially vulnerable in this count.

women dependent Political inequality leaves overwhelmingly on male politicians to fund subsidized housing, battered women's shelters, incest counselling, support services that would allow dependent women to escape the cycle of violence. Cut-backs to women's programs in the last budget are the most obvious measure of women's political inequality in the society, more, given the evergrowing statistics on reported incidents of sexual assault, incest, wife battering, violent and child pornography and sexual harassment, and given the coercive, deterrent or educational tools government can mobilize when moved, for instance government's desire to curb drunk driving or to

# [Traduction]

Une chose est claire, à savoir que la violence sexuelle contre les femmes doit être envisagée dans le contexte plus vaste de l'inégalité sociale économique et politique des femmes par rapport aux hommes. Nous savons tous en effet que l'inégalité des femmes dans la société est un phénomène systémique ainsi qu'en témoigne le nombre croissant de femmes vivant dans la pauvreté, surtout des mères célibataires, tandis qu'on ne semble pas combler l'écart entre le salaire des hommes et des femmes. La ségrégation par profession est aggravée par l'actuelle restructuration économique, qui force les femmes à prendre des emplois mal payés, non syndiqués, provisoires ou à temps partiel et qui ne donnent souvent pas droit à des pensions. Tant dans le secteur public que privé, il y a trop peu de femmes parmi les cadres ou les postes de direction et cela ne changera pas tant qu'il n'y aura pas une loi obligatoire sur l'équité en matière d'emploi. Cette inégalité économique est encore aggravée en période de récession malgré les succès de femmes blanches privilégiées comme nous-mêmes qui avons bien réussi.

En tant que politiciens, vous êtes bien placés pour savoir qu'il y a peu de femmes en politique. Il incombe donc aux femmes d'essayer d'améliorer la condition féminine ce qui est prouvé d'ailleurs par les amendements constitutionnels adoptés au cours de la dernière décennie, amendements auxquels les femmes n'ont guère contribué.

Par ailleurs les rares femmes en politique ne se risquent guère à adopter des positions féministes. C'est dans ce contexte que le fait de qualifier les multiples meurtres commis par Marc Lépine de meurtres anti-féministes provoque de violentes réactions contre les femmes en général et les féministes en particulier.

Faute de pouvoirs économique et politique, les femmes ne peuvent pas avoir de statut social ni de crédibilité. Ainsi nos connaissances sont mésestimées, nos témoignages doivent être corroborés et on préfère nous juger selon des stéréotypes. L'inégalité économique politique et sociale et femmes fait de nous des cibles de choix pour la violence des hommes.

Ainsi des femmes qui sont battues par leur conjoint ne les quittent pas car elles sont incapables de gagner leur vie. Dans ces conditions la prostitution devient un apport économique essentiel mais dangeureux. Certaines femmes doivent choisir entre la perte de leur emploi ou le harcèlement sexuel dont elles font l'objet. Les femmes handicapées sont particulièrement susceptibles à la violence, soit qu'elles sont en chômage soit qu'elles vivent en dessous du seuil de la pauvreté.

L'inégalité politique rend les femmes dépendantes des politiciens pour l'obtention de logements subventionnés, d'abris pour les femmes battues, d'assistance psychologique en cas d'inceste ou de services qui permettrait à ces femmes d'échapper à la violence. Les coupures dans les prestations destinées aux femmes lors du dernier budget sont symptomatiques de l'inégalité politique des femmes dans notre société. Compte tenu du nombre croissant d'attaques sexuelles, de cas d'inceste et de femmes battues, de pornographies impliquant des enfants de harcèlement sexuel, ce phénomène est d'autant plus évident que le gouvernement dispose des moyens nécessaires, à condition de vouloir, bien

combat the spread of AIDS. One can only conclude that this government lacks the political will because women lack the political clout to secure laws that effectively protect women's physical security.

• 1025

Women's social inequality is most evident when victims of violence seek redress in a legal system whose rules and procedures are based on sexist myths and stereotypes about women, about sexuality and about violence. Put simply, women are not believed—particularly women of colour, immigrant women, prostitutes, and wives who charge their husbands.

In considering how to draft legislation that will curb sexual violence against women and the systemic inequalities that foster or render legitimate such violence, this committee must keep in mind that with the advent of the Charter of Rights, legislators must draft laws consistent with citizens' constitutional rights—particularly their equality rights.

Our Constitution and its interpretation underline that equality is one of the fundamental values of society against which the objects and effects of all government action must be measured. Although Canada now has available some of the best constitutional laws in the western world to secure equality, legislators are not always aware of what constitutional law currently mandates. They should not be educated at the expense of the individual women or underfunded women's groups who are forced to challenge discriminatory legislation to secure women's constitutional rights. Instead, what we need are administrative bodies and committees who will consult meaningfully and in a timely way with equality-seekers in framing equality-enhancing laws—and we need the expertise of those consulted to be funded, because most of the relevant organizations cannot afford to educate government and civil servants at their own expense.

Moreover, legislation should be drafted to avoid hostile challenges by those who would roll back women's gains. We need strong preambles that acknowledge women's inequality, instead of requiring litigants to prove it again and again through expensive expert witnesses and documentary records. We need strong preambles that purposively invoke constitutional equality guarantees as the rationale for the law, so that we do not have to prove that again and again. Thank you.

Ms Helena Orton (Director of Litigation, Women's Legal Education and Action Fund): Thank you. I am going to speak LEAF's view of the implications of the constitutional equality guarantees for the work of this committee.

Historically, equality was a value that was not seen as particularly relevant to issues of violence against women, at least as a matter of law. However, recently we have seen important developments in our understanding of equality, and [Translation]

sûr, pour lutter par exemple contre la conduite en état d'ébriété ou contre le sida. Il faut croire que le gouvernement n'a pas la volonté politique d'agir parce que les femmes n'ont pas le pouvoir politique nécessaire pour faire adopter des textes législatifs assurant leur intégrité physique.

L'inégalité sociale des femmes apparaît au grand jour parce que les femmes ayant subi la violence s'adressent à des tribunaux dont la procédure est basée sur des stéréotypes sexistes concernant les femmes, la sexualité et la violence. Les représentants de la justice ne croient pas ce que les femmes leur disent, surtout s'il s'agit de femmes de couleur, d'immigrées, de prostituées ou de femmes portant plainte contre leur mari.

Pour rédiger un texte législatif succeptible de protéger les femmes contre la violence sexuelle et les inégalités qui les encouragent, les législateurs doivent tenir compte de tous les droits constitutionnels des citoyens et particulièrement du droit à l'égalité prévue dans la Charte des droits.

La Constitution et son interprétation soulignent le fait que l'égalité est une des valeurs fondamentales de la société, et qu'elle doit sous-tendre toutes les actions du gouvernement. Bien que le droit constitutionnel du Canada soit un des plus avancés du monde occidental en ce qui concerne l'égalité, les législateurs ne sont pas toujours au courant du contenu des lois. L'éducation des législateurs ne doit pas se faire aux dépens des femmes et de leurs organisations, qui sont obligées de se pourvoir devant les tribunaux pour faire reconnaître leurs droits constitutionnels. Il faut créér des instances et des comités administratifs en vue d'élaborer des textes législatifs renforçant l'égalité prévue dans la Constitution et les organisations spécialisée doivent être subventionnées par l'État car elles n'ont pas elles-mêmes de quoi plaider leurs dossiers devant l'État ou les fonctionnaires.

Il faut par ailleurs prévoir des textes législatifs visant à empêcher des recours hostiles de la part de ceux qui voudraient faire marche arrière sur le plan des droits des femmes. Il faut affirmer hautement qu'actuellement les femmes souffrent d'inégalité plutôt que d'obliger celles qui se pourvoient dans les tribunaux de l'attester à de multiples reprises en ayant recours à des experts chèrement payés. Les textes législatifs doivent donc être précédés de préambules rédigés avec force et soulignant l'égalité constitutionnelle de tous de façon à nous éviter à avoir à revenir chaque fois sur cette question. Je vous remercie.

Mme Helena Orton (directrice du contentieux, Fonds d'éducation et d'action juridiques): Je me propose de vous donner notre point de vue en ce qui concerne l'incidence des garanties d'égalité prévues par la Constitution pour le travail du comité.

Sur le plan juridique, l'égalité n'a guère été considérée comme un facteur important en ce qui concerne les violences subies par les femmes. Cependant, depuis quelque temps, la notion d'égalité a beaucoup évolué, ce qui devrait nous

in our view these developments provide an important framework for understanding and addressing issues of violence against women. In light of the charter, we think this framework is particularly relevant for those responsible for drafting legislation and administering the law.

Until recently, equality was largely seen to require "same treatment"—in other words, that like persons should be treated alike and unalike should not. This approach to equality—the "same treatment" approach—has been significantly criticized by equality–seeking groups and equality theorists for a long time. I will not now go into what the particular criticisms are, although I would be happy to speak to it later.

Suffice to say that in the context of women's inequality, the fundamental problem has been that the "same treatment" model does not challenge the status quo. It does not get a male standard, treated as neutral, as the basis of entitlement to benefits or even the very provision of social benefits.

The Supreme Court of Canada has recently rejected the "same treatment" approach to equality, finding that approach seriously deficient as a mechanism for understanding equality under the charter and under human rights legislation. Instead, the court has said the charter's equality guarantee is concerned about removing disadvantage and disadvantage effects imposed by law on groups that have been socially, legally, and politically disadvantaged in our society—including women.

In other words, equality requires that government respond to the needs of disadvantaged groups. This will sometimes require positive action on the part of government in order to address inequality. Inaction will often reinforce inequality. In other words, equality will sometimes require the same treatment and it will sometimes require different treatment, but equality is not about same treatment; it is about removing disadvantage of disadvantaged groups.

# • 1030

As part of these important developments in our understanding of equality, we have increasingly seen a recognition that violence against women is a problem of sex inequality to which our laws must be responsive. In a recent case in which LEAF participated, the Supreme Court of Canada decided that sexual harassment, which spans much of the range of violence against women, is a form of sex discrimination that is prohibited by human rights legislation. In the criminal law context the Supreme Court of Canada decided that the law of self-defence must adapt to the realities of the lives of women who are beaten by their husbands.

In a case initiated against the Toronto police by a woman who was a victim of a serial rapist, another case sponsored by LEAF, the Ontario Court of Appeal has recently confirmed that police practices and policies in investigating sexual assault are subject to review under the equality standards of the Charter.

# [Traduction]

permettre de mieux comprendre et d'essayer de régler ce problème de la violence subie par les femmes. Les législateurs et les personnes chargées d'appliquer la loi doivent en effet tenir compte des dispositions de la Charte.

Jusqu'à tout récemment, on entendait par égalité l'obligation d'accorder à tous le même traitement. Or, cette notion est critiquée depuis longtemps par les partisans de l'égalité des femmes. Je pourrais plus tard, si vous les souhaitez, vous en parler plus en détail.

En ce qui concerne l'inégalité des femmes, la notion du même traitment ne permet pas de modifier le statu quo. L'homme étant considéré comme le point de repère neutre, cette notion n'accorde pas automatiquement aux femmes le droit à certaines prestations sociales.

La Cour suprême du Canada a rejeté récemment la notion de traitement égal dans le contexte de l'égalité, cette notion ne permettant pas d'appliquer la notion d'égalité dans le contexte de la Charte et des lois sur les droits de la personne. La Cour suprême a fait valoir que la garantie d'égalité prévue dans la Charte vise à supprimer les inégalités et leurs séquelles imposées par la loi sur des groupes défavorisés sur le plan social, juridique ou politique, y compris les femmes.

Donc, les garanties d'égalité obligent l'État à tenir compte des besoins des groupes défavorisés. Dans certains cas, le gouvernement peut être obligé à prendre des mesures énergiques pour lutter contre l'inégalité, car il arrive trop souvent que l'inaction renforce l'inégalité existante. C'est dire que l'égalité exige parfois que l'on accorde à tous le même traitement mais qu'elle exige parfois, au contraire, d'accorder à certaines personnes un traitement différent. Mais il s'agit moins de chercher à ce que tout le monde soit traité de la même manière que de chercher à supprimer les obstacles à une amélioration de la situation des catégories défavorisées.

Voilà la manière dont nous comprenons l'égalité, et l'on reconnaît de plus en plus que la violence envers les femmes découle de la situation inégale des sexes et constitue un problème auquel la Loi doit s'attaquer. Le Fonds a récemment pris part à une affaire portée devant la Cour suprême du Canada. La Cour a estimé que le harcèlement sexuel, expression qui englobe des comportements qui peuvent aller très loin dans la violence, constitue une forme de discrimination sexuelle justement visée par les lois et règlements protégeant les droits de la personne. Statuant en matière pénale, la Cour suprême du Canada a décidé que les règles touchant la légitime défense doivent tenir compte des réalités auxquelles sont tenues de faire face les femmes battues par leurs maris.

Le Fonds a également participé à une affaire intentée contre la police de Toronto par une femme victime d'un maniaque du viol. Dans cette affaire, la Cour d'appel de l'Ontario vient de confirmer que les politiques et pratiques policières applicables aux enquêtes portant sur des agressions sexuelles sont sujettes à examen au regard des normes d'égalité définies dans la Charte.

In these cases, to just name a few, the courts have recognized that sexual assault and wife assault cannot be treated as just another gender neutral crime. The same treatment model of equality is inadequate to address this problem. They are crimes that are largely perpetrated on women by men, which is not to say that all men perpetrate the crimes. They are crimes that occur in the context of relations of unequal power. They are problems of sex inequality to which the law must be responsive to achieve for women the same level of equality afforded men, and by equality I mean personal security, institutional credibility, dignity, respect, sexual integrity, autonomy, and equal access to justice for violations.

The history of the law of sexual assault and wife assault is a history of inequality, of which I am sure this committee has already heard much and will hear more. Legal principles and procedures have failed to recognize the social context in which violence against women often occurs. As Shela mentioned, in addition, legal principles have been based on beliefs about women's sexuality which are often stereotypical, disrespectful and erroneous. In other words, legal doctrine and principles and institutions have tended to replicate the social inequality which underlies violence against women.

These problems are not unique to the criminal justice system either in the law or in the administration of the law. LEAF is involved in many cases dealing with the problems of inequality in both the civil and criminal justice context. However, to give you one example in the criminal justice context of the many layers of the problem, the many ways in which problems of violence against women arise in the criminal justice context, I would like to make mention of the case of Seaboyer and Gayme, which the Supreme Court of Canada is going to hear next month. It deals with sections 276 and 277 of the Criminal Code which limit evidence of sexual history of a victim of sexual assault and evidence of sexual reputation.

These provisions were fought very hard for by women's organizations in order to improve access to the criminal justice system for women. Rape has historically been one of the most under-reported crimes. The provisions are being challenged by two men accused of sexual assault, on the basis that they violate their trial rights, that evidence of sexual reputation and evidence of sexual history are relevant to consent.

# [Translation]

Les tribunaux ont reconnu, dans ces affaires, qu'il existe un lien entre les agressions sexuelles, le phénomène des femmes battues et la situation de la femme. Les dispositions touchant l'égalité de traitement ne permettent donc pas de lutter efficacement contre ce phénomène. L'immense majorité de ces crimes sont commis par des hommes et contre des femmes, ce qui ne veut bien sûr pas dire que tous les hommes en fassent autant. Ces crimes ne sont pas sans lien avec des rapports de domination. Il est donc des inégalités sur le plan sexuel dont la loi va devoir tenir compte si l'on veut s'assurer que les femmes ont une situation égale à celle des hommes, et j'entends par cela l'égalité en matière de sécurité de la personne, en matière de crédibilité vis-à-vis des institutions de la société, en matière de dignité, de respect, d'intégrité sexuelle, d'autonomie et aussi en matière d'accès à la justice pour obtenir réparation des comportements contraires aux principes devant régir les relations sociales.

Les agressions sexuelles et les violences conjugales sont liées à cette inégalité, mais j'imagine que cela, le comité en est déjà conscient. Les principes et les procédures retenus par notre système judiciaire ne tiennent pas compte pourtant de ce contexte social, terrain propice à la violence envers les femmes. Ainsi que Shela nous le disait tout à l'heure, les principes appliqués par notre système judiciaire sont très souvent fondés sur des idées fausses à l'égard de la sexualité féminine, idées qui propagent des stéréotypes et une certaine forme de mépris. Autrement dit, on a tendance à retrouver, dans notre système judiciaire et les principes qu'il applique, cette inégalité sociale qui est, justement, la source de la violence exercée à l'encontre des femmes.

Ces problèmes qui découlent de l'application de la loi et de la loi elle-même ne se limitent d'ailleurs pas au secteur pénal. Le Fonds a également pris part à de nombreuses causes portant sur des inégalités en matière civile. J'aimerais, cependant, vous citer un autre exemple des complexités que recèle ce problème dans le contexte du droit pénal afin de voir, un peu, les diverses formes que ce problème peut revêtir. Il s'agit de l'affaire Seaboyer et Gayme, que la Cour suprême du Canada va être appelée à trancher le mois prochain. L'affaire porte sur les articles 276 et 277 du Code criminel, qui interdisent de faire état, en justice, de la réputation sexuelle, c'est-à-dire des antécédents sexuels ou des comportements d'une personne victime d'une agression sexuelle.

Les organisations de défense et de promotion des droits de la femme ont lutté très dure pour obtenir l'adoption de ces deux dispositions afin d'améliorer les chances de voir les femmes obtenir gain de cause en justice. Depuis toujours, le viol est un des crimes que la victime hésite le plus à dénoncer. Ces deux dispositions du Code criminel sont actuellement contestées par deux hommes accusés d'agression sexuelle, lesquels font valoir que ces deux dispositions violent leurs droits à un procès équitable, estimant que les preuves touchant les antécédents sexuels sont de nature à éclairer la question du consentement éventuel de la plaignante.

LEAF has been intervening in the Seaboyer and Gayme cases in coalition with a number of advocacy organizations that deal with violence against women and children. In order to respond to this case, we did consultations across the country with women's organizations which are working at the grassroots level with women and child victims of sexual assault

In those consultations we found, first of all, that the laws in terms of these particular provisions do not go far enough, that irrelevant evidence is being admitted. So there a problem in evidence law. On top of that, the provisions are largely unenforced—the evidence that is supposed to be excluded by these provisions is nevertheless getting in.

#### • 1035

In dealing with this particular section, in addition to problems of unequal evidence laws we see problems in the very substance of the criminal law. Here I refer to the defence of mistaken belief and consent.

You can see that at many levels there are problems of inequality in the criminal justice system, in both the law and its administration—again, these are not unique to the criminal justice system—so there are many ways in which we can all continue to work to change these problems of inequality, ways for which the equality guarantees provide an important framework.

Mme Shela M'Gonigle (prèsidente du Comité national de levée de fonds et présidente du chapitre d'Ottawa du Women's Legal Education and Action Fund): Le temps n'est plus à un débat sur la gravité du problème. Nous sommes d'accord pour dire que c'est un problème grave et urgent. Nous savons que la violence contre les femmes a un prix très élevé: on n'a qu'à penser à toutes les vies brisées.

But it is also costly in terms of the resources required to serve the victims of violence and in terms of the costs of the criminal justice system in dealing with the perpetrators of that violence. We also agree, no doubt, that the resources now expended are wholly inadequate. How much more humane and cost–effective it would be to deal with the problem at an earlier stage, in such a way that some of the suffering is avoided and in the long term eradicated.

Parliament can get the message across in clear legislative language that violence against women is no longer acceptable in Canada. It costs nothing, except perhaps in daring. Important as that message is, it must be accompanied by an allocation of resources to help those most disadvantaged groups in society who are seeking to gain equality. In this regard, we are pleased that the government has reinstated the funding to the women's centres across the country.

### [Traduction]

Dans cette affaire, le Fonds s'est joint à un certain nombre d'organisations luttant contre la violence envers les femmes et les enfants. Pour préparer ce dossier, nous avons consulté dans les diverses régions du pays les organisations féminines oeuvrant auprès des femmes et des enfants victimes d'agressions sexuelles.

Ces consultations nous ont permis de constater, en premier lieu, que ces deux dispositions précises du Code criminel ne vont, justement, pas assez loin car elles permettent tout de même la présentation de preuves non pertinentes. Il y a donc un problème sur le plan du droit de la preuve. En plus de cela, les dispositions officiellement en vigueur ne sont souvent pas appliquées, et les tribunaux admettent des preuves que la loi semblerait plutôt exclure.

J'ajoute à ce que je viens de dire de ces deux dispositions précises que le problème découle non seulement d'une certaine inégalité au niveau des dispositions touchant l'administration de la preuve, mais aussi de quelque chose qui se trouve au coeur de notre droit pénal. Il s'agit du moyen de défense invoquant l'erreur sur le consentement.

Vous pouvez donc constater que l'inégalité se manifeste sous plusieurs formes au sein de notre justice pénale, à la fois dans les dispositions elles-mêmes et dans leur application—je rappelle que cela est aussi vrai dans d'autres domaines du droit—et que le caractère durable de ce phénomène et les problèmes qui en découlent nous incitent à continuer nos efforts en vue de l'élimination de ces diverses inégalités, tout cela afin d'aboutir à une application plus complète du droit à l'égalité défini dans la charte.

Ms Shela M'Gonigle (Chair of the National Fund-Raising Committee and President of the Ottawa Chapter of Women's Legal Education and Action Fund): No one doubts the seriousness of the problem. We all agree that the situation is an extremely serious one and requires immediate action. We know that violence against women takes a very heavy toll expressed in the number of shattered lives.

Mais il s'agit également d'un problème qui appelle des ressources afin non seulement d'aider les victimes de la violence, mais également afin de financer l'action de la justice pénale pour lutter contre ceux qui commettent de pareilles violences. Je pense que nous sommes également d'accord quant à l'insuffisance des ressources actuellement mises en oeuvre. Ne serait-il pas bien préférable, à la fois sur le plan humain et sur le plan financier, de mener une action préventive plus importante afin de prévenir une certaine part de souffrance et afin de pouvoir espérer, à long terme, éliminer le problème?

Le Parlement est en mesure de faire clairement savoir par l'adoption de dispositions législatives explicites que le Canada réprouve la violence envers les femmes. Cela ne coûterait rien, mais exigerait, il est vrai, un peu d'audace. Mais il faut que ces choses-là soient clairement dites; il faut également dégager les ressources nécessaires pour aider les groupes les plus désavantagés de notre société à atteindre une plus grande égalité. C'est pourquoi nous sommes heureux que le gouvernement ait rétabli l'aide financière consentie aux centres pour les femmes.

The implications for women of the slow-down of the economy are frightening. We know women are disproportionately hit in times of economic slow-down. At the same time, the scope for fund-raising for organizations trying to meet the needs has shrunk noticeably, with a reduction in both private sector involvement and individual donations.

Parliament and the courts have recognized that treating unequals the same does not always advance equality, and it is certain that general neutral cuts to government programs would hit the disadvantaged disproportionately. Across-the-board cuts would only aggravate an already serious situation.

Neither LEAF in its office nor you in your constituency offices very often see the most vulnerable members of society, such as the woman whose call to the crisis centre is ended abruptly when the door behind her is heard to open. She is the person we are all here on behalf of today, and we must ensure that she has a real reason to hope for better things to come. Thank you.

Mrs. Clancy: Welcome. As always, it is very refreshing to hear you. I wanted to begin with my own preamble: do not forget the reinstatement of the core funding of the women's program was for one year only, and there is a budget coming up, so just keep that in mind.

Professor McIntyre, I was absolutely delighted to hear your statement about strong preambles. I recall being told in my legislation class in second–year law that preambles were anathema, that we should not have preambles. I remember having the nerve to ask the dean of my law school why this was the case, and if it did not set out a clearer framework for the legislation. He told me it was always better if legislation was ambiguous. I suppose in the long run, for lawyers and for billing purposes, that is perfectly true, but I am particularly pleased to hear you say that. Although it may sound like an esoteric lawyers' debate, it is a terribly important aspect of the kinds of legislation we are looking for.

• 1040

I will jump from that, although I know you will make a comment on it, but you talked about administrative committees. I see them as in a sense experts who would review the law from the point of view of both its charterability, if you will, and perhaps other areas of law relating to gender equity. My difficulty is that I look over that way to that big stone building, the Department of Justice, and I can see the hands raised in holy horror saying how dare you suggest that there should be somebody else. Are you talking about something that is outside the Justice Department? I wonder if you could expand on administrative committees.

[Translation]

La mauvaise conjoncture économique a des effets terribles sur les femmes, qui, comme nous le savons, sont en général les premières à en subir les conséquences. Or, cela s'est produit en même temps qu'une nette diminution du rendement des campagnes de levée de fonds, puisque les entreprises et les particuliers ont été portés à réduire leur participation.

Le Parlement et la justice reconnaissent qu'assurer un traitement égal à des personnes dont les situations sont par ailleurs inégales ne permet pas toujours de faire avancer l'égalité. Il est clair qu'une baisse générale des crédits affectés aux programmes gouvernementaux frappe davantage les personnes les plus démunies. C'est dire qu'une baisse générale des crédits budgétaires aurait pour effet premier d'aggraver une situation déjà plutôt mauvaise.

Les membres les plus vulnérables de notre société ne se font pas souvent connaître, ni dans les bureaux du FAEJ, ni dans vos bureaux de circonscription. Je parle, par exemple, de cette femme qui téléphone à un centre d'intervention, mais dont l'appel est coupé par le son d'une porte soudainement ouverte. C'est pour elle et pour toutes les femmes qui se trouvent dans une situation analogue que nous sommes venues ici, pour leur donner un motif d'espérance et la perspective d'une vie meilleure. Je vous remercie.

Mme Clancy: Bienvenue devant le comité. C'est toujours avec plaisir que nous écoutons ce que vous avez à dire. Je tenais, moi-même, à présenter quelques observations. N'oubliez pas que les subventions du programme des femmes n'ont été rétablies que pour un an seulement. Il va y avoir un nouveau budget, et vous devriez donc garder cela à l'esprit.

Madame McIntyre, j'ai été ravie de vous entendre rappeler l'importance d'un préambule bien charpenté. Je me souviens encore qu'à son cours de rédaction législative, en deuxième année de droit, le professeur nous avait dit d'éviter à tout prix les préambules. Je me souviens d'avoir eu l'audace de demander au doyen de la faculté de droit de m'expliquer pourquoi, ajoutant qu'à mon avis un préambule explicitait utilement l'objectif visé par le texte. Il m'a répondu qu'il était préférable de laisser dans les textes une certaine ambiguïté. J'imagine que cela fait effectivement l'affaire des avocats, mais je suis heureuse de recueillir votre opinion. Il s'agit un petit peu d'une question de technique juridique, mais cet aspect de la question revêt une très grande importance, étant donné le genre de mesures législatives que nous aimerions voir adopter.

Permettez-moi de passer à autre chose, bien que vous ayez, sans doute, d'autres commentaires à formuler à cet égard. Vous avez parlé tout à l'heure des comités administratifs. Je les vois un peu comme des experts chargés d'examiner les textes législatifs pour assurer, si vous voulez, leur conformité avec les diverses dispositions de la charte ainsi qu'avec d'autres domaines du droit pouvant soulever des questions liées à l'égalité des sexes. Je me tourne vers ce grand édifice de pierre de taille, le ministère de la Justice, et j'imagine tout de suite les bras levés au ciel à l'idée d'ajouter un échelon à l'élaboration législative. S'agirait-il d'un palier extérieur au ministère de la Justice? Pourriez-vous nous en dire un peu plus au sujet de ces comités administratifs?

Ms McIntyre: I just added that at the last second, so I am spinning my wheels.

Let me give you two examples. In the fall the national coalition, the four designated groups under employment equity legislation—women, aboriginal people, disabled people, and men and women of colour—came to Ottawa for a national conference to try to reach a consensus on how the existing employment equity legislation should be amended before the parliamentary review of that legislation comes forward. There was no funding for that conference. The coalition did reach a consensus. We timed the conference so that the next day we could go to Employment and Immigration Canada and present the consensus reached, stunningly by some 57 representatives—I had better not quote the number—but lots of equality—seeking groups.

The travel of those specifically invited was funded, but that is all. Those appearances were by invitation only, meaning which groups were considered worthy enough to hear. The agenda did appear to be somewhat set. In other words, our agenda could not be slipped in. What we considered most urgent had to be fought for throughout that process, and we were lucky we were invited. LEAF was invited, I think, for good and bad reasons.

Mrs. Clancy: Good enough to be prepared to take the consequences.

Ms McIntyre: Right. That is an administrative committee, I would say. I do not know the proper title, but it is a subsidiary of Employment and Immigration, which is taking the initiative to see how to advise government, when asked, about the review. Those kinds of committees must consult and they must consult widely, not by invitation only, and they must fund the work that went into getting the expertise to them.

Similarly, the commission on pay equity in Ontario is trying to anticipate what cases will come forward, what are the problems with the legislation and so on. It too could consult. It is not hurting its arm's-length function to consult about problems the legislation did not anticipate.

From our point of view, the most important place for consultation is before the drafting, and those who have been litigating these cases, for example, could save enormous steps in terms of future litigation at your and our expense by

[Traduction]

Mme McIntyre: C'est un peu quelque chose que j'ai évoqué en dernière minute; donc, je ne peux pas dire que le concept ait été peaufiné.

Permettez-moi de vous citer deux exemples. A l'automne, la coalition nationale, c'est-à-dire les quatre groupes désignés dans le cadre des textes législatifs touchant l'équité en matière d'emploi-les femmes, les peuples autochtones, les personnes atteintes d'une déficience quelconque, ainsi que les personnes, hommes ou femmes, de couleur-s'est réunie à Ottawa dans le cadre d'une conférence nationale en vue d'aboutir à un consensus sur les modifications qu'il conviendrait d'apporter aux textes touchant l'équité en matière d'emploi avant même que le Parlement ne procède à son propre examen des textes en vigueur. Cette conférence n'a bénéficié d'aucune aide financière. La coalition a, cependant, abouti à un consensus. Nous nous sommes organisés de manière à pouvoir, le jour suivant, rencontrer les représentants d'Emploi et Immigration Canada et leur faire part de ce consensus éclatant auquel étaient parvenus quelque 57 représentants-je ferais bien de ne pas faire état du chiffre précis—disons d'un grand nombre d'organisations luttant pour l'égalité.

Les participants à la conférence ont pu obtenir le remboursement de leurs frais de déplacement, mais c'est tout. La participation n'était ouverte qu'aux seuls groupes invités, c'est-à-dire aux groupes qu'il avait été jugé utile d'entendre. Il y avait un ordre du jour, et nous n'avons pas pu rajouter les questions nous intéressant particulièrement. C'est dire que nous avons dû lutter pour nous faire entendre, nous estimant d'ailleurs heureux d'avoir été invités. Je pense, en fait, que le FAEJ a été invité pour des motifs dont certains sont plus flatteurs que d'autres.

Mme Clancy: On vous a jugés suffisamment solides pour prendre vos responsabilités.

Mme McIntyre: C'est cela. Il s'agit donc d'un comité administratif. Je n'en connais pas le titre exact, mais il est relié à Emploi et Immigration, qui est en première ligne pour conseiller le gouvernement quant aux modifications qu'il conviendrait d'apporter. Ce genre de comité est tenu de procéder à des consultations, mais ces consultations doivent être très larges, et non pas se limiter à un groupe restreint d'organismes invités. Ce genre de comité est également tenu d'aider financièrement ceux qui vont lui apporter les informations dont il a besoin.

Dans un même ordre d'idées, la commission chargée en Ontario d'étudier la question de l'égalité de rémunération tente, à l'heure actuelle, de prévoir un peu le genre d'affaires qui vont être soulevées afin d'identifier les problèmes auxquels peuvent donner lieu les textes en vigueur. Cette commission devrait, elle aussi, procéder à des consultations. Je ne pense pas que cela nuirait à son indépendance. Cela lui permettrait, à tout le moins, d'identifier certains problèmes que le législateur n'avait pas prévus.

A notre avis, la consultation doit, de préférence, avoir lieu avant la rédaction du texte. Les personnes et les organismes appelés à invoquer devant les tribunaux les diverses dispositions de la loi pourraient éviter beaucoup

hoping at least to provide the tools for a preamble to be taken seriously. It has mattered enormously in pay equity litigation. It is arguably the preamble to Ontario's pay equity law that has brought us a possibility of comparing nurses to policemen. Without a preamble that case could not have gone that way, in my view.

We do not want ambiguous language. Ambiguous language will always be, at best, litigated, at worst, decided against the interest of those with the least power to make their views known.

Mrs. Clancy: My second question relates somewhat to that. I am looking at the actual implementation of this kind of thing, and although I think the group you were talking about there is certainly the one that should be used to a consultative power, I am still concerned, for example, as to how you would bring those litigators into the process. Would that be something that LEAF would be willing to coordinate, or do you see—I think it would be a wonderful idea, myself—the Canadian Bar Association...? I am not so sure that would be the proper organization. I am wondering how you feel.

### [Translation]

d'efforts et nous économiser à tous beaucoup d'argent si nous pouvions nous trouver d'accord pour dire que les préambules doivent être pris au sérieux. Cela a revêtu une grande importance dans les affaires portant sur l'égalité de rémunération. On peut donc dire que c'est justement le préambule de la loi ontarienne sur l'égalité de rémunération qui nous a permis d'effectuer une comparaison, par exemple, entre les infirmiers et les infirmières, d'une part, et les policiers d'autre part. Je pense qu'en l'absence de ce préambule, les tribunaux auraient peut-être tranché l'affaire tout autrement.

C'est dire notre refus des ambiguïtés législatives. L'ambiguïté multiplie les litiges, et il est à craindre que ceux-ci ne soient davantage tranchés au détriment de ceux qui sont le moins à même de se faire entendre.

Mme Clancy: Ma seconde question va un peu dans le même sens. Je songe à la mise en oeuvre de ce genre de mesure et, si je suis d'accord quant aux consultations qui devraient être menées, je me demande tout de même comment assurer la participation de ceux qui font le plus souvent appel à la justice. Le FAEJ accepterait-il de coordonner un tel effort? Ou serait-il possible de confier cela—l'idée me paraît séduisante—à l'Association du barreau canadien? Je ne suis pas certain, tout compte fait, que ce serait le meilleur moyen de procéder. Qu'en pensez-vous?

#### • 1045

Ms McIntyre: My sense is that the issue is timely notice, that issues are being debated to the end of—for instance, a green paper. We would self-select—

Mrs. Clancy: Really?

Ms McIntyre: No doubt you will also hear from groups whose interests we believe are trying to cut back on equality. Maybe the government knows of groups that are in particular legislation—for instance, the Keegstra cases, the Zundel case. When they are redrafting hate literature laws, if they are redrafting them, they should include sex, for instance. They are obviously people to reach out to. We need more than a month.

Mrs. Clancy: Absolutely, yes.

Ms McIntyre: We need research funding and we need the possibility of our own consultation so that what was done in Seaboyer and Gayme... LEAF does not just speak for Toronto women or just for white women, just for lawyers. The consultations also have to have a chance to feed into the community.

Mme McIntyre: A mon avis, la grande question est celle du préavis. Il convient que les questions soient débattues jusqu'au dernier moment afin qu'un livre vert, par exemple, puisse rendre compte de l'ensemble des opinions émises. Nous pourrions choisir. . .

Mme Clancy: Vraiment?

Mme McIntyre: Vous allez sans doute être en contact avec certains groupes qui, à notre avis, tentent en fait de détourner les revendications en faveur de l'égalité. Le gouvernement a sans doute connaissance de groupes ayant ce genre d'orientation et qui se sont manifestés, par exemple, dans le cadre des affaires Keegstra et Zundel. Je pense que le jour où seront modifiés les textes touchant la propagande haineuse, il conviendra, par exemple, d'inclure des dispositions portant sur le sexe, par exemple. Il y a des groupes et des individus à qui nous devrons tendre la main, et cela ne se fera pas en un mois.

Mme Clancy: Je suis tout à fait d'accord.

Mme McIntyre: Nous avons besoin d'une aide accrue à la recherche et de nouveaux moyens nous permettant de procéder nous-mêmes aux consultations nécessaires, ainsi que nous avons pu le faire dans le cadre de l'affaire Seaboyer et Gayme... Le FAEJ ne veut pas seulement être le porte-parole des femmes de Toronto, ou des femmes blanches en général, ou des avocats. Ce genre de consultations nous permettent, justement, de tisser des liens avec l'ensemble des catégories sociales.

Mrs. Clancy: In other words, that is a problem. The notice of legislative change is not necessarily given a lot of lead time. Now, some is; there are some things that have taken consultation. I am thinking of actually the lead-up to the Divorce Act some years ago. It had some fairly wide consultation, perhaps not as wide as it should have had, but fairly wide. It is a difficulty.

Another question I wanted to ask you with regard to the violence against women relates to the sexual assault legislation. The ultimate outcome of Seaboyer seems to override anything else. It is still a question that has troubled me for some time.

At the time of the drafting of the sexual assault amendments, I recall a very strong lobby from women's groups across the country and the removal of the word "rape". My own feeling is that we made a mistake. The pejorative nature of the word, the shock value of the word, which we thought tended to add to the victimology at the time, actually adds to the horror of the subject–matter and it is taken more seriously.

The newspapers and the media in general have not picked up on the sexual assault terminology. I am wondering what your opinions are as to the actual terminology. I think it is more important to keep it in than to take it out, but I would like to know how you feel.

Ms Orton: LEAF, as an organization, has not taken a particular position on whether the law should use the term "rape" or "sexual assault", but I think it reflects the fact that those law reforms came at a time when there was a real movement towards gender neutrality and same treatment.

As I said during my presentation, equality will in some respects require same treatment and sometimes require different treatment. Part of the movement there was to get the law to treat sexual assault or rape at least as seriously as any other crime of violence. But we also see that there are ways in which rape is different from any other crime of violence. So we also have to respond to that. Language helps, but there are a lot of other things that help too.

Mrs. Clancy: Where do you stand on a royal commission on violence against women?

[Traduction]

Mme Clancy: Autrement dit, vous vous heurtez à un problème. Il n'est pas nécessairement possible de vous annoncer longtemps à l'avance des modifications qu'on envisage d'apporter aux textes législatifs. Dans certains cas, cela est possible, et il y a effectivement eu, parfois, des consultations. Je pense, par exemple, aux consultations qui ont précédé, il y a quelques années, la réforme de la Loi sur le divorce. Je pense que dans ce cas-là, il y a eu de sérieuses consultations, peut-être pas tout à fait aussi larges qu'il l'aurait fallu, mais assez sérieuses quand même. Cela peut donc soulever des problèmes.

S'agissant de la violence envers les femmes, je voulais également vous poser une question touchant les dispositions réprimant l'agression sexuelle. Le jugement rendu dans l'affaire Seaboyer semble l'emporter sur tous les autres points de vue, mais la question me préoccupe depuis longtemps.

À l'époque où ont été rédigées les modifications touchant les agressions sexuelles, je me souviens que les organisations représentant les femmes ont finalement obtenu qu'on supprime le mot «viol». Or, j'estime que c'était une erreur. La réprobation que signifie l'utilisation de ce mot, la violence qu'il suggère et qui, pour certains, jouait dans une certaine mesure au détriment de la victime, confirme, en fait, l'horreur de l'acte et a pour résultat que nous prenons ce genre de chose très au sérieux.

Les journaux et la presse en général n'ont pas repris la nouvelle terminologie applicable aux agressions sexuelles. J'aimerais savoir ce que vous pensez du vocabulaire actuel. A mon avis, il y a un certain nombre de termes qu'il conviendrait de conserver.

Mme Orton: Officiellement, le FAEJ n'a pas adopté de position précise sur la question de savoir si la loi devrait parler de «viol» plutôt que d'«agression sexuelle». Je pense que cela tient au fait qu'à l'époque où la loi a été modifiée sur ce point, on pensait surtout à rendre les textes neutres au plan sexuel, garantissant ainsi, croyait–on, une égalité de traitement.

Comme je l'ai dit dans mon exposé, l'égalité exige parfois une égalité de traitement et parfois un traitement différent. Il s'agissait, à l'époque, d'amener la loi à traiter les agressions sexuelles ou les viols comme des crimes de violence qu'il convenait de réprimer au même titre que tout autre crime de violence. Mais nous savons que le viol a quelque chose de spécifique par rapport aux autres crimes de violence. Il faut donc en tenir compte. La manière dont le texte est rédigé répond en partie à ce souci, mais il convient également de tenir compte de divers autres aspects de la question.

Mme Clancy: Que pensez-vous de l'idée de créer une commission royale chargée d'enquêter sur la violence envers les femmes?

Ms M'Gonigle: LEAF has endorsed the call for a royal commission. We want to ensure, however, that it is women who define what you are talking about and we want it strong on recommendations. Some studies would be useful, but there is a lot of evidence out there that there is a problem. As long as it is focused on concrete recommendations for legislative change, then we see that it is a useful exercise.

• 1050

Mr. Karpoff: I would like to raise a number of issues, although I am sure we do not have time to get through all of them.

One of the overall issues that concerns me is gender parity in the decision-making process in the legislatures, the judiciary and the police. We have tried, within our party, to bring in gender parity, and we have been able to do it in the local riding associations and at the national executive. We have made some inroads in terms of gender parity at the political level in Ontario.

It strikes me—and I have raised this in the House—that the laws we pass in this Parliament would be substantially different if half the members were women, different both in terms of the tone of the legislation and what is given priority. How do you promote gender parity in the legislative function in those three or four areas at the provincial, federal and municipal levels? How do you think gender parity can be achieved in the judiciary and in the police, where there is clearly not gender parity?

Ms McIntyre: It is my view that parity is a precondition to certain kinds of change, but parity in itself will not necessarily result in substantive changes so long as social devaluation of women and women's points of view pressures women to soft-pedal women's issues, or targets women who are outspoken for discrediting treatment later, or requires women to adopt a certain model of self-presentation which looks at best gender neutral.

For example, sheer numbers in the law schools reach 50% or so, but that does not mean that we are now a gender-inclusive operation. Women are encouraged heavily to rely on a certain kind of language, to dress a certain kind of way, to avoid certain kinds of essay topics, to dis-identify as a woman when the professional stakes are so high. So sheer numbers would help a lot, but not as long as women are punished for being women.

[Translation]

Mme M'Gonigle: Le FAEJ est tout à fait favorable à cette idée. Nous voudrions, cependant, nous assurer que les paramètres de l'enquête seront définis par des femmes et nous voudrions également que cette commission soit surtout chargée de formuler des recommandations précises. Il serait, bien sûr, utile de mener des études, mais nous possédons déjà des informations sérieuses quant à l'étendue du problème. Pour nous, la création d'une telle commission pourrait être quelque chose de très utile, dans la mesure où sa tâche principale serait de formuler des recommandations pratiques quant aux moyens de modifier des textes en vigueur.

M. Karpoff: J'aimerais, pour ma part, soulever un certain nombre de problèmes, mais je ne pense pas que nous ayons le temps de les évoquer tous.

Une des questions qui m'intéressent particulièrement, c'est celle de l'égalité des sexes sur le plan décisionnel, aussi bien dans les assemblées législatives que dans les tribunaux et dans les services de police. Notre parti a essayé d'intégrer une égale participation des sexes, et nous sommes parvenus à le faire au niveau de la direction nationale ainsi que dans les associations de circonscription. Nous avons obtenu un certain nombre de résultats, donc, dans le domaine politique en Ontario.

Or, il me semble—et j'ai eu l'occasion d'en parler à la Chambre—que les lois que nous adoptons, en tant que législateurs, seraient sans doute sensiblement différentes si la moitié des députés étaient des femmes. Je pense que cette différence se manifesterait à la fois dans le ton de nos textes et également dans le choix des priorités. Comment faire progresser, dans les idées et dans les faits, l'égale participation des femmes à l'oeuvre législative dans ces trois ou quatre domaines, aussi bien au niveau provincial qu'au niveau fédéral ou municipal? Comment pensez-vous pouvoir parvenir à une égale participation des femmes au sein du système judiciaire et dans la police, deux domaines où nous en sommes loin?

Mme McIntyre: J'estime, pour ma part, que l'égalité de participation, la parité des sexes, donc, est une condition préalable aux évolutions qui nous paraissent souhaitables, mais que cette parité n'entraînera pas nécessairement les changements voulus, dans la mesure où cette sorte de mésestime qui frappe la femme et l'optique spécifique dans laquelle elle se situe obligent les femmes à mettre en sourdine les revendications qui leur sont propres, exposent à l'opprobre les femmes qui cherchent à se faire entendre, en les rendant responsables de cette mésestime, ou obligent les femmes à adopter des comportements plus neutres, c'est-à-dire, en fait, à faire abstraction de leur sexualité, chose qui est rarement exigée des hommes.

Dans les facultés de droit, on peut dire qu'aujourd'hui, environ 50 p. 100 des étudiants sont des femmes, mais cela ne veut pas dire que les deux sexes y bénéficient d'une liberté de fait analogue. Les femmes sont incitées à adopter un langage particulier, à se vêtir d'une manière particulière, à éviter de traiter certains sujets dans les devoirs qui leur sont confiés, en un mot, à faire abstraction de leur sexe afin de mieux gravir les échelons de la profession. Les nombres ont donc une certaine importance, mais ils ne doivent pas faire illusion tant que, dans certains domaines, on continue à reprocher aux femmes d'être femmes.

Mr. Karpoff: I cannot agree with you more. I am sitting in this morning for Dawn Black, who has demonstrated that she is able to conduct herself in a feminist manner, and as a single person has probably had as much impact as perhaps a dozen MPs might have had.

But I still feel we will be unable to really deal with the institutionalization of violence against women and the inequity of women unless we have substantial numbers of women in our power positions who by their sheer numbers do not feel vulnerable, so that they do not feel they have to adopt traditional male models. If you have 6 or even 40 women in Parliament they might feel compelled. . in a competitive sense. . .but if you have half. . .

I have worked with police forces and community policing, particularly as they relate to ethnic and minority groups, and I find that the police have made only token attempts, at least in western Canada, to incorporate women, minority groups, ethnic people into their police forces. When they do, they put them in special sections so they have little impact on the conduct of day-to-day police business. How you start bringing such things as gender-sensitive training and more recruitment into the decision-making processes of the police forces?

Vancouver just appointed a new Chief of Police and it was not a woman, nor are there any women in the two or three levels beneath that. How do you start bringing sensitivity into our judicial system, in both the police and judiciary, and including the recruitment of feminist women? I am much happier with feminists women in positions than I am with just a token woman.

• 1055

Ms M'Gonigle: I agree with much of what you are saying, but I also think it is important that there are men out there who are part of the movement. As long as they are seen as women's issues we are not going to make the ultimate progress. It is important that education be a large part of this. I really believe that the legislation, with preambles and the way it is written, is an educational tool to get equality. But unless the rest of society comes on board we are not going to make a lot of progress.

Ms McIntyre: I want to add that I am an educator so I am not about to bad mouth the importance of education. I am also a woman who has worked hard to try to see, for example, more men and women of colour integrated in law school faculties. But sexual violence against women is an urgent epidemic and we cannot wait to integrate Parliament or law schools or the benches, or educate judges. The reality is that parliamentarians and lawyers and judges are people

[Traduction]

M. Karpoff: Je suis tout à fait d'accord avec vous. Je remplace ce matin Dawn Black, qui n'a plus à faire la preuve de son engagement dans la cause des femmes et à qui on reconnaît une très grande influence.

Je pense, cependant, que nous ne parviendrons pas à régler le problème de cette sorte de violence institutionnalisée envers les femmes et de la part inégale qui leur est faite si nous ne parvenons pas à multiplier le nombre de postes d'influence confiés à des femmes, au point où se développe la confiance née du nombre. Ce n'est qu'alors qu'elles se sentiront affranchies de la nécessité d'adopter des comportements masculins. Évidemment, si au Parlement vous avez, parmi les élus, six femmes, ou même 40 femmes, les dés sont pipés, alors que si, un jour, nous élisions un Parlement comptant une moitié de femmes. . .

J'ai travaillé auprès des services de police, participé à leurs activités locales, surtout en ce qui concerne les divers groupes ethniques ou minoritaires. J'estime que, du moins dans l'Ouest du Canada, la police n'a fait que des efforts symboliques pour intégrer les femmes, les groupes minoritaires ou les divers groupes ethniques. Les nouveaux venus sont généralement affectés à des sections spéciales qui ne leur permettent guère d'influencer l'activité policière quotidienne. Comment faire en sorte que la police accorde une plus large place à la sensibilisation aux différences sexuelles et s'ouvre plus largement à d'autres catégories?

Vancouver vient de nommer un nouveau chef de police. Ce n'est pas une femme, et les deux ou trois niveaux de commandement immédiatement au-dessous ne comportent, eux non plus, aucune femme. Comment faire en sorte que cette sensibilité élargie vienne influer sur notre système judiciaire, sur nos services de police? Comment faire en sorte que nos institutions ne refusent plus de recruter des femmes fortement attachées à la défense des droits de la femme? Je préfère voir un poste confié à de telles femmes qu'à des femmes dont la féminité ne sert en fait que de paravent à des pratiques profondément discriminatoires.

Mme M'Gonigle: Je suis en grande partie d'accord avec vous, mais j'attache également une grande importance aux hommes qui oeuvrent dans le même sens. Tant que ces questions-là seront considérées comme n'intéressant que les femmes, je ne pense pas que nous pourrons progresser. L'éducation a un grand rôle à jouer dans tout cela. À mon avis, les textes de loi—et cela est aussi vrai des préambules qui les précèdent que de la manière dont ces textes sont rédigés—sont un outil pédagogique et un facteur de progrès sur la voie de l'égalité. Mais si l'ensemble de la société ne se joint pas à ce mouvement, je ne vois pas comment nous pourrons progresser.

Mme McIntyre: Je précise que je suis enseignante et, donc, que je ne veux en rien dénigrer l'enseignement. En tant que femme, j'ai fait tout ce que j'ai pu pour assurer que les facultés de droit, par exemple, soient plus ouvertes aux hommes et aux femmes de couleur. Mais la violence sexuelle envers les femmes est une maladie grave, et nous ne pouvons pas, je pense, attendre le jour où la moitié des députés seront des femmes, ou même le jour où tous les juges seront

with power, and we cannot wait to educate them from the bottom up and then have it trickle down until this epidemic is stopped.

I truly believe that the government can make it an urgent priority, acknowledging how pervasive this problem is and saying that we put the weight of the government behind ending it. The government did not wait till there was a social conscience to say that drunk driving was bad. The government used the coercive power of criminal law and the preventive power of RIDE programs, and did a massive campaign that has fundamentally changed attitudes in the course of the last seven years. It is no longer socially acceptable to drink and drive. Your or my friends will now say, give me the keys. They did not do that a decade ago.

If the state put that kind of power behind this epidemic, we would not have to wait for integration. It is a men's issue too, and men have the power to take it as seriously as the women victimized by it. I am sorry and I do not mean any disrespect to you, but we cannot wait that long.

Mr. Karpoff: I am quite comfortable with the fact that men must take a leadership role, and it is not always as easy even for some of us who consider... I consider myself a strong feminist and have functioned within my organizations on that basis, but I am also part of a culture and it is very difficult to slough off centuries of culturalization in terms of attitudes. I come from a feminist family. My father died a year or two ago at 94, and he was a strong feminist all his life.

I have one other issue. It is this business of government power. I believe the government does have the power, but it is not just in dealing with legislative approaches to criminal law. It has to deal with it in terms of poverty, pay equity, preservation of jobs that we have seen just eroded away with free trade, and I am very concerned about what is going to happen to women and disadvantaged people in the next two years with the downturn of the economy.

I do not see any willingness in the government to use its power, that is as equally important as its legislative power, in these economic things that are going to impinge upon the violence to women. I am wondering whether your feeling about that is the same, that we do not have the will to deal with the social conditions that are also contributing to violence to women.

[Translation]

convaincus de la justesse de nos revendications. Le fait est que les parlementaires, les avocats et les juges jouissent d'une puissance particulière et que nous ne pouvons pas attendre de les avoir persuadés pour qu'à leur tour ils modifient leur point de vue et que cette conversion fasse lentement sentir ses effets.

J'estime que le gouvernement doit accorder à ce problème une importance prioritaire et s'engager clairement sur ce point. Le gouvernement n'a pas attendu que tous les automobilistes du pays soient fermement convaincus de la folie de la conduite en état d'ébriété avant de décréter l'interdiction de l'ivresse au volant. Le gouvernement a eu recours à l'outil pénal et à la puissance de dissuasion des programmes RIDE. Il a lancé une vaste campagne afin de modifier profondément les attitudes des conducteurs et, au cours des sept dernières années, il a obtenu des résultats évidents. Les gens réprouvent, aujourd'hui, la conduite en état d'ivresse. Entre eux, des amis s'en font la remarque et se proposent pour reconduire ceux qui ont bu. On ne voyait pas cela il y a dix ans.

Si l'État décidait de s'engager aussi fermement contre le problème qui nous préoccupe aujourd'hui, nous n'aurions pas à attendre cette hypothétique intégration. La question intéresse aussi bien les hommes, qui peuvent y attacher la même importance que les femmes qui en sont victimes. Je regrette d'avoir, en toute déférence, à vous dire que nous ne pouvons pas attendre aussi longtemps que cela.

M. Karpoff: Je reconnais que les hommes vont devoir prendre une initiative en ce sens, et cela n'est pas toujours facile, même pour ceux d'entre nous qui estiment que... Je me considère moi-même comme un féministe engagé et, au sein des organisations à l'activité desquelles je participe, je me comporte en conséquence. Cela dit, je me situe au sein d'une certaine culture, et il est parfois très difficile de faire abstraction de cet acquis culturel et des attitudes qu'il détermine. Je suis moi-même issu d'une famille de féministes. Mon père, qui est mort il y a un ou deux ans à l'âge de 94 ans, a toute sa vie été un féministe convaincu.

J'ai une dernière observation à faire. C'est au sujet du pouvoir gouvernemental. C'est vrai que le gouvernement a le pouvoir, mais ce pouvoir ne se limite pas à l'adoption de dispositions pénales. Il s'agit également de lutter contre la pauvreté, de promouvoir l'égalité de rémunération, de sauvegarder l'emploi mis à mal par le libre-échange. Je m'inquiète beaucoup de ce que la récession va faire aux femmes et aux catégories désavantagées.

Or, le gouvernement ne semble pas décidé à utiliser le pouvoir dont il dispose, et qui lui permettrait d'agir dans le domaine économique pour lutter contre les situations qui engendrent la violence envers les femmes. J'estime que ce pouvoir est d'une importance égale au pouvoir législatif et j'aimerais savoir si vous êtes, vous aussi, de cet avis. Étes-vous d'accord pour dire que nous ne semblons pas avoir la volonté nécessaire pour corriger certaines situations sociales qui favorisent la violence envers les femmes?

Ms Orton: I think the issues you have raised are very much what Sheila McIntyre spoke to in her early comments, that problems of economic dependence, all of those issues, are fundamentally related to issues of violence against women. Women just do not have options in terms of dealing with violence, and there is no doubt that the economic downturn is going to have a significant impact on that.

• 1100

Mme Venne: Je ne veux pas vous attaquer spécialement, mais chaque fois que j'entends les hommes parler de la violence faite aux femmes, une chose me frappe: il y a une incompréhension totale. Quand je parle de la violence qui est faite aux Noirs, je ne comprends pas cela. Je ne suis pas noire et je ne comprends pas cela. Quand les hommes parlent de la violence qui est faite aux femmes, ils peuvent toujours essayer de comprendre, mais ils ne vivent pas nos situations. Ils ne sont pas menstrués tous les mois. Ils ne sont pas enceints. Ils n'ont pas d'enfants. Je regrette beaucoup, mais ils ne peuvent pas comprendre tous ces problèmes-là. Par contre, je suis très consciente du fait que plusieurs hommes essaient de comprendre à leur façon, mais cela ne demeure qu'une opinion, selon moi.

Cela dit, je voudrais parler des agents de police qui sont maintenant forcés de porter des accusations dans les cas de violence familiale. Dernièrement, au Québec, un comédien très connu d'une soixantaine d'années, Paul Berval, a été accusé d'avoir menacé sa femme avec une arme à feu à la maison. Il était en état d'ébriété. Finalement, quand la cause est arrivée devant le tribunal, la femme ne s'est pas présentée. On a donc rejeté la cause parce que le principal témoin ne voulait pas témoigner.

Avez-vous quelque chose à proposer pour que ce processus d'accusation des maris fonctionne adéquatement? Les femmes ont tellement peur de ce qui pourrait leur arriver à leur retour chez elle qu'elles ne vont pas témoigner contre leur mari. Avez-vous une proposition à faire à cet égard?

Ms Orton: Again, sometimes one of the difficulties in responding for LEAF is that we take our positions as an organization through our work in litigation and issues around constitutional sex equality. The issue you raise is a very important issue, which does raise constitutional issues, but we have not as yet taken a position on that.

However, I think to respond on a general level about the problems of forcing women to testify, one of the underlying problems is that there are not the supports for women to make the decisions to have a real choice about whether to participate in the criminal justice system. If she does want to leave her husband, the supports in order to be independent and get out of a battering situation are not there. While the whole movement towards charging has been extremely important in terms of recognizing violence against women, we cannot do it in a vacuum. We have to give women real options in order to address those sorts of changes.

[Traduction]

Mme Orton: Vous soulevez là des questions très proches des sujets évoqués par Sheila McIntyre tout à l'heure, lorsqu'elle faisait le lien entre le phénomène de la dépendance économique et des situations qu'elle engendre et la violence envers les femmes. Les femmes n'ont tout simplement pas de recours pour faire face à la violence, et sans doute que la récession économique aura un impact important sur cette situation.

Mrs. Venne: I do not want to attack you in particular, but whenever I hear men speaking about violence against women, I am strucked by one thing: their absolute incomprehension. When I talk about violence about Blacks, I do not understand it. I am not black and I do not understand it. When men talk about violence against women, they can try to understant it, but they do not live through our experiences. They do not get their period every month. They do not get pregnant. They cannot bear children. I am sorry, but they cannot understand all these problems. I am quite aware, however, that several men are trying to understand in their own way but in my view, their thoughts remain opinions.

That said, I would like to talk about police officers who are now obliged to lay charges in cases of family violence. In Quebec, a well-known actor in his sixties, Paul Berval, was recently accused of having threatened his wife with a firearm at home. He was drunk. In the end, when the case finally came before the court, the wife did not appear. The case was dismissed because the main witness did not want to testify.

Can you suggest anything that would make the process of laying charges against husbands effective? Women are so afraid of what might happen to them upon returning home that they do not want to testify against their husbands. Do you have anything to suggest?

Mme Orton: Encore une fois, une des difficultés que nous avons parfois lorsque nous répondons au nom du FAEJ, c'est que, comme organisme, nous prenons position quand se présentent des litiges et des questions concernant l'égalité sexuelle au sens de la constitution. La question que vous soulevez est très importante et soulève des questions d'ordre constitutionnel, mais nous n'avons pas encore pris position sur cela.

Cependant, pour répondre de façon générale à la question portant sur l'obligation des femmes de témoigner, je crois qu'un des problèmes sous-jacents est que les femmes n'ont pas vraiment les moyens de décider si oui ou non elles vont participer au système de justice pénale. Si une femme veut quitter son mari, les moyens pour l'aider à être indépendante et à sortir d'une situation de violence n'existent pas. Le mouvement prônant la mise en accusation a été extrêmement important en ce qu'il a fait reconnaître la violence contre les femmes, mais cela ne peut pas se faire dans le vide. Nous devons offrir aux femmes de vrais recours, pour qu'elles puissent faire face à ces changements.

The Chair: I am sorry, but we are so far behind that I am going to have to call a halt. I am sure we could stay here all day asking you questions, because I think you have a lot of excellent information and background. Thank you very much for your presentation.

• 1104

[Translation]

La présidence: Je suis désolée, mais nous avons pris tellement de retard que je vais devoir mettre fin à cette discussion. Sans doute que nous pourrions vous poser des questions toute la journée, car je crois que vous avez beaucoup d'excellents renseignements et une grande expérience. Merci beaucoup pour votre exposé.

• 1110

The Chair: First of all I would like to correct what Mary Clancy said earlier. The money provided to the women's centres is not just for one year; it is ongoing funding at the \$1.2 million level. That is a Treasury Board decision.

Mrs. Clancy: When was this decision announced?

The Chair: Within the last two weeks.

Mrs. Clancy: I have been out of the country. I am delighted to hear that this has happened. So it is ongoing. It is permanent core funding.

The Chair: Yes.

Mrs. Clancy: Okay. Let us wait for the budget.

An hon. member: Untouched by the budget.

Mrs. Clancy: Is it not to be touched by the budget?

The Chair: It is ongoing funding at the \$1.2 million level.

Mrs. Clancy: I can only say that I am delighted. I hope it is true; some people still believe in the tooth fairy.

The Chair: The wife assault program still has to be announced, I think.

Ms Bégin: That is correct.

The Chair: The spousal violence program is up and there are additional announcements. That is going to be fairly imminent as well. Certainly within the next couple of months it has to be announced, so we are hopeful there will be something there as well.

I would like to welcome to the committee the National Association of Women and the Law. If we get into your brief quickly we will have more time for questions.

Ms Nicole Tellier (Criminal Justice Working Group, National Association of Women and the Law): Thank you for inviting us. Due to the rather short notice of this invitation, we do not have a written brief. We will provide one to you later. While we are very happy to be here, we would urge any committees to give us more lead time, if possible. This is the second time in a row we have been given about four weeks' notice to appear. Preparing a brief on such short notice is quite difficult to do.

The Chair: We felt you were particularly well equipped and knew the issues. . .

La présidence: J'aimerais tout d'abord établir les faits au sujet de ce que Mary Clancy a dit tout à l'heure. Les budgets donnés aux centres de femmes ne sont pas limités à une seule année. Il s'agit d'un budget permanent de 1,2 million de dollars, en vertu d'une décision du Conseil du Trésor.

Mme Clancy: Quand cette décision a-t-elle été annoncée?

La présidence: Au cours des deux dernières semaines.

Mme Clancy: J'étais à l'étranger. Je m'en réjouis. C'est donc un budget permanent. C'est donc un budget de base permanent.

La présidence: C'est cela.

Mme Clancy: Je vois. On verra au moment du budget.

Une voix: Le budget n'y changera rien.

**Mme Clancy:** Vraiment?

La présidence: Il s'agit de 1,2 million de dollars, un financement permanent.

Mme Clancy: Vous m'en voyez réjouie. J'espère que c'est vrai. Il y en a qui croient au père Noël.

La présidence: Je pense qu'on n'a pas encore annoncé le programme d'aide aux femmes battues.

Mme Bégin: Non, c'est un fait.

La présidence: Le programme d'aide aux victimes de la violence entre conjoints est terminé, et on en annoncera un autre incessamment. On le fera certainement d'ici quelques mois, si bien qu'on peut espérer des fonds supplémentaires de ce côté-là également.

J'aimerais souhaiter la bienvenue à l'Association nationale de la femme et du droit. Pouvez-vous nous donner les grandes lignes de votre mémoire afin que nous ayons le plus de temps possible pour les questions?

Mme Nicole Tellier (groupe de travail sur la justice pénale, Association nationale de la femme et du droit): Merci de nous avoir invitées. Le préavis ayant été court, nous n'avons pas de mémoire écrit. Nous vous en enverrons un plus tard. Nous sommes heureuses d'avoir été invitées, mais nous souhaiterions vivement, si possible, que le comité nous donne plus de temps pour nous préparer. C'est la deuxième fois qu'on nous donne un préavis de quatre semaines. Dans ces conditions, il est difficile de préparer un mémoire.

La présidence: Nous avons pensé que vous étiez très bien préparées et que vous connaissiez les dossiers. . .

Ms Tellier: I will just give you an outline so you know where we are going. By the very nature of the topic, a good deal of what will be discussed today is probably technically beyond the jurisdiction of the federal government. Things such as education and housing fall under the jurisdiction of provinces. Except as it relates to transfer payments to the provinces, many of the issues that relate to violence against women and children fall within provincial jurisdiction.

For that reason we wish to address the things we believe this government can do and can do best; namely, legislative reform as it relates to federal law, resource allocation, and mandatory judicial education. Then we will talk briefly about our position on a royal commission.

It is probably not necessary to go into a lengthy definition of violence, but it is important for this committee, and any other committee that might be examining this issue, to realize that it is a continuum. We are not just talking about assault; we are talking about everything from verbal abuse, sexual harassment, pornography to incest, etc.

We also think it is very important to use appropriate language. I heard just prior to the beginning of our presentation reference to "spousal assault". We think it is very important that gender neutral language not be used when describing this phenomenon. The statistics are overwhelmingly clear that the victims are female and the perpetrators male. It is our preference to use words such as "wife assault" so we are very clear about who is on the receiving end of the violence. We think this is important in drafting or redrafting any legislation.

Apropos questions put to the previous group, we share the concern—now that we are revisiting the amendments to sexual assault reform—about what has been lost in deleting the word "rape" from the Criminal Code. This is something we would ask this committee to reconsider.

I think at the time it was important to use the words "sexual assault", in part because of the evidenciary burden that rape required as defined by the Criminal Code back at that time, and also to convey that violence against women is about power and not sex, We wanted to capture the concept that sexual violence is experienced along a continuum. But I do believe that perhaps we have lost some of the real terror of the incidents in rape by using more sanitized language, and so I would hope that in your deliberations and reports and recommendations you will be very mindful of the language you use.

• 1115

I am going to turn the chair over briefly to Judy Parrack and we are going to share the rest of our presentation. She is going to talk about sexual offences against children. I will talk briefly about sexual offences against adult women. We will talk about other areas where NAWL has stated positions—that is, in relation to pornography, prostitution and gun control.

[Traduction]

Mme Tellier: Je vais vous donner un aperçu de ce que nous faisons. Étant donné la nature du sujet à l'étude aujourd'hui, une bonne partie ce qui sera discuté aujourd'hui échappe sans doute strictement à la compétence du gouvernement fédéral. L'instruction et le logement, par exemple, sont du ressort provincial. Sauf au titre des paiements de transfert versés aux provinces, les questions concernant les femmes et les enfants victimes de violence relèvent de la compétence des provinces.

Voilà pourquoi nous souhaitons nous en tenir à ce que ce gouvernement peut faire, de la façon la plus compétente. Nous songeons notamment à une réforme législative au niveau de la législation fédérale, de l'affectation des ressources et de la formation obligatoire des juges. Nous parlerons ensuite brièvement de ce que nous pensons d'une commission royale.

Il n'est sans doute pas nécessaire de donner une longue définition de ce qu'est la violence, mais il est important que ce comité-ci, comme tout autre comité éventuel qui étudierait la question, se rende compte que la violence est englobante. Il ne s'agit pas uniquement de voies de fait ici. Il s'agit notamment aussi d'injures, de harcèlement sexuel, de pornographie, d'inceste, etc.

Selon nous, il est très important d'employer des mots précis. Tout à l'heure, j'ai entendu quelqu'un parler de «conjoint victime de violence». Selon nous, il est très important de ne pas neutraliser les termes quand on parle de ce phénomène. Les statistiques ne peuvent pas être plus claires: les victimes sont des femmes, les agresseurs, des hommes. Voilà pourquoi nous voulons parler de «violence contre les femmes», pour qu'on sache très bien qui en sont les victimes. Nous pensons que c'est important dans la rédaction ou le remaniement de toute loi.

Les porte-parole du groupe qui nous a précédées ont posé des questions pertinentes. Puisque nous sommes en train de revoir les modifications à la définition d'agression sexuelle, nous pensons nous aussi que quelque chose a sans doute été perdu avec la suppression du mot «viol» du Code criminel. Il faudrait que ce comité se penche de nouveau sur cette question.

A ce moment-là, il était important d'avoir recours à l'expression «agression sexuelle». D'une part, le Code criminel de l'époque exigeait une montagne de preuves dans le cas d'un viol et, d'autre part, il était important de montrer que la violence contre les femmes était plutôt une question de pouvoir qu'une question sexuelle. Nous avons voulu montrer que la notion de violence sexuelle est englobante. Cependant, à mon avis, en expurgeant les termes, on perd l'idée de véritable terreur que suscitent ces actes, et voilà pourquoi, dans vos délibérations et dans vos rapports et recommandations, il faudra être très soigneux dans les termes utilisés.

Judy Parrack poursuivra notre exposé. Elle vous parlera des crimes sexuels commis contre les enfants. Elle vous parlera brièvement des crimes sexuels commis contre les femmes adultes. Elle vous parlera des autres domaines sur lesquels l'ANFD a pris position—c'est-à-dire la pornographie, la prostitution et le contrôle des armes à feu.

We would like to talk specifically about wife assault and proposed amendments to the Divorce Act that may be of assistance, and then we will address the issue of judicial education.

Ms Judith Parrack (Criminal Justice Working Group, National Association of Women and the Law): Good morning. Four years ago I and Ms Tellier and another colleague sat in this very room and made submissions on Bill C-15, the Criminal Code, and evidentiary changes to the sexual offences against children. At that time we made many submissions and provided legislative drafts for the committee. Some were accepted and some were not.

After the bill was passed in 1988, we as an organization and various women's groups fought long and hard to ensure the Criminal Code amendments actually went into place, that they were actually followed by our judges and the police and the different social agencies involved in offences against children.

It has been an uphill battle. I want to highlight a few of the problems that have become evident. There were changes made to the Criminal Code dealing with videotaped evidence, closed-circuit television, and the use of a screen so that the child victim would not be required to face the perpetrator in the courtroom.

Numerous court challenges on all of these came from the defence bar and the problem they face in terms of defending the accused, their position as to what is a fair trial, and the accused's right to a fair trial.

It should be noted by this committee that the Charter was in place when the new legislation was brought in. They clearly looked at the implications of the various aspects of the Charter, and yet we have spent countless dollars defending the right of children to have access to the judicial system.

Some recent decisions upheld the use of the screen in the courtroom. At least in Ontario, the Court of Appeal has said quite clearly that the use of a screen in a courtroom does not deny an accused a right to a fair trial, but we had to work our way to the Court of Appeal. We had to leave a child in limbo to determine whether or not the offence was actually going to attract the appropriate conviction and sentencing.

Although the use of video equipment is mandated in the legislation, there are limited resources for the court houses around the country to use such equipment. There is not the funding to train the people, to teach the individuals to administer the videotape properly and ensure that it does not breach certain requirements when it is used so that it will be admissible in the court. We would strongly urge this government that the legislation in place be followed with money.

Laws without teeth are no laws at all. We maintain that children and women together have a right to access to the justice system. This was recognized by the government when they passed the amendments, but we are seeing it being eroded as we move through the discussion of all the various things available to children.

[Translation]

Nous voudrions parler particulièrement des agressions contre les femmes et de propositions utiles pour modifier la Loi sur le divorce. Ensuite, nous parlerons de la formation des juges.

Mme Judith Parrack (groupe de travail sur la justice pénale, Association nationale de la femme et du droit): Bonjour. Il y a quatre ans, M<sup>me</sup> Tellier et moi-même ainsi que d'autres collègues sommes venues témoigner ici même et avons présenté des mémoires au sujet du projet de loi C-15, le Code criminel, portant modification à la détermination de la preuve dans le cas de crimes sexuels commis contre les enfants. A ce moment-là, nous avons fait plusieurs propositions et suggéré des libellés pour la gouverne du comité. Certains ont été retenus et d'autres pas.

Après l'adoption du projet de loi en 1988, notre organisation et d'autres groupes de femmes ont mené une lutte longue et ardue pour que les modifications au Code criminel soient concrétisées afin que nos juges, les forces de l'ordre et les diverses agences de services sociaux s'y réfèrent dans le cas de crimes commis contre les enfants.

Il nous a fallu mener un combat acharné. Voici quelques-uns des problèmes que nous avons rencontrés. Le Code criminel a été modifié pour que l'on puisse désormais fournir en preuve des bandes vidéo, entendre des témoins avec la télévision en circuit fermé et utiliser un écran pour que l'enfant qui est victime n'ait pas à faire face à son agresseur au tribunal.

Il y a eu bien des contestations judiciaires à cet égard de la part des avocats de la défense, qui font état du problème que cela comporte pour eux, de ce qu'ils estiment être un procès juste, du droit pour l'accusé à un procès juste.

Il faut faire remarquer que la charte était en vigueur quand la nouvelle loi a été présentée. On avait donc nettement tenu compte des divers aspects de la charte et, pourtant, il a fallu dépenser des sommes considérables pour faire valoir le droit des enfants de se faire entendre en justice.

Récemment, des arrêts ont maintenu le recours à un écran au tribunal. La Cour d'appel de l'Ontario a dit très clairement que le recours à un écran au tribunal n'enfreint pas le droit de l'accusé à un procès juste, mais il a fallu pour cela aller jusqu'en cour d'appel. Il a fallu qu'un enfant soit laissé dans l'incertitude pour qu'un crime soit dûment reconnu et puni.

Il est vrai que le recours à l'équipement vidéo est prévu dans la loi, mais les tribunaux canadiens ont des ressources limitées. On manque de fonds pour former les usagers, pour enseigner la façon de présenter la bande vidéo comme il se doit en respectant certaines exigences pour que cet élément de preuve soit admissible. Nous exhortons le gouvernement qui a adopté ces mesures législatives à les étoffer des budgets qui s'imposent.

Des lois qui n'ont aucune force ne servent absolument à rien. Nous soutenons que les enfants comme les femmes ont le droit de se faire entendre en justice. Le gouvernement l'a bien reconnu en adoptant ces modifications, mais celles-ci perdent de leur force quand on regarde ce qui se passe concrètement.

The recent Khan case made its way to the Supreme Court of Canada. It was a very expensive process to have the highest court of this land tell the country that out-of-court statements, where necessary, are admissible. That argument and those discussions happened four years ago, but we fought and we still fight to have the courts and the men who administer the court system recognize that children need access to the justice system.

• 1120

The Chair: How could that be legislated? What is the solution?

Ms Parrack: Part of the solution, and one of the things we will talk about further, is that you cannot legislate people's minds, presumptions and expectations. That is a problem that we as women have faced all of our lives. Discrimination is systemic. We would urge the government to set up very intensive—

The Chair: But the legal system and the appeals and so on—what is your solution to that problem?

Ms Parrack: The solution is education for judges. The solution is—

An hon. member: And lawyers.

Ms Parrack: Yes, and the lawyers. We are all part of a system that creates systemic discrimination against women and children. We will come back to the issue of judicial education. We have some very specific points we would like to make on that.

There are two points I would like to bring to this committee's attention as they relate to sexual assault against women. We heard from the previous group about the Seaboyer–Gayme case and I do not want to rehash that issue. Clearly NAWL's position is that the provisions fought for and incorporated under the code are constitutional. It is regrettable that so much money has been spent defending them.

What might be appropriate for this committee to review—and this may sound like a radical idea—is to query when section 33 of the Charter will be able to be used to ensure... It is clear what was the government's intention in drafting this legislation. It is being eroded. We are very disappointed with the Ontario Court of Appeal decision because it allows the trial judge discretion to make constitutional exceptions on a case-by-case basis. Our position is that this is completely inappropriate, that Parliament turned its mind to this issue and that this particular section, section 276, anticipates every possible instance when the evidence might be relevant, and we should not erode it by reading it on a case-by-case basis.

The other and perhaps more important and trickier issue which I think this committee must investigate and rethink is the whole issue of consent. This was something touched on by the Law Reform Commission in their working paper on recodifying the criminal law. We believe the law of consent as it currently stands is extremely problematic. More specifically, NAWL's position is that the defence of "mistake of fact" as it relates to the mistaken belief in consent, as was

[Traduction]

Récemment, l'affaire Khan s'est rendue en Cour suprême du Canada. Il en a coûté très cher, et l'instance suprême du Canada a reconnu qu'au besoin, des déclarations extrajudiciaires étaient admissibles. Cet argument et ces discussions remontent à quatre ans, mais nous nous sommes battues et nous continuons à le faire pour que les tribunaux et les hommes qui administrent le système judiciaire reconnaissent qu'il est indispensable que les enfants puissent avoir accès à ce système.

La présidence: Comment peut-on légiférer là-dessus? Quelle est la solution?

Mme Parrack: Une partie de la solution—et c'est là une des choses sur lesquelles nous reviendrons—c'est que l'on ne peut pas soumettre l'esprit, les présomptions et les attentes des gens à des lois. C'est un problème auquel, nous autres, femmes, nous avons été confrontées toute notre vie. La discrimination est systémique. Nous demandons au gouvernement de prendre des mesures intensives...

La présidence: Mais compte tenu du système judiciaire, des appels, et du reste...quelle solution proposez-vous à ce problème?

Mme Parrack: La solution est de sensibiliser les juges. La solution est...

Une voix: Et les avocats.

Mme Parrack: Oui, et les avocats. Nous appartenons tous à un système qui crée une discrimination systémique à l'égard des femmes et des enfants. Nous reviendrons plus tard à la question de la formation des juges. Nous avons des remarques précises à faire à ce sujet.

J'aimerais attirer l'attention de ce comité sur deux points qui ont trait aux agressions sexuelles contre les femmes. Le groupe précédent vous a parlé de l'affaire Seaboyer-Gayme, et je ne veux pas revenir là-dessus. Manifestement, l'ANFD considère que les dispositions recherchées et intégrées sont constitutionnelles. Il est regrettable que tant d'argent ait été dépensé pour les défendre.

Il serait peut-être bon que ce comité—l'idée vous paraîtra peut-être un peu radicale—se renseigne pour savoir quand l'article 33 de la charte pourra être utilisé afin d'assurer... L'intention du gouvernement était claire lorsqu'il a rédigé ce texte législatif. Or, la portée de cet article est mise en cause. Nous sommes très déçues par la décision de la Cour d'appel de l'Ontario, car elle permet au juge de première instance de faire des exceptions ponctuelles à la constitution. A notre avis, c'est totalement inacceptable; c'est un point qui a été étudié par le Parlement, et l'article 276 prévoit tous les cas possibles où les preuves pourraient être pertinentes; nous ne devrions donc pas l'affaiblir en procédant cas par cas.

Il est une autre question, peut-être plus importante et difficile, que ce comité devrait étudier et repenser; c'est celle du consentement. La Commission de réforme du droit l'a abordée dans son document de travail portant sur la réorganisation du droit criminel. Nous estimons que le droit de consentement, tel qu'il existe actuellement, soulève bien des problèmes. Plus précisément, l'ANFD estime que la défense de «l'erreur de fait» en ce qui a trait à une erreur

articulated in the Pappajohn case, is unconstitutional and should not stand. We strongly advocate the repeal of that provision and this committee should say that to those who are drafting the Criminal Code.

We have some concerns about the Law Reform Commission's working paper as a whole. One of the things it does is it takes all assaults and places them in different areas of the code. We think it is important that we do not lose a specialized sex–specific analysis, an equality analysis, of the sexual assault provisions. They must be maintained as a separate part of the Criminal Code and they must be strongly worded to withstand the kinds of constitutional challenges we constantly face in defence of these provisions.

Ms Parrack: Wife assault is a criminal offence, it is an assault, and I think it is time we as a country took it out of the homes and put it forward for what it is. There is never a question that it is an assault when a man hits another man in a bar. A criminal charge is laid and an investigation proceeds. When a man hits his wife, his girlfriend or his child, there is all sorts of talk that we should do something, that it is family focused, that it should be a family treatment. It is not a family problem; it is a male problem, and they should be dealt with accordingly.

#### • 1125

When women are assaulted there are various organizations they can go to. In the province of Ontario we have an assaulted women's help line they can call. The provincial government has done some work in the area, but I would urge this committee again—and I keep repeating myself—that we need money. The bottom line is that you cannot tell women to pick up the phone and call and look for help when there are no shelters, when there is no second-stage housing, when they do not have the income to find a place to live, when they cannot feed their children.

We as a community I think are starting to look at the issue of wife assault and say that it is a bad thing, but as a community we give them no alternatives. Something this committee must look at are the alternatives that must be made available to women who are assaulted in their homes.

We strongly recommend that there be a focus on the removal of the offender as opposed to the spouse. The woman who is being battered having to leave her home with the children, the disruption to their school, their neighbourhood, their friends. . . It is more than a disruption to the woman individually; it is a disruption to the children.

Both Ms Tellier and I practise family law, and we are constantly faced with applications for exclusive possession of the home. Over the years it has become more and more difficult to obtain those kinds of orders. As we as a society

### [Translation]

d'interprétation du consentement, comme on l'a vu dans l'affaire Pappajohn, est inconstitutionnelle. Nous recommandons fortement l'abrogation de cette disposition. C'est là quelque chose que le comité devrait dire aux rédacteurs du Code criminel.

Nous avons certaines réserves au sujet du document de travail de la Commission de réforme du droit. En effet, la commission éparpille les agressions dans différentes parties du code. Il nous paraît important de ne pas abandonner une analyse spécialisée, une analyse de l'égalité des dispositions relatives aux agressions sexuelles. Celles-ci doivent être maintenues dans une partie distincte du Code criminel et être rédigées en termes suffisamment vigoureux pour résister aux contestations constitutionnelles auxquelles nous sommes constamment confrontés.

Mme Parrack: Les violences faites aux femmes sont une infraction criminelle; il s'agit là d'une agression, et je crois qu'il est temps que notre pays cesse d'en faire un sujet tabou. Lorsqu'un homme en frappe un autre dans un bar, personne ne conteste qu'il s'agit d'une agression. On dépose une accusation, et il y a une enquête. Par contre, lorsqu'un homme frappe sa femme, son amie ou son enfant, on se perd en bavardages, on dit qu'il faudrait bien sûr faire quelque chose, mais que ce sont là des questions à régler au sein de la famille. Eh bien, ce n'est pas un problème familial; c'est un problème qui met en cause les hommes, et qui devrait être traité en conséquence.

Lorsqu'une femme est victime d'une agression, elle peut se tourner vers diverses organisations. En Ontario, nous avons une ligne téléphonique spéciale qu'elles peuvent utiliser. Le gouvernement fédéral a fait un certain travail dans ce domaine, mais je rappelle encore une fois à ce comité—je me répète—que nous avons besoin d'argent. La situation est bien simple: vous ne pouvez pas dire à des femmes de téléphoner pour obtenir de l'aide alors qu'il n'y a pas de refuges, pas de maisons d'hébergement prolongé, et que ces femmes n'ont pas les moyens de se loger ni de nourrir leurs enfants.

En tant que collectivité, je crois que nous commençons à considérer que le problème des violences faites aux femmes est grave; pourtant, nous ne leur offrons pas de solutions de rechange. Il conviendrait donc que ce comité étudie les diverses possibilités qui devront être offertes aux femmes victimes d'agression dans leur foyer.

Nous recommandons fortement que ce soit l'infracteur qui soit expulsé, et non l'épouse. Actuellement, c'est la femme battue qui est obligée de s'en aller avec ses enfants, avec tous les bouleversements que cela représente sur le plan scolaire, ainsi que pour les voisins, les amis. . . Ce n'est pas uniquement la vie de la mère qui est bouleversée, c'est celle de ses enfants.

M<sup>me</sup> Tellier et moi pratiquons le droit familial et nous recevons constamment des demandes de possession exclusive du logement. Au fil des années, il est devenu de plus en plus difficile d'obtenir ce genre d'injonction. Au fur et à mesure

move further to the right, the security of women is becoming less important. Often I hear a judge say to me, well, it is not that bad; she has stayed for three years, five years, ten years; she can stay a little longer.

We urge this government to address that particular issue and who should be removed and why they should be removed.

In Ontario there is a mandate that the police lay charges when there are allegations of assault. They have been following that mandate, and there is a lot of discussion around what happens if the woman does not want to testify and those issues, and we will leave that to questions.

We applaud the Supreme Court of Canada, the recent admissibility of the battered wife syndrome. We think this should be made a requirement when you are arguing these kinds of cases and that there should be some legislative implementation of the kinds of evidence that are admissible when dealing with women who are assaulted.

We recommend that there be a change to the Divorce Act so that when the issues of custody and access are being determined, abuse and sexual assault is clearly delineated as a factor that is to be considered.

There are numerous studies. Peter Jaffe in London has done a comprehensive study of the impact of spousal, wife, assault and child abuse on children and that these children grow up to be either batterers or battered as a result of the exposure within their own home. We think this committee should send a clear message that people, men, who batter their children and their wives should not be afforded the same rights to custody and to access to their children as men who do not participate in similar activities.

I just want to talk a bit on sentencing. Sentencing is a real problem in this country. Just a short clip from the Newfoundland court; it was a case dealing with long-term incest, 10 years. A child had started to be sexually abused at the age of 12 and it continued through university—threats of death, coercion, trauma. The judge in the particular case acknowledged that it was traumatic and that it was something society should not sanction, and in his wisdom he imposed a sentence of five years. This child had been abused for 10 years, suffers incredible depression, attempted suicide, had difficulty getting through university. Her life has been destroyed. With mandatory supervision and good behaviour, this man may serve 18 months for a life that is no longer available to this woman.

This committee has an obligation to look at sentencing. I do not know whether it is appropriate to set sentencing standards; i.e., that there is a floor as opposed to a ceiling. Right now, we have a ceiling on sentencing. There is nothing on the bottom end of it. That may be something this committee could canvas.

#### [Traduction]

que notre société évolue plus vers la droite, la sécurité des femmes devient moins importante. Il est fréquent qu'un juge me dise: après tout, ce n'est pas si grave; elle est restée pendant trois ans, cinq ans, dix ans; elle peut bien rester un peu plus longtemps.

Nous demandons instamment au gouvernement d'étudier la question de savoir qui devrait évacuer le logement, et pourquoi.

En Ontario, la police est tenue de déposer une accusation lorsqu'il y a allégation d'agression. Elle respecte ce mandat, et on discute beaucoup de ce qui se passe lorsque la femme ne veut pas témoigner, et de ces diverses questions, mais nous y reviendrons au moment des questions.

Nous applaudissons la Cour suprême du Canada d'avoir récemment admis la validité du syndrome de la femme battue. Dans ce genre d'affaire, il devrait être obligatoire d'en rechercher les preuves et celles-ci devraient pouvoir être utilisées dans le cas de femmes agressées.

Nous recommandons que l'on modifie la Loi sur le divorce de manière à ce que, lorsqu'on règle la question de la garde des enfants et du droit de visite, violence et agression sexuelle soient un facteur nettement pris en considération.

Il existe de nombreuses études là-dessus. Peter Jaffe, à London, a effectué une étude approfondie des effets de la violence conjugale, des mauvais traitements et de l'exploitation des enfants sur ceux-ci et a montré que ces enfants deviennent à leur tour des agresseurs ou des agressés à cause de ce qui se passez chez eux. Ce comité devrait prendre clairement position et dire que les gens, les hommes qui battent leurs enfants et leurs femmes ne devraient pas bénéficier des mêmes droits de garde et de visite que ceux qui ne se livrent pas à de telles activités.

Je voudrais maintenant dire quelques mots de la détermination de la peine, qui est un réel problème dans notre pays. Voici un bref compte rendu d'une décision prise par un tribunal de Terre-Neuve; il s'agissait d'un inceste qui durait depuis 10 ans. Une enfant avait commencé à être exploitée sexuellement à 12 ans, et cela s'était poursuivi pendant ses études à l'université-tout y était, menaces de mort, coercition, trauma. Le juge a reconnu qu'il s'agissait effectivement d'une situation traumatique, que ne devait pas sanctionner la société, et après réflexion, il a imposé au père une peine de cinq ans. Cette enfant qui a été exploitée pendant 10 ans souffre de terribles crises de dépression, a essayé de se suicider, et éprouve des difficultés à poursuivre ses études universitaires. Sa vie a été complètement détruite. Avec une caution de bonne conduite, cet homme pourra être mis en liberté sous surveillance obligatoire au bout de 18 mois, alors qu'il a complètement gâché la vie de cette femme.

Ce comité a le devoir d'étudier la question de la détermination de la peine; je ne sais pas s'il convient de fixer des normes à ce sujet, c'est-à-dire un minimum au lieu d'un maximum. En ce moment, il y a bien un plafond, mais pas de minimum. C'est quelque chose que ce comité pourrait examiner.

[Translation]

• 1130

There are some diversion programs that have been developed, both in the United States and Canada. One is in California, where the accused is diverted out of the program once the charge is laid. The police investigate, the charge is laid and he is diverted out, so he never goes through the criminal justice system. There is never a guilty verdict, and it is a treatment–focused, family–focused system. The family is sort of the be all and end all, and he is going to be reintegrated.

There is another program in Hinton, Alberta. Once the individual has either pleaded guilty or been convicted, they are then diverted out. The sentence is suspended and is reviewed every six months, depending on how the individual is proceeding through the treatment program. Again, it is a treatment-based system. NAWL supports the latter as opposed to the former because it is a message that abuse is a criminal offence and there should be a criminal sanction.

NAWL supports programs that are offender specific, that focus on the criminal offence. If it is a sex offence, there should be treatment based specifically on that kind of activity. The federal penitentiaries should have appropriate people to deal with these kinds of offences so that the revolving door syndrome is stopped. There is no sense putting an offender in prison if they are going to walk out and do exactly the same thing if there is not appropriate treatment within that facility.

Ms Tellier: I would just like to briefly restate a position we have stated elsewhere, which also relates to Criminal Code amendments. That is that NAWL calls for the repeal of section 213. That is the section in the Criminal Code that relates to prostitution. It is relevant to the proceedings today because it is our view that as a result of this legislation, prostitutes have been forced to work in less safe, unlit areas. Female decoys have been used by the police, which have effectively broken down their network. It is a safety issue. It is an issue about violence against women who are prostitutes. As long as that legislation stands, it will affect the way they operate. It puts them at even greater risk than they have ever been before.

As it relates to Bill C-80, we urge stricter gun control regulation as it relates to the issuance of firearms acquisitions. We specifically recommend that all weapons with the capacity of ejecting more than one projectile with any one depression of the lever be restricted. We have presented our views on that legislation in another forum. Again, these are specific Criminal Code provisions which this committee has the power to say require redrafting and rethinking, as does the Divorce Act.

Des programmes de déjudiciarisation ont été mis au point aux États-Unis comme au Canada. En Californie, l'accusé est déjudiciarisé une fois qu'une accusation a été déposée. La police fait son enquête, l'accusation est déposée, et il est déjudiciarisé, si bien qu'il ne passe jamais par le système de justice pénale. Il n'y a jamais de verdict de culpabilité, car il s'agit d'un système axé sur le traitement, axé sur la famille. En quelque sorte, la famille est le tenant et l'aboutissant de ce système, et l'accusé sera réintégré.

Il existe un programme différent à Hinton, en Alberta. Une fois que la personne a plaidé coupable ou a été condamnée, elle est intégrée à un programme de déjudiciarisation. Elle bénéficie d'un sursis, réexaminé tous les six mois selon le comportement de l'individu participant au programme de traitement. Encore une fois, il s'agit là d'un système axé sur le traitement. L'ANFD préfère ce dernier programme au précédent, car il montre clairement que la violence et l'exploitation sont une infraction criminelle donnant lieu à une sanction du même type.

L'ANFD est partisan de programmes établis en fonction du type d'infracteur, qui mettent l'accent sur l'infraction criminelle. S'il s'agit d'une infraction sexuelle, le traitement doit être établi en conséquence. Les pénitenciers fédéraux devraient avoir un personnel capable de traiter ce genre d'infractions de manière à mettre fin, une fois pour toutes, au syndrome de la porte tournante. À quoi bon incarcérer un infracteur si celui-ci refait exactement la même chose dès sa sortie s'il n'existe pas de traitement approprié dans l'établissement?

Mme Tellier: J'aimerais répéter brièvement une position adoptée par nous ailleurs, qui a également trait à l'apport de changements au Code criminel. L'ANFD demande l'abrogation de l'article 213 du Code criminel, qui a trait à la prostitution. Il est pertinent aux discussions d'aujourd'hui, car nous estimons qu'à cause de cet article, les prostituées ont été contraintes de travailler dans des quartiers mal éclairés et plus dangereux. La police a utilisé des agents de diversion féminins, qui ont réussi à démanteler leur réseau. C'est une question de sécurité. C'est une question de violence à l'égard de femmes qui sont des prostituées. Tant que cette loi existera sous sa forme actuelle, elle aura un effet sur la manière dont ces femmes travaillent. Cela les place dans une situation encore plus dangereuse qu'auparavant.

En ce qui concerne le projet de loi C-80, nous recommandons que le contrôle des armes à feu soit réglementé de manière plus rigoureuse en ce qui concerne l'autorisation d'en acheter. Nous recommandons en particulier que toutes les armes capables d'éjecter plus d'un projectile sur une simple pression de la détente soient soumises à des restrictions. Nous avons présenté nos vues à ce sujet devant d'autres instances. Je le répète, il existe des dispositions du Code criminel pour lesquelles ce comité a le pouvoir de demander qu'elles soient écrites et repensées, comme c'est le cas pour la Loi sur le divorce.

If we tinker with our legislation and do not educate our judges who are interpreting it, we are not going to succeed in effecting the equality and change we wish. I think it is no accident that Lavallée was decided by Madam Justice Wilson and the Khan decision was decided by Madam Justice McLachlin. I think it is important that we have women on the bench, and it has definitely made a difference. We are very, very sorry to see Madam Justice Wilson leave, and we are also very sorry that this government did not see fit to replace her with another female appointment.

We have two positions with respect to judicial education. We would like it to be mandatory. If it is not mandatory, judges will not participate. It should be part of their job description. It has to be resourced. In consultations I had with the previous Ministry of the Attorney General in Ontario, we made the same pitch. He asked why NAWL did not do some workshops and invite our judges to come. Their solution is that a volunteer organization that relies as a matter of fact on this government for core funding is supposed to take on this task with no money and educate the judges. What we need is mandatory judicial education with skilled teachers in order to address gender bias in the judiciary.

• 1135

I think it is worth giving a very clear example of why this is needed, if it is not already apparent to this group.

You may recall the McCraw case because it was an Ottawa decision. This was a decision where the issue was whether or not letters written to various Ottawa Roughrider cheerleaders, which included threats to rape, were threats to cause bodily harm within the meaning of the Criminal Code. Part of the discussion related to whether rape necessarily causes serious bodily harm.

There was some discussion made by the Crown that clearly bodily harm should have a broad definition. It included psychological harm and other things. The trial judgment is very disconcerting, but even more disconcerting is the dissent at the Court of Appeal which says:

The validity of this prosecution is very much one of first impression. Its outcome depends upon the reaction of the reader to the letters which constitute the criminal acts alleged. To me, they are simply obscene. To my brother, Brook, they are a threat to rape.

There were very explicit threats of rape in these letters that said "if you do not make yourself available at this place and this location, I am coming to get you. I will do anything". The letters were extremely threatening and explicit:

In my perception, while the sending of the letters are criminal offences, they do not constitute threats to commit a specific criminal act.

He goes on to say:

[Traduction]

Si nous continuons à jouer avec nos lois sans former les juges qui les interprètent, nous ne réussirons pas à obtenir les changements et le respect de l'égalité que nous recherchons. Ce n'est pas un hasard si l'affaire Lavallée a été réglée par M<sup>me</sup> le juge Wilson et si l'affaire Khan l'a été par M<sup>me</sup> le juge McLachlin. Il est important que nous ayons des femmes juges; cela a indiscutablement changé les choses. Nous regrettons infiniment de voir partir M<sup>me</sup> le juge Wilson, et nous regrettons également que ce gouvernement n'ait pas jugé bon de la remplacer par une autre femme.

Nous avons deux opinions au sujet de la formation des juges. Nous voudrions qu'elle soit obligatoire. Si elle ne l'est pas, les juges n'y participeront pas. Cela devrait faire partie de leur description de tâches. Il faudra aussi des ressources pour cela. Au cours des consultations que j'ai eues avec l'ancien procureur général de l'Ontario, nous avons présenté les mêmes arguments. Il nous a demandé pourquoi l'ANFD n'organisait pas des ateliers à l'intention de nos juges. Les représentants de son ministère considèrent que c'est à un organisme bénévole qui compte automatiquement sur le gouvernement pour assurer son financement de base d'assumer gratuitement cette tâche et de former les juges. Ce qu'il faut, c'est un système de formation obligatoire, avec des enseignants compétents, qui s'attaquerait au problème du parti pris contre l'autre sexe dans le système judiciaire.

Je crois que cela vaudrait la peine de montrer clairement pourquoi on en a besoin, si cela n'est pas déjà évident pour ce groupe.

Vous vous souviendrez peut-être de l'affaire McCraw, car il s'agissait d'une décision prise à Ottawa. Il s'agissait de décider si des lettres écrites à diverses meneuses de ban des Roughriders d'Ottawa, contenant des menaces de viol, constituaient des menaces de dommages corporels au sens du Code criminel. Une partie du débat a porté sur la question de savoir si le viol cause nécessairement un dommage corporel grave.

La Couronne a fait valoir que la notion de dommages corporels devait manifestement être interprétée de manière très large. Il fallait en effet tenir compte du dommage psychologique et d'autres éléments. Le jugement de la Cour de première instance est tout à fait déconcertant, mais ce qui l'est encore plus, c'est le dissentiment à la cour d'appel, qui considère que:

La validité de ces poursuites est surtout une question de première impression. Leur issue dépend de la réaction des lecteurs aux lettres qui constituent les actes criminels invoqués. À mon avis, ces lettres sont simplement obscènes. Pour mon frère, Brook, elles constituent une menace de viol.

Ces lettres comportaient des menaces de viol très explicites: «Si vous ne venez pas me rejoindre à cet endroit, je viendrai moi-même vous chercher. Je suis prêt à tout.» Les lettres sont extrêmement menaçantes et explicites:

À mon avis, bien que l'envoi de ces lettres constitue une infraction criminelle, celles-ci ne constituent pas une menace de commettre un acte criminel précis.

Il poursuit en ces termes:

They are expressions of sexual fantasizing and clearly obscene.

What he is saying is that we should have charged this man with obscenity, for transmitting obscene material through the mail.

This is the kind of thing that we, as litigants and lawyers, are faced with all the time. The perception is clearly that of a male judge. A woman judge would not analyse this in the same manner. The only way we are going to redress that problem is to make a very definite commitment to judicial education, and that requires resources.

On a final note, we would like to reiterate our position stated elsewhere that NAWL supports the appointment of a royal commission on violence against women. We do this with a great deal of scepticism. We do this because there has been a history of royal commissions and studies which have been shelved and not acted upon, at great expense to the taxpayer. I think that the number of studies that have been done on the prison for women by the federal government is probably the saddest example.

We are also concerned because we would like to ensure that the mandate is clear and that the composition of the royal commission is very specifically defined.

Perhaps most importantly, any royal commission, if one were to be appointed, could not be a replacement for direct services and for the kinds of funding that we have talked about in our presentation today. If that is unrealistic with fiscal restraint, then we should not sacrifice direct service for the sake of a commission.

We do believe a commission is necessary, and the reason we believe it is necessary is because we believe that the commission should travel and see violence as it is played out in the particular context in which it is experienced in Canadian society. When we fly in national groups to Ottawa, as we have today, we do not get the same understanding and appreciation of the problem as when a commission flies to those people, when you go to a native reserve, when you go to rural western Canada, when you go and hear women who have been in a shelter. We want women's voices across the land to be heard, and we believe the only way that can be done is if a commission travels to them. It is an accessibility issue for us.

It should not be a commission that is focused on trying to appreciate the problem. You have the statistics about the increase of date rape and the number of murders that occur in the context of family violence. The commission has to be action focused.

• 1140

The Chair: Thank you very much. It was certainly a very comprehensive presentation. It raised many issues and I think made some extremely valuable suggestions.

[Translation]

Ces lettres sont des expressions de phantasmes sexuels et sont manifestement obscènes.

Ce qu'il dit, c'est que nous aurions dû condamner cet homme pour obscénité, pour avoir envoyé du matériel obscène par la poste.

Voilà le genre de situation à laquelle plaideurs et avocats se trouvent constamment confrontés. C'est manifestement là l'opinion d'un juge masculin. Un juge féminin n'aurait pas analysé la situation de la même manière. La seule manière de régler le problème est de nous engager sérieusement à assurer une formation judiciaire, et cela demande de l'argent.

En conclusion, nous aimerions répéter, comme nous l'avons dit ailleurs, que l'ANFD est favorable à la nomination d'une commission royale d'enquête sur la violence à l'égard des femmes. Nous le faisons avec une bonne dose de scepticisme. Nous le faisons parce qu'il est de tradition que les études des commissions royales, effectuées à grands frais pour le contribuable, ont été mises sur les tablettes et n'ont pas été suivies d'effets. Le plus triste exemple est celui de toutes les études fédérales faites sur l'incarcération des femmes.

Nous voudrions également que le mandat et la composition de cette commission royale soient très clairement définis.

Et ce qui est peut-être le plus important, si l'on constituait une commission royale, cela ne devrait pas servir d'excuse pour remplacer les services directs et l'aide financière dont nous avons parlé au cours de notre exposé aujourd'hui. Si une telle recommandation n'est pas réaliste, du fait des restrictions budgétaires, il ne faudra en aucun cas sacrifier les services directs à l'établissement d'une commission.

Nous croyons cependant qu'une commission est nécessaire, et cela, parce que nous considérons qu'elle devrait voyager et être témoin de la violence qui existe dans le contexte particulier de la société canadienne. Lorsque nous nous présentons en groupe national à Ottawa, comme nous l'avons fait aujourd'hui, il nous est impossible de comprendre et d'apprécier le problème aussi bien que ne le ferait une commission qui irait directement voir ces gens-là, que ce soit dans une réserve autochtone, dans les zones rurales de l'Ouest du Canada, ou qu'elle aille entendre des femmes qui ont vécu dans un refuge. Nous voulons que les voix de ces femmes de tout le pays se fassent entendre, et le seul moyen de le faire, c'est que la commission aille vers elles. Pour nous, c'est une question d'accessibilité.

Cette commission ne devrait pas avoir pour mission d'essayer d'évaluer le problème. Vous disposez déjà de toutes les statistiques sur l'augmentation des viols et du nombre de crimes commis dans le cadre de violences familiales. Ce qu'il faut, c'est que cette commission soit axée sur l'action.

La présidence: Merci beaucoup. C'était un exposé très complet, dans lequel vous avez soulevé de nombreuses questions et fait des suggestions fort intéressantes.

Mme Venne: Merci à vous deux d'être venues aujourd'hui. Vu que vous avez énoncé une position très claire sur plusieurs sujets, entre autres la commission royale d'enquête et les sentences, je vais simplement vous demander de clarifier votre commentaire sur le projet de loi C-80.

Vous dites que vous n'avez fait seulement que deux propositions. Vous êtes déjà venues au Comité, et il me semble que vous aviez alors fait un plus grand nombre de propositions. Je me souviens que vous aviez fait des propositions sur le certificat d'acquisition d'armes à feu. Vous proposez qu'on ne permette qu'une seule cartouche par arme. Est-ce que j'ai bien compris?

Ms Tellier: On that last question, we would recommend only one cartridge with an exception for those who use hunting as their livelihood. We believe that it would be appropriate that they be permitted to acquire rifles or shotguns with larger cartridge magazines.

It is true that we did make a series of recommendations with respect to the firearms acquisition certificates. We wanted the age to be increased. We wanted the cost to be increased. We suggested that there be a waiver signed so that the police could contact the applicant's family physician.

We wanted confiscation powers as they related to FACs in the same manner that they do relate to guns. We thought that the FAC licensing should be renewable yearly as are drivers' licences. We advocated for a fingerprinting provision.

That brief was tabled before the committee that examined Bill C-80.

**Mme Venne:** C'est bien. Je me disais que vous n'aviez pas fait que deux recommandations et je voulais que vous me le confirmiez. Pour le reste, je trouve que vous avez été très claires. Je n'ai pas d'autres questions.

Mrs. Clancy: Welcome to the committee. As a charter member of the National Association of Women and the Law, it is nice to know that 18 years later you are still going strong.

The gender neutral language and the question of rape as a pejorative term, one way or the other, I think is very topical again. I agree with you most certainly. We lost something. We softened the response to the crime, if you will, by removing a word that does set up both plus and minus feelings in the sense of victimology. I think we lost a great deal almost in the shock value that this is a violent crime and that is a violent word. People understand that word. The words "sexual assault" are a bit fuzzy compared to the word "rape".

I also wanted to ask you a bit about the question of consent vis-à-vis the Pappajohn case. Are you recommending an actual amendment to the Criminal Code that specifically sets out an objective test?

Ms Tellier: Yes. We are recommending that the best-case scenario would be that the defence of mistake-of-fact be repealed. The problem then arises that the very definition of the crime and the *mens rea*, which is the mental element of the crime, includes the issue of consent.

# [Traduction]

Mrs. Venne: I would like to thank you both for coming here today. You position is very clear on several issues, including the royal commission of inquiry and sentencing, so I will simply ask you to clarify your comments on Bill C-80.

You say that you only made two recommendations, but when you came before the committee, it seems to me that you made more than that. I remember that you made recommendations about the firearms acquisition certificate. You have suggested that only one cartridge per firearm be allowed. Is that correct?

Mme Tellier: Pour répondre à votre dernière question, nous recommandons qu'une seule cartouche soit permise, sauf pour ceux qui ont besoin d'armes à feu pour gagner leur vie. Nous estimons que ceux-ci devraient pouvoir acheter des carabines ou des fusils dont les chargeurs sont plus grands.

Nous avons effectivement fait une série de recommandations au sujet de l'autorisation d'acquisition d'armes à feu. Nous avons proposé que l'âge minimun soit haussé, ainsi que le coût de l'autorisation. Nous avons aussi suggéré qu'une renonciation soit signée pour que la police puisse communiquer avec le médecin de famille du requérant.

Nous voulons que la police ait le droit de confisquer des AAAF pour les mêmes motifs que ceux invoqués pour la confiscation d'armes. Nous croyons que les AAAF devraient être renouvelées chaque année, comme les permis de conduire. De plus, nous sommes en faveur de l'utilisation des empreintes digitales.

Ce mémoire a été présenté au comité qui étudiait le projet de loi C-80.

Mrs. Venne: Fine. I thought you had made more than two recommendations and I wanted you to confirm this. Your other remarks were very clear. I have no further questions.

Mme Clancy: Bienvenue au comité. En tant que membre fondateur de l'Association nationale de la femme et du droit, je suis heureuse de savoir qu'après 18 ans, vous vous portez toujours aussi bien.

Le débat autour du langage sans discrimination sexuelle et du mot «viol» comme terme péjoratif est de nouveau très actuel. Je suis tout à fait d'accord avec vous. Nous avons effectivement perdu quelque chose. Notre réaction face à ce crime a été atténuée parce que nous avons supprimé un terme qui renforçait l'expérience de la victime d'une façon à la fois positive et négative. À mon avis, nous avons perdu l'élément choc, car il s'agit d'un crime violent et d'un terme violent. Les gens comprennent ce mot. Le terme «agression sexuelle» est plutôt vague comparativement à «viol».

Je voulais aussi vous poser une question au sujet du consentement dans l'affaire Pappajohn. Est-ce que vous proposez que l'on modifie le Code criminel pour y ajouter un critère objectif?

Mme Tellier: En effet. Nous estimons que la meilleure solution serait d'abroger les dispositions concernant la défense fondée sur l'erreur de fait. Le hic, c'est que la définition même du crime et de l'intention coupable, ou l'élément psychologique, comprend la question du consentement.

I suppose another solution and perhaps the only solution would be to adopt an objective test. As it currently stands, as long as the mistaken belief is honest, it does not matter whether it is reasonable or not. The difficulty we have with an objective test is that we all know that objective has largely been male defined and reasonableness is the reasonable man; and so we may not overcome the problem we wish to overcome.

#### • 1145

The whole area of consent should be given very careful, in-depth consideration. Apropos Sheila McIntyre's statement, I think it behoves this committee and this government to invite those with the expertise—such as feminist lawyers—to sit down in a workshop-type atmosphere and draw on our expertise and resources to think about these issues before we hit the drafting table, not after the legislation has been drafted ask us what amendments we might suggest.

Mrs. Clancy: In spite of the, shall we say, built-in difficulties of the "reasonable man" test with which we are all too familiar, would you not agree that in general in criminal law and particularly in civil law you will rarely see a subjective test?

Ms Tellier: That is correct.

Mrs. Clancy: In general it is at least an objective test. Who is being objective, I agree, still remains the problem. But this goes even farther in breaking with precedent and breaking with tradition, somewhat like the reverse onus in a sense.

Your point about education of judges I think it is absolutely key. I would also presume you would agree that education of police forces is tremendously important. I could identify very much with some of the things you were talking about. I recall a case I was involved in, a woman who had a court order prohibiting her husband from coming within 10 feet of the sidewalk in front of their house. I got a call at midnight, "he is kicking in the back door. I have the police on the other line and they will not come". I called the police and said, "Look, I have a court order signed by Madam Justice Constance Glube, the Chief Justice of the Trial Division, get down there and get him out of there." "Well, how do I know you've got a court order?" I said, "If you come down, you might posssibly be able to see it". Could you comment on that?

Ms Parrack: We face similar problems all the time in our practice. I have a woman right now who has a restraining order, an exclusive possession order, and every order you can think. Her husband broke in Friday night and beat her up. Men have an opinion that they are above the law. Because of the lack of immediate police response that is swift and clear, they continue to get the message that they can sort of play the line and see how far they push it before somebody will

# [Translation]

Il y aurait une autre solution: ce serait d'adopter un critère objectif, et c'est peut-être la seule solution. À l'heure actuelle, dans la mesure où il s'agit d'une erreur de bonne foi, peu importe qu'elle soit raisonnable ou non. Le problème du critère objectif, comme nous le savons tous, c'est que l'objectivité a été essentiellement définie par les hommes, et le caractère raisonnable est celui de l'homme raisonnable; ainsi n'allons-nous peut-être pas pouvoir résoudre ce problème.

Tout ce qui a trait à la notion de consentement mérite un examen très attentif et approfondi. Pour revenir à la déclaration de Sheila McIntyre, je crois qu'il appartient à ce comité et à ce gouvernement d'inviter les spécialistes—tel que les avocats spécialisés dans la défense de la femme—à participer à des ateliers et à exploiter nos compétences et nos ressources pour réfléchir à tous ces problèmes avant de s'attaquer à la rédaction d'un texte de loi au lieu de rédiger d'abord celui-ci et de nous demander ensuite quelles modifications nous suggérons.

Mme Clancy: En dépit des difficultés inhérentes au critère de l'homme raisonnable que nous connaissons trop bien, ne pensez-vous pas qu'en général, qu'il s'agisse du droit criminel ou du droit civil, vous verrez rarement un critère subjectif?

Mme Tellier: C'est exact.

Mme Clancy: En général, c'est au moins un critère objectif, mais je reconnais que le problème demeure de savoir qui se montre objectif. Mais cela représente une rupture encore plus marquée par rapport aux précédents et à la tradition; en un sens, c'est un peu l'inverse du fardeau de la preuve.

Votre argument au sujet de la formation des juges me paraît extrêmement important. Je pense que vous reconnaîtrez également que la formation de la police est essentielle. Beaucoup de ce que vous dites m'est très familier. Je me souviens d'une affaire dont je me suis occupé; il s'agissait d'une femme qui avait une injonction du tribunal interdisant à son mari de s'approcher à moins de trois mètres du trottoir en face de leur maison. A minuit, je reçois un coup de téléphone: «Il est en train d'enfoncer la porte de derrière à coups de pied. J'ai la police sur l'autre ligne qui refuse de venir.» J'ai appelé la police et j'ai dit: «Écoutez, j'ai une injonction signée par M<sup>me</sup> le juge Constance Glube, juge en chef de la division de première instance, dépêchez-vous d'y aller pour le chasser de là.» Et on me répond: «Qu'est-ce qui me prouve que vous avez une injonction?» Je réponds: «Si vous vous donniez la peine d'y aller, vous pourriez peut-être voir le document.» Qu'en pensez-vous?

Mme Parrack: Dans notre pratique, nous sommes constamment confrontées à ce genre de problèmes. J'ai, en ce moment même, une cliente qui a une ordonnance de ne pas faire, une ordonnance de possession exclusive, bref, toutes les ordonnances imaginables. Son mari est entré de force dans la maison, vendredi soir, et l'a battue. Les hommes ont l'impression d'être au-dessus des lois. En l'absence d'une réaction immédiate de la police qui soit rapide et nette, ils

actually act. I think the police forces across this country need a lot more education. They need education on the very basic premise that women are entitled to equal protection. It is a right they have, not a privilege.

There are police officers in Toronto who are wonderful, who respond, who know the issues, who can help the victims, send them to places. There are many who are not. Unfortunately, they are not always men; there are some women police officers who are not familiar with the issues. I think this committee should recommend that there be mandatory training programs, as they are trying to do with race issues in the various police forces—mandatory educational programs for police officers, for judges and for lawyers. We are not a group of people who are immune from discrimination. We have been through this system and we participated, and we face it every single day.

Ms Tellier: I would like to extrapolate from where that discussion is and bring it back to resource allocation, because the administration of justice largely falls within provincial jurisdiction. We are fearful that as a result of Bill C-69 provincial governments will need to reshift their priorities because they will not be getting money they were hitherto receiving from the federal level, and therefore other areas they have to deal with may suffer. It may well be that when they have to come up with funds to deal with health and education, those funds will be diverted. They have only one pot, so something like police education on wife assault, which is not high on their list of priorities, is going to be the first to go. We are quite concerned about the indirect impact of Bill C-69 on the province's ability to fund educational and preventive and also post-event programs as it relates to this issue.

#### • 1150

Mrs. Clancy: In actual fact your concern is then even more serious given the fact that in all provinces the administration of justice is a provincial matter; ergo, the education of judges at whatever level would conceivably come under the provincial governments and the Attorney Generál's department. At least that would be one response. But certainly provincial court is the court that handles most criminal law offences, and they are absolutely within the jurisdiction of the provincial government, so that money question is very serious.

I would just ask you in closing what you would see, given the male dominance of the legal profession and the judiciary and the administration of justice, as the best way to supervise the education of judges and police?

### [Traduction]

continuent à penser qu'ils peuvent tirer sur la ficelle pour voir jusqu'où ils peuvent aller avant de provoquer une réaction. Je crois que les corps de police de tout le Canada ont besoin d'être beaucoup mieux informés de ces choses. Ils ont besoin qu'on leur apprenne quelque chose de tout à fait fondamental: le fait que les femmes ont droit à une protection égale. C'est un droit pour elles, et non un privilège.

Il y a des agents de police merveilleux à Toronto, qui répondent immédiatement, qui connaissent les problèmes, qui sont capables d'aider les victimes, de les envoyer dans des refuges. Mais il y en a beaucoup d'autres qui sont loin de l'être. Malheureusement, ce ne sont pas toujours des hommes. Il y a aussi des agents de police féminins qui ne connaissent pas bien ces problèmes. Je crois que ce comité devrait recommander la mise en place de programmes de formation obligatoire, comme on essaie de le faire pour les problèmes raciaux dans les divers corps de police—il faudrait des programmes de formation obligatoires pour les agents de police, pour les juges et pour les avocats. Nous ne sommes pas insensibles à la discrimination. Nous faisons, nous aussi, partie du système; nous y avons participé, et nous y sommes confrontées tous les jours.

Mme Tellier: J'aimerais revenir à la question de l'affectation des ressources, car l'administration de la justice relève essentiellement de la mouvance provinciale. Nous craignons qu'à cause du projet de loi C-69, les gouvernements provinciaux n'aient besoin de revoir leurs priorités parce qu'ils ne bénéficieront plus de l'argent qu'ils recevaient jusqu'à présent du gouvernement fédéral, et il se peut donc que d'autres domaines dont ils ont à s'occuper en souffrent. Il se peut fort bien que l'argent destiné à la santé et à l'éducation soit détourné à d'autres fins. Il n'y a, après tout, qu'une seule caisse, et il se peut qu'une question telle que la formation de la police au sujet des violences faites aux femmes, qui n'est pas très bien placée dans leur ordre de priorités, soit la première à être éliminée. Nous craignons beaucoup l'effet indirect du projet de loi C-69 sur la capacité de la province de financer des programmes éducatifs ainsi que des programmes préventifs et des programmes suivis dans ce domaine.

Mme Clancy: Vous le craignez en fait d'autant plus que partout au Canada, l'administration de la justice relève des provinces; donc, la formation des juges, quel que soit leur niveau, incomberait logiquement aux gouvernements provinciaux et au ministère du procureur général. Ce serait au moins une possibilité. Mais comme la cour provinciale est celle qui s'occupe de la plupart des infractions au criminel, et qu'elle est placée sous la juridiction du gouvernement provincial, le problème des fonds est très sérieux.

En conclusion, pourriez-vous me dire, étant donné la domination par les hommes de la profession juridique, du système judiciaire et de l'administration de la justice, ce que serait, selon vous, la meilleure manière de superviser la formation des juges et de la police?

Ms Tellier: We can look to the model that has been used in the United States. I think you need a series of workshops. I think you need to make it mandatory. It is that simple. The federal government, I believe, can deal with section 96 judges. I believe you have it within your jurisdiction to insist on mandatory judicial education for federally appointed judges and that there should be a consultation process with groups such as ours about the content. You have a series of workshops where you try to explode the myths about wife assault and about rape, and it has to be financed. If the federal government takes the lead, as it often has done, then it can trickle down to the provinces, and it is our hope, because the federal government does have more power and represents the nation as a whole, that if you take the lead on this issue then the provinces will follow suit.

Mr. Karpoff: You have again raised a large number of issues, all of which I am not going to get a chance to respond to.

I am going to take exception to a couple of things—your first statement particularly, that there are certain issues that are not the responsibility of the federal government, and you named housing and education. These are clearly within the responsibility of the federal government, particularly housing under CMHC, social housing, and education.

I also think that the whole hooker in Bill C-69 is the control of the Canada Assistance Plan, which is what a lot of the social programs, particularly the safety net for women, are funded under. In the large provinces that has had a cap put on it, and the danger is that once it has been established as a precedent the federal government will no longer share 50% in funding and we will lose those programs.

The Liberals started to do that in the early 1980s and there was such an outcry that they were turned back, but now the Conservatives are trying to do it much more incrementally. So the federal government has responsibility in these areas even where there is provincial jurisdiction, and they can do it through funding and through leadership and through demonstration grants. There is a whole mechanism, so I do not want to let them off.

Ms Parrack: I do not want you to go away with the idea that we do not think this federal government has a very concrete and clear responsibility to provide housing, food, and security of person for every individual of this country. That is not our position.

We recognize that there is a division of powers that has been set out under the Constitution, and we try to address how that division of powers allocates work. That is what our comments were predicated on.

We see Bill C-69 as very problematic with the resources now. We see the war in the gulf, and a lot of money is going over there. When the new budget comes out, we do not know what is going to be left in the pot. The concern is that the [Translation]

Mme Tellier: On pourrait s'inspirer du modèle américain. Je crois que ce qu'il vous faut, c'est une série d'ateliers; il faut aussi que le programme soit obligatoire. Ce n'est pas plus compliqué que cela. Le gouvernement fédéral, je crois, peut s'occuper des juges relevant de l'article 96. Je crois que vous avez les pouvoirs requis pour réclamer une formation judiciaire obligatoire pour les juges nommés à l'échelon fédéral et pour demander que l'on consulte des groupes tels que le nôtre sur le contenu du programme. Vous avez une série d'ateliers dans lesquels vous essayez de dissiper les mythes au sujet des violences faites aux femmes et du viol, et pour cela, il vous faut de l'argent. Si le gouvernement fédéral prend l'initiative, comme il l'a fréquemment fait, cela pourrait se répercuter progressivement au niveau des provinces, et nous l'espérons, comme le gouvernement fédéral a plus de pouvoir et représente l'ensemble de la nation, s'il prend l'initiative, les provinces suivront.

M. Karpoff: Vous avez encore une fois soulevé de nombreuses questions auxquelles je ne pourrai pas toutes répondre.

Je ne suis pas d'accord sur un ou deux points. . . En particulier, lorsque vous dites que certaines questions ne relèvent pas du gouvernement fédéral, et vous avez cité le logement et l'éducation. Ce sont là des domaines qui sont manifestement la responsabilité de ce gouvernement, en particulier le logement, qui relève de la SCHL, les logements sociaux, et l'éducation.

Je crois également que le «gros morceau» dans le projet de loi C-69 est le contrôle du Régime d'assistance publique du Canada, avec qui il finance un grand nombre de programmes sociaux, en particulier le filet de sécurité pour les femmes. Dans les grandes provinces, il y a un plafond, et ce que l'on risque, c'est que si un précédent est établi, le gouvernement fédéral ne prendra plus à sa charge 50 p. 100 du financement et que nous perdrons ces programmes.

C'est ce que les libéraux avaient commencé à faire au début des années 80, mais les protestations ont été si véhémentes qu'ils ont fait machine arrière; mais les conservateurs essaient maintenant de le faire de manière beaucoup plus marginale. Le gouvernement a donc une responsabilité dans ces domaines, même lorsqu'ils relèvent de la juridiction provinciale, et il peut l'assumer en apportant une aide financière, en donnant l'exemple et en accordant des subventions en démonstration. Il y a tout un mécanisme en place, et je ne tiens pas à ce que les autorités fédérales s'en dégagent.

Mme Parrack: Je ne voudrais pas que vous vous en alliez avec l'impression que nous ne pensons pas que ce gouvernement fédéral a une idée très concrète et précise de ses responsabilités en ce qui concerne le logement, l'alimentation et la sécurité de tous les habitants de ce pays. Ce n'est pas du tout cela.

Nous reconnaissons qu'il existe une division des pouvoirs en vertu de la constitution, et ce que nous essayons de faire, c'est de déterminer de quelle manière le travail est réparti conformément à cette division des pouvoirs. C'est là-dessus que s'appuyaient nos commentaires.

A notre avis, le projet de loi C-69 pose de sérieux problèmes en ce qui concerne les ressources. La guerre du Golfe absorbe beaucoup d'argent. En attendant la publication du nouveau budget, nous ne savons pas combien il nous reste

allocation of money to the provincial governments and to the various programs that are done federally will be severely damaged. I do not think anyone sitting around this room knows the consequence of the allocation of resources at this particular point in history, but I am confident, given the history of both the federal government and the provincial government, that programs related to women and children will be the first to go. They are not the last to go; they are the first to go.

#### • 1155

Mr. Karpoff: I wanted to talk about two other issues. One is this question of changing people's minds and attitudes, and the idea that you cannot do it through legislation.

I have worked in family courts, in public welfare, and in child welfare. At a certain point I really do not care if you change the person's mind or attitude—if they stop the behaviour. So in terms of wife assault, at a certain point it does not matter whether the person thinks that he has that kind of right or that it is culturally acceptable; what the law is designed to do is change the person's behaviour. His attitude might change somewhere down the road.

Ms Tellier: I think you have misinterpreted the comment. It was that legislative change is not enough. It must be coupled with judicial education, because the law, as we all know, is incredibly discretionary and subject to various interpretations, depending on who is doing the interpretation.

Mr. Karpoff: That is one of the things. Yes, education, reculturalization, all sorts of things are important, but there is a point where you simply say that this is unacceptable behaviour—period.

The other thing you mentioned relates to education and police. I have worked with community police in helping set up community policing. I came to Toronto in the mid-1970s to address the Toronto police force around community policing.

It is all very nice to change the individual police officer's attitude, but the administrative structure of the police force does not lend itself to a speedy response to family violence. For example, in most major metropolitan cities they can close off a bank, an armed robbery, within three minutes. They can cordon off that whole bank within three minutes. They have response codes.

Ask Toronto what their response code is. The first one is protection of banks and personal property, and it goes down. The bottom response code is a response to domestic violence or neighbourhood violence. Yet if you ask them where the greatest numbers of people are killed, is it in bank robberies? No, it is in domestic violence.

# [Traduction]

d'argent. Ce que l'on craint, c'est que les affectations de fonds aux gouvernements provinciaux et aux divers programmes fédéraux n'en souffrent beaucoup. Je ne pense pas qu'il y ait une seule personne dans cette salle qui connaisse les conséquences de l'affectation des ressources à ce moment précis, mais je suis bien certaine, étant donné les habitudes des gouvernements fédéral et provinciaux, que les programmes concernant les femmes et les enfants seront les premiers à être sacrifiés. Ce ne seront pas les derniers à disparaître; ce seront les premiers.

M. Karpoff: Je voulais parler de deux autres questions. La première concerne la modification des idées et des attitudes des gens, et le fait qu'on ne peut pas utiliser les lois pour cela.

J'ai travaillé dans des tribunaux de la famille, dans le bien-être social, et dans le bien-être de l'enfance. On arrive à un point où, ce qui compte, ce n'est pas de changer l'état d'esprit ou l'attitude d'une personne. ..à condition qu'elle mette fin à son comportement répréhensible. Donc, lorsqu'il s'agit de violence faite aux femmes, il arrive un moment où peu importe que l'infracteur pense qu'il a le droit de se comporter ainsi ou que, culturellement, c'est acceptable; l'objet de la loi est de modifier le comportement de cette personne. Il est possible que son attitude change par la suite.

Mme Tellier: Je crois que vous avez mal interprété ma remarque. Ce que je voulais dire, c'était qu'il n'était pas suffisant de modifier les lois; il fallait que cela s'accompagne d'une formation des juges, car la loi, comme nous le savons tous, a un caractère incroyablement discrétionnaire et est sujette à des interprétations très diverses, selon l'auteur de l'interprétation.

M. Karpoff: C'était l'un des points. En effet, l'éducation, la réacculturation, toutes sortes d'autres choses sont importantes, mais on en arrive à un point où l'on dit simplement qu'un comportement est inacceptable. . . un point, c'est tout.

Vous avez également parlé de former la police. J'ai travaillé avec elle pour l'aider à établir des services de police sociopréventive. Je suis venu à Toronto au milieu des années 70 pour en discuter avec la police de cette ville.

C'est bien joli de modifier l'attitude d'un agent de police, mais les structures administratives du corps auquel il appartient ne permettent pas de réagir rapidement en cas de violence familiale. Par exemple, dans la plupart des grandes régions métropolitaines, la police est capable d'encercler une banque, des voleurs à main armée, en trois minutes. Ils peuvent totalement isoler la banque en ce laps de temps. Les forces de police ont des codes qui hiérarchisent les interventions.

Demandez donc à Toronto quel est leur code. La priorité numéro un est la protection des banques et des biens personnels, et ainsi de suite. Au bas de l'échelle, vous trouverez les interventions en cas de violence familiale ou de violence dans le quartier. Pourtant, si vous leur demandez quels sont les incidents les plus meurtriers, ils vous répondront que ce ne sont pas les cambriolages de banques, mais les cas de violence familiale.

Where are the most police officers killed? Responding to banks? No, it is responding to domestic violence. Again we talk about education, but what we need is fundamental changes in our society's attitude, which is that basically this society protects property—property is sacrosanct, and people are not, and then lesser people are even less protected, like disadvantaged, women, immigrants, disabled.

Ms Tellier: The police issue is difficult to deal with at a federal level. One of the ways this committee can address it is in the way the Criminal Code is drafted. It can be reflected in maintaining violence against the person in a separate section, maintaining sexual assault in a separate section, and ensuring that there are sentences related to the offence.

I agree with your point, but it is largely at the discretion of the provincial Attorney General, so it is perhaps beyond the powers of this committee to do. It has to be done at the local level.

If you repeal the prostitution legislation, you will have a lot more police available to help women out of domestic violence, instead of cruising up and down Queen Street in Toronto. Pumping millions of dollars into the Toronto police force as a result of this legislation is appalling. It should be spent on protecting women who are unsafe in their homes.

• 1200

The Chair: Thank you for your very interesting presentation. We will look forward to receiving your brief.

I would like to welcome Lee Lakeman, representing the Canadian Association of Sexual Assault Centres. I would like to apologize. We are so far behind, and I think yours is an important organization to spend some time with. You are the front–line people who are certainly performing an incredibly challenging function in our society. We certainly admire you to the greatest possible extent.

If you would like to proceed, I am sure the committee has lots of questions for you.

Ms Lee Lakeman (Collective Member, Canadian Association of Sexual Assault Centres): Since I accepted your invitation, a couple of things have changed. The brief you have in front of you, which I hope you have read, is now agreed to by the rest of the Canadian Association of Sexual Assault Centres, so it has a great deal of strength behind it now. The only other submission you will have from us. we hope, is one from Quebec. They will be trying to speak to the particular conditions of Quebec, but they have also endorsed this.

It is too long, of course, to go through in total with you. I am counting on the fact that you have read it and that you will hear it in line with the reports that have been made before. If you refer to the end section on the particular social

[Translation]

Qu'est-ce qui cause le plus grand nombre de morts d'agents de police? Les cambriolages de banques? Non, les cas de violence familiale. Nous parlons encore une fois là de formation, mais ce qui est indispensable, c'est un changement fondamental de l'attitude de notre société, qui veut avant tout protéger la propriété. . La propriété est sacro-sainte, mais les gens ne le sont pas, et les moins importants d'entre eux encore moins, notamment les personnes déshéritées, les femmes, les immigrants, les handicapés.

Mme Tellier: Il est difficile de régler la question de la police à l'échelon fédéral. Une des façons de le faire, pour ce comité, ce serait d'intervenir dans la rédaction du Code criminel. On pourrait, par exemple, réserver un article à la violence à l'égard des personnes, et un article distinct aux agressions sexuelles, en s'assurant qu'il y ait des peines liées à l'infraction.

Je suis d'accord avec vous, mais c'est essentiellement au procureur général de la province de décider. Ce comité n'a peut-être pas les pouvoirs requis pour cela. Les choses doivent se faire à l'échelon local.

Si vous abrogez la loi concernant la prostitution, vous disposerez de beaucoup plus d'agents de police qui pourront protéger les femmes contre les actes de violence familiale au lieu de passer leur temps à patrouiller la rue Queen, à Toronto. Il est scandaleux que des millions de dollars aient été accordés à la police de Toronto pour cela. Cet argent devrait servir à protéger les femmes qui sont en danger chez elles.

La présidence: Je vous remercie de votre intéressant exposé. Nous attendrons votre mémoire avec impatience.

Je voudrais maintenant souhaiter la bienvenue à Lee Lakeman, qui représente l'Association canadienne des centres contre le viol. Veuillez nous excuser. Nous avons pris beaucoup de retard, et vous représentez une organisation importante, qui mériterait qu'on lui consacre plus de temps. Vous êtes en première ligne et vous remplissez indiscutablement une fonction incroyablement difficile au sein de notre société. Nous avons la plus grande admiration pour vous.

Vous avez la parole; je suis certaine que le comité a une foule de questions à vous poser.

Mme Lee Lakeman (membre, Association canadienne des centres contre le viol): Depuis que j'ai accepté votre invitation, il y a eu un ou deux changements. Le mémoire que vous avez sous les yeux et que vous avez lu, je l'espère, a maintenant été approuvé par le reste de l'Association canadienne des centres contre le viol, ce qui lui donne donc maintenant beaucoup de poids. Le seul autre mémoire qui sera présenté, nous l'espérons, vient du Québec. Nos collègues s'efforceront de décrire la situation propre à cette province, mais ils ont également approuvé ce document.

Celui-ci est trop long, bien sûr, pour que nous le passions totalement en revue. Je compte sur le fait que vous l'avez lu et que vous en tiendrez compte au même titre que les rapports qui ont déjà été présentés. Si vous vous reportez

power men use to attack women, which we can document, you will hear over and over again reinforcement for what LEAF, the National Association of Women and the Law, and the teachers have told you. There are more things, though, that have not been mentioned here.

I do want to go through some of the points from the beginning. First of all, we are very happy to hear that the women's centre funding has been reinstated. It is not enough. You must know that. They have succeeded in keeping their doors open and continuing the front-line funding, but they have no money for national conferences, which is essential and has not yet been achieved, nor has it for the transition houses or the rape crisis centres.

I cannot say strongly enough that consultations like this would be much more effective if we were meeting annually. That is what we have been saying to you now for well over 10 years. It continues to be a problem for us that you respond that this is project funding or that we should find our own transport or blah, blah, blah. For me, this is not a matter of parties. I have no commitment from any party to understand the recognition of this. This is a critical issue. I am prepared to tell you that we will be meeting anyway and that we do find ways of talking to each other, but you handicap your own programs and your good intentions on the purpose of this committee. It is not very much money.

Certainly by now, as one who has been active for 20 years, I think our progress has been severely retarded. We should now be meeting together as women's centres, transition houses, rape crisis centres, LEAF, the National Association of Women and the Law, the teachers, but we are not in a position to do that without the government mediating the conversation, which is inappropriate and useless.

I am disturbed that we are now behind, but at the very least we have to maintain the front-line services, and we have to increase the possibility of those services talking to each other across regions and across social service categories, because at the federal level, the social service categories are not appropriate.

### • 1205

Secondly, I think there is a false notion that travels through all these discussions, which is that the front-line workers are essentially social service workers who should be paid for and controlled by the provincial government. I think this notion is quite, quite wrong. The front-line workers are doing advocacy. They are fundamentally involved in the work of the status of women. They are the only reason that we have now got to more complicated divisions on the issue.

It is out of the rape crisis centres, women's centres, and transition houses that the rest of the work has come. It is critical that you not abandon and that you find some mechanisms for not abandoning that work to the control of the provincial governments totally.

### [Traduction]

à la section de la fin qui porte sur le pouvoir social particulier exercé par les hommes pour attaquer les femmes, et que nous pouvons étayer par des documents, vous y verrez confirmé à maintes reprises ce que l'Association nationale de la femme et du droit, et les enseignants, vous ont dit. Il y a cependant d'autres points qui n'ont pas été mentionnés.

Je voudrais en passer quelques-uns en revue. Tout d'abord, nous sommes très heureux d'apprendre que le financement de nos centres a été rétabli. Mais cela n'est pas suffisant. Vous devez le savoir. Ces centres ont réussi à demeurer ouverts et à continuer à financer les activités immédiates, mais ils ne disposent pas de l'argent nécessaire pour participer à des colloques nationaux, ce qui est indispensable et n'a pas encore eu lieu. Ils n'en ont pas non plus pour les foyers de transition ou les centres d'aide aux victimes de viol.

Je ne saurais trop insister sur le fait que des consultations telles que celles-ci seraient beaucoup plus efficaces si nous nous rencontrions chaque année. Nous vous le répétons depuis plus de 10 ans. Le problème demeure entier pour nous, car vous nous ressassez sans cesse qu'il s'agit là de financement de projet et que c'est à nous de trouver nos propres moyens de transport, etc., etc., etc. Pour moi, ce n'est pas une question de partis. Aucun parti ne reconnaît l'importance de cette question. Je puis certainement vous dire que nous nous rencontrerons de toute façon et que nous trouverons des moyens de discuter entre nous, mais une telle attitude compromet vos programmes et neutralise les bonnes intentions de ce comité. Il ne s'agit pourtant pas de beaucoup d'argent.

Moi qui travaille dans ce domaine depuis 20 ans, je peux vous dire que notre progrès a été terriblement ralenti. Nous devrions maintenant pouvoir nous rencontrer dans des centres pour femmes, des foyers de transition, des centres d'aide aux victimes de viol; nous devrions également pouvoir rencontrer des femmes du FAEJ, de l'ANFD, les enseignants, mais nous ne pouvons le faire sans que le gouvernement s'interpose dans la conversation, ce qui est inapproprié et inutile.

Ce qui m'inquiète, c'est que nous avons pris du retard, mais il faut, à tout le moins, que nous maintenions nos services d'accueil, de première ligne, et que nous facilitions le dialogue entre ces services, d'une région à l'autre et d'une catégorie de service social à l'autre, car à l'échelon fédéral, ces catégories ne sont pas appropriées.

Deuxièmement, je crois que l'on se fait une fausse idée de la nature du rôle des travailleuses de première ligne; on croit en effet qu'il s'agit avant tout de travailleuses sociales qui devraient relever du gouvernement provincial et être rémunérées par lui. C'est absolument faux. Les travailleuses de première ligne défendent la cause féminine. Leur tâche consiste principalement à promouvoir la condition féminine. C'est uniquement grâce à elles que nous ne sommes pas plus divisées sur la question.

Le reste du travail doit être fait par les centres d'aide aux victimes de viol, par les centres de femmes et par les foyers de transition. Il faut absolument éviter de laisser entièrement cette tâche aux gouvernements provinciaux, et il faut trouver des mécanismes pour y arriver.

Over and over again those front-line workers have used access to state grants. We use anything we can find. If you drop anything in front of us we will find a way of getting it. But I think as politicians committed to the status of women, you are going to have to really work to find some mechanisms to make available to us, because you will lose the 20 years of information.

In my report I purposely go back to the beginning of the history, because the history of this work is only 20 years old. I remember when there was no rape crisis, no transition house, no women's centre. It is ridiculous to think that you avoid imagining this is still within the realm of the possible. We could be back there in five years.

I do not want to live that way and I am sure no one around this table wants to live that way. Unless you are seriously committed to protecting those front-line operations and the multiple political facets of those front-line operations, we could be there.

Over and over in the brief we have restated that we do not think it is possible to examine violence against women unless it is within a context of examining the equality of women. For feminists, the equality of women within this society is a minimal demand. It is not our objective. So I am a little nervous about the potential of diverting violence against women with the royal commission.

I think it has been said to you, but I want to restate the point that for me the question is: why do we not have the implementation of the rest of the 20-year-old recommenations? Why are we not going on from there? Why are we not talking about a royal commission on the status of women to include violence against women?

It is very nervous-making for me how this is being constructed. Of course, we are in agreement that there is a necessity for you to find ways to put women's groups together, supply them with money to present their research view, supply us with some opportunities for talking to you. If anybody is going to get to do a royal commission on violence against women, I do hope you mean us, because anyone else will be a problem, a big problem. Of course, it could be someone else. Primarily I mean the front-line workers, the rape crisis centres, transition houses, and women's centres. Of course, there is now LEAF. There are feminist configurations within almost any profession, and if someone were starting with the intention to fund that advocacy work, it would be obvious whom to invite.

I am worried that the agreement is not there; that I could end up with a royal commission on the status of women or on violence against women that in fact was anti-feminist. It is not a bit odd in this day and age.

Mrs. Clancy: I would not go that far. I really do not think that would happen anyway.

The Chair: But you could have a lot of people who have not developed the—a lot of professors and—

### [Translation]

Ces travailleuses de première ligne n'ont cessé d'avoir recours aux subventions de l'État. Nous profitons de tout ce que nous pouvons trouver. Nous sautons sur toutes les occasions. Vous qui vous intéressez à la condition féminine, vous allez devoir travailler d'arrache-pied pour nous offrir certains mécanismes, sinon vous perdrez toutes les informations que nous avons accumulées en l'espace de 20 ans.

Dans mon mémoire, j'ai parlé à dessein de nos débuts, qui remontent seulement à une vingtaine d'années. Je me souviens de l'époque où il n'existait pas de centres d'aide aux victimes de viol, de foyers de transition ni de centres de femmes. Il est ridicule de croire qu'un retour à notre point de départ est inimaginable. Cela ne prendrait pas plus de cinq ans.

Je ne veux pas d'un tel recul et je suis certaine que toutes les personnes ici présentes sont de mon avis. Un tel recul risque de se produire si vous ne vous mettez pas sérieusement à protéger les travailleuses de première ligne et à régler les multiples aspects politiques de leurs activités.

Nous avons dit et répété dans notre mémoire que nous trouvions impossible d'examiner le problème de la violence contre les femmes hors du contexte de la question de l'égalité des femmes en général. Pour les féministes, l'accession des femmes à l'égalité sociale est une toute petite requête. Ce n'est pas notre objectif. Je crains donc un peu que les travaux de la commission royale ne détournent l'attention du problème de la violence contre les femmes.

Je pense qu'on vous l'a déjà dit, mais je tiens à le répéter; je me demande bien pourquoi les autres recommandations faites depuis 20 ans n'ont pas été mises en application. Pourquoi ne pas commencer par cela? Pourquoi ne pas songer à charger une commission royale d'enquête sur la condition féminine d'examiner également le problème de la violence contre les femmes?

La façon dont on procède me rend extrêmement nerveuse. Nous sommes certes d'accord sur le fait que vous devez trouver un moyen de rassembler les associations féminines, de leur donner l'argent nécessaire pour leur permettre de vous faire profiter du fruit de leurs recherches, de leur donner l'occasion de vous parler. Si vous demandez à quelqu'un un jour de former une commission royale d'enquête sur la violence contre les femmes, j'espère bien que vous penserez à nous, sinon cela posera des problèmes, d'énormes problèmes. Vous pourriez évidemment très bien vous adresser à quelqu'un d'autre. Je songe surtout aux travailleuses de première ligne, aux centres d'aide aux victimes de viol, aux foyers de transition et aux centres de femmes. Il y a bien sûr maintenant le FAEJ. Il existe des féministes dans presque toutes les professions, et si l'on se mettait à vouloir financer la défense de la cause féminine, on saurait à qui il faudrait s'adresser. Cela sauterait aux yeux.

Je crains pourtant que l'on ne soit pas nécessairement disposé à s'adresser à ce genre de personnes, que l'on ne finisse par avoir une commission royale d'enquête sur la condition féminine ou sur la violence contre les femmes qui soit anti-féministe. Une telle chose n'aurait rien de surprenant à notre époque.

Mme Clancy: Je n'irais pas jusque-là. Je ne crois pas que cela risque d'arriver.

La présidence: Il se pourrait que bien des gens, que bien des enseignants et. . .

Ms Lakeman: I want to draw your attention to the last section of the brief.

We work with the victims, and I think you must notice that in the last part of the report I am more interested in talking about men. It is from that that I am proposing to you specific things that can happen from the federal level. They are all in line with what you have already heard this morning, except there is more.

It is important to us that this problem of the status of women has to be understood as the inappropriate status of man and the terrible status of women in relation to men. Essentially we have to analyse the misuse of power, the misappropriation of power by men and address the situation, and some of that is available to you.

• 1210

We looked at the social constructions that men use. The women who call us answer these questions for us and they tell us, so there is quite a bit to say. Men use their position in the family to attack. We are not just talking about wife abuse; we are talking about men attacking anyone they have intimate access to, and the family is the situation in which they have it, anyone over whom they have economic power. The family is the fundamental unit for it.

I think it is important that you examine what we are saying here. It can be statistically borne out. It has been statistically borne out, and there are things that must change. When we are talking about family violence we are talking about men attacking their wives, men attacking their common-law wives, men attacking their children, men attacking the old women in their families, men attacking their younger sisters in their families. It is that whole combination that has to be addressed. There are specific things that can be done, but it makes me nervous even to recommend them again because they have all been recommended.

The problem is not that you do not know what to do. I do not know how to help you get done what seems obvious. There is political will at our end, and I think you should know there is political will among the Canadian population. The centres in CASAC have never enjoyed such support as they enjoy now, over and over and over again in every community, and if your parties are not aware of that, we would be glad to back you up.

I particularly want to point out about family violence that there is a terrible inter-relationship in our society. We are facing the fact that professions are colluding in holding up men's power. At the moment women who are abused, who also most likely have their children abused by the same man, at the very least by having them witness the abuse, and very often up to and including child sexual assault, those women are up against an expert witness list that should curl anyone's hair.

[Traduction]

Mme Lakeman: J'attire votre attention sur la dernière partie de notre mémoire.

Nous travaillons avec les victimes, et vous avez certainement remarqué que dans cette partie, je parle surtout des hommes. C'est en me basant sur ces constatations que je vous recommande certaines initiatives qui pourraient être prises par le gouvernement fédéral. Elles sont dans le même esprit que les recommandations qui ont déjà été faites aujourd'hui, sauf qu'il y en a plus.

À nos yeux, il importe de considérer que le problème de la condition féminine découle du statut trop élevé de l'homme dans la société et de la condition extrêmement défavorable des femmes. Il faut analyser les problèmes d'abus de pouvoir commis par les hommes, qui ont tendance à l'accaparer, et il faut essayer d'y trouver des solutions; c'est ce qu'on yous propose.

Nous avons étudié l'édifice social que les hommes ont bâti. Les femmes qui nous appellent répondent à ces questions pour nous; elles nous parlent de leurs problèmes, et nous avons par conséquent bien des choses à dire à ce sujet. Les hommes profitent de leur situation privilégiée dans la famille pour attaquer les femmes. Nous ne songeons pas uniquement aux femmes maltraitées; nous parlons des hommes qui s'en prennent à toutes les personnes avec lesquelles ils ont une relation intime; et c'est précisément dans le contexte familial que l'on retrouve toutes ces personnes; tous ceux sur lesquels les hommes exercent leur domination économique. C'est avant tout au sein de la famille que le problème se pose.

Vous devez absolument examiner les situations que nous dénonçons. Il est possible d'apporter des preuves statistiques. En réalité, la preuve a déjà été faite, et cela doit changer. Quand nous parlons de violence familiale, nous songeons aux hommes qui attaquent leur femme, aux hommes qui attaquent leur compagne, aux hommes qui attaquent leurs enfants, aux hommes qui attaquent les vieilles femmes de leur famille, aux hommes qui attaquent leur petite soeur. Il faut fait quelque chose pour toutes ces victimes. Il existe des solutions, mais je suis nerveuse à l'idée de les recommander une fois de plus, car tout cela a déjà été fait.

Le problème n'est pas que vous ignorez les mesures à prendre. C'est plutôt que je ne sais pas comment vous aider à prendre certaines initiatives qui me paraissent l'évidence même. Il existe une certaine volonté politique de notre côté ainsi que du côté de la population canadienne. Les centres affiliés à notre association n'ont jamais été autant appréciés qu'à l'heure actuelle, dans toutes les localités; si les partis politiques n'en sont pas conscients, nous nous ferons un plaisir de vous aider à comprendre.

Je tiens à signaler que la violence familiale est due au terrible déséquilibre qui existe dans notre société. Dans certaines professions, on se donne le mot pour maintenir la domination masculine. Les femmes maltraitées, dont les enfants risquent fort d'être également maltraités par le même homme, ou du moins d'être témoins de scènes de violence, dont les enfants risquent bien souvent d'être victimes d'agressions sexuelles, ont affaire aux témoignages de toute une série d'experts dont le seul nom suffit à faire dresser les cheveux sur la tête.

There are now pediatricians and psychologists who are essentially making the criminal judgments here, and it is completely inexcusable. Either this is against the law or it is not; and if it is against the law could we please have a little action on it?

The date rape situation is getting a lot of attention right now. What I want to point out to you is that it is essentially a mimic of what is happening in the family, and the proliferation of commercial media now means that children are educated in this even sooner.

Sometimes we cannot event delineate between child abuse and date rape because the young woman who is calling us is 12 and the attacker is 12 or 13. Clearly what is going on is learned, is well established. It is sexual assault at the very least, often rape, and it often includes battering. This is a critical issue now.

I do not want to omit the women who are harassed out of their jobs, schools, and immigration status by men who sexually assault them. Bosses, teachers, immigration sponsors, co-students, co-workers constitute the next largest group of attackers reported to us, to the Canadian Association of Sexual Assault Centres. It is important to note that by the use of sexual assault men block women's economic life choices in these situations. There are various particular things to do. We need the immigration law to be changed. We need particular protection for domestic workers and farm workers, although there are certainly other groups of women who need protection.

We want employers and education administrators held responsible for providing safe environments. It is within your power to do that.

Because of the social power they have, numbers of men use the power of their jobs to abuse clients and customers. In this list doctors and therapists, teachers and instructors are reported most often to us. Their key weapon seems to be social permission to ask personal, often invasive questions in the name of their jobs, the answers to which can then be used to manipulate the women involved.

• 1215

There are things that you can do in this case, too. One of them is by example—how you deal with that kind of sexual harassment around Parliament Hill. There have been far too many incidents in the last three or four years of where some jerk with an enormous amount of political power continues to sit among you. I think this has to be addressed. Why are criminal charges not used more often?

For example, I think it is unacceptable for us to tell you that there is great risk in dealing with this work but then not tell you how we would like you to deal with it. Corner them and get them out of here.

[Translation]

À l'heure actuelle, on s'appuie surtout sur le témoignage de pédiatres et de psychologues pour rendre les jugements au criminel, ce qui est absolument inexcusable. Ou c'est légal ou ce ne l'est pas et, dans la négative, il faudrait faire quelque chose à ce sujet.

On parle beaucoup des femmes qui se font violer par un compagnon de sortie. Les auteurs de tels actes ne font que reproduire une situation familiale, et les enfants sont mis au courant encore plus jeunes à cause de tous les médias d'information.

On n'arrive parfois même pas à faire la distinction entre une agression contre un enfant et un viol commis par un compagnon de sortie parce que la jeune femme qui nous appelle a 12 ans et que son agresseur en a 12 ou 13. Il est clair qu'il s'agit d'un comportement appris, bien ancré. Il s'agit au moins d'une agression sexuelle, bien souvent d'un viol avec coups. C'est un très gros problème à l'heure actuelle.

Je ne veux pas oublier les femmes qui se font harceler au travail, à l'école, ni les immigrantes qui se font agresser sexuellement par les hommes qui les ont parrainées. À en juger d'après les cas signalés à l'Association canadienne des centres contre le viol, ce sont les patrons, les enseignants, les hommes qui parrainent des immigrantes, les compagnons de classe et les collègues de travail qui constituent le deuxième groupe d'agresseurs en importance. Il ne faut pas oublier qu'en ayant recours aux agressions sexuelles, les hommes empêchent les femmes de faire des choix d'ordre économique. Il faut prendre différentes mesures. Il faut modifier la Loi sur l'immigration. Il faut prévoir une protection spéciale pour les femmes de ménage et les ouvrières agricoles, même s'il existe d'autres catégories de femmes qui en ont besoin également.

Nous voulons que les employeurs et les administrateurs d'établissements d'enseignement soient chargés d'assurer la sécurité de leurs employées et de leurs élèves. Vous avez le pouvoir de l'exiger.

Bien des hommes profitent des pouvoirs que leur confère leur profession pour maltraiter leurs clientes. Les cas qui nous sont le plus souvent signalés concernent des médecins et des thérapeutes, des enseignants et des instructeurs. Leur arme principale semble être la permission que leur octroie la société de poser des questions personnelles, voire intimes, sous prétexte de faire leur travail, les réponses pouvant souvent servir à manipuler les femmes concernées.

Vous pouvez faire certaines choses dans ce cas-ci également. Ainsi, je me demande ce que vous faites pour mettre fin au harcèlement sexuel qui se pratique sur la Colline du Parlement. Le nombre d'incidents qui se sont produits depuis trois ou quatre ans est beaucoup trop élevé, et on voit de véritables muffles investis d'un énorme pouvoir politique continuer à siéger parmi vous. Je crois qu'il faut résoudre le problème. Pourquoi ne sont-ils pas plus souvent inculpés pour infraction au Code criminel?

Ainsi, je ne trouve pas juste de vous dire que la recherche de solutions comporte de gros risques sans préciser les moyens que nous voudrions vous voir employer. Il faut les coincer et les éjecter.

Men in general have made the acquaintance of women before attacking them. It remains true that between 65% and 75%... ecause of the time I cannot go through all of the recommendations, but I am sure you know there are specific recommendations attached to each section, including the stranger attacks.

I want to point out that a clearly identifiable group of men now use racism to rape. Most of the attackers reported to us are white men, and many of the men reported to us for attacks on native women and women of colour are white men. It is important to point this out because there is a stereotype that the poor and men of colour are more dangerous. This is absolutely not the case. Unquestionably the danger is among white middle-class men. All men, on the other hand, attack within their own families and within their own racial group.

On the matter of weapons, we applaud Madam Venne for going public about the situation within that committee. We are split about gun control, not because we like guns but because it is a question of government power. We do not have a clear recommendation, but we can tell you that more women are attacked than men, that in the majority of sexual assaults weapons such as guns are not used, although in the minority they are; and when they are used, they are extremely effective.

What is very alarming to us is that women who have taken their children and left their husbands are in grave danger for the next 12 to 18 months, and that in that situation guns are increasingly being used by the men. The murder-suicide situation, that even Statistics Canada is beginning to count, is now taken into account.

Self defence is a big issue for us. We are not interested in promoting women's violence. I am sure you are not either. On the other hand, when a battered woman shoots her husband it is clearly self-defence. Women in the situation of rape and sexual assault are having to do extreme things to protect themselves, and that is not being recognized in the law, the courts or. . . There have been celebrated cases—

Mrs. Clancy: There are celebrated cases where it has been recognized. Take the Stafford case, for example.

Ms Lakeman: Men use pornography as a weapon. Our attention here was to the actual violence. We agree that there are great debates about pornography and there are worries about what the federal government should do about pornography, but there is no debate as far as we are concerned that men assault women and children in front of the camera for profit. There are specific situations but they are not coming before the courts often enough, and they are not stopping.

# [Traduction]

En général, les hommes qui attaquent les femmes avaient fait leur connaissance au préalable. Il est vrai que 65 à 75 p. 100... Je ne peux passer toutes les recommandations en revue faute de temps, mais vous avez, j'en suis sûr, remarqué qu'il y avait des recommandations à la fin de chaque partie, y compris une recommandation sur les agressions commises par des étrangers.

Je tiens à vous signaler qu'il existe maintenant une catégorie d'hommes très faciles à identifier, qui se servent du racisme pour violer. La plupart des agressions qui nous sont signalées sont commises par des Blancs; par ailleurs, une bonne partie des agressions contre des femmes autochtones et contre des femmes de couleur qui nous sont signalées sont commises par des Blancs également. C'est une constatation importante, parce qu'on dit toujours que les pauvres et les gens de couleur sont plus dangereux. Ce n'est pas vrai du tout. Le danger vient incontestablement des hommes blancs qui font partie de la classe moyenne. Par contre, tous les hommes commettent des agressions dans leur famille et au sein de leur groupe racial.

En ce qui concerne les armes à feu, nous appuyons entièrement l'initiative de M<sup>me</sup> Venne et l'idée de faire examiner la question par un comité parlementaire. Nous sommes divisées en ce qui concerne la question de la réglementation des armes à feu. Ce n'est pas que nous les aimons, mais c'est une question de pouvoir gouvernemental. Nous n'avons pas de recommandation précise à faire, mais nous pouvons vous dire qu'il y a plus de femmes que d'hommes qui se font attaquer et que dans la plupart des cas d'agressions sexuelles, l'agresseur n'a pas d'arme à feu. Cela n'arrive qu'une fois de temps en temps. Quand on a recours aux armes à feu dans ce contexte, elle sont extrêmement efficaces.

Le fait que les femmes qui ont quitté leur mari en emmenant leurs enfants avec elles courent un grave danger pendant les 12 ou 18 mois qui suivent est très alarmant et on voit de plus en plus souvent les hommes utiliser des armes à feu dans des cas de ce genre. On commence à tenir compte du nombre de cas de meurtres suivis de suicides; même Statistique Canada commence à les compter.

Nous nous intéressons beaucoup à l'autodéfense. Nous ne tenons pas à inciter les femmes à la violence, et vous non plus, j'en suis sûre. En outre, lorsqu'une femme battue abat son mari avec une arme à feu, elle le fait incontestablement pour se défendre. Les femmes qui risquent de se faire violer et de subir des agressions sexuelles doivent avoir recours à des moyens extrêmes pour se protéger, et pourtant la loi et les tribunaux n'en tiennent pas compte. Il y a des cas notoires. . .

Mme Clancy: On en a tenu compte dans certains cas notoires. Je songe notamment à l'affaire Stafford.

Mme Lakeman: Les hommes se servent de la pornographie comme d'une arme. Nous avons surtout discuté de violence directe. On parle beaucoup de pornographie et on se demande ce que le gouvernement fédéral devrait faire à ce sujet, mais on omet de discuter des scènes d'agression de femmes et d'enfants qui sont filmés dans un but purement lucratif. On en parle parfois mais les coupables ne sont pas traduits assez souvent devant les tribunaux et on n'a pas mis fin à ce genre d'activités.

The other concern for us is that young men increasingly are using pornography as training manuals. From that training they are learning that sex and violence are inextricable and that they are entitled to that behaviour. As a rape crisis centre worker I can tell you that there are many times when I take a call from a woman who knows she is being forced to carry out what he saw in a pornographic video. He tells her.

There is a whole section in here about men who use the criminal justice system against women. We are saying that men use the criminal justice system against us, and not just after the fact. They know it, and they use it, and they tell us. They sometimes know they will get away with it, and they say that ahead of time; they mock women during the course of the attack. Sometimes they know they can get inactivity; they use it, and they say so.

• 1220

Sometimes women know that their opinion will matter very little. They know that this is true at the police level and they know it is true at the crown prosecutor level. They worry about being forced to testify and about being ignored. They worry about both. So we are in a ridiculous position of not being able to get police and court attention when we want it and being pushed into it when we do not want it. It is not as simple as wanting it. It is when our adult personal sensible judgment tell us it is not the wisest thing to do, or that it is the wisest thing to do. We want more recognition that some of that judgment has to be in the hands of women. There is a whole section about that.

**Mr. Karpoff:** Again, this brief has raised a large number of issues and your comments have raised a few more.

I want to go back to your discussion of the role of the federal government. I agreed with you that much of the front-line work in fact is not social services, nor necessarily should it be. The real strength has been in advocacy, in research, in public education, and in lobbying.

I think lobbying is another major thing that the front-line women have been very successful in doing. I want you to expand on it. Where do you think the federal government should be providing more resources for those functions, for advocacy, for research, for the lobbying functions? Where and how should they be doing that?

Ms Lakeman: Give it to me.

Mr. Karpoff: Okay, that is simple enough.

Ms Lakeman: In the first place, I am clearly recommending that you come up with money or find ways to come up with money and mechanisms for the Canadian Association of Sexual Assault Centres. We specifically asked money to meet annually. We have a small committee of ten that needs to meet two or three times throughout the year. We have no central office. We have no administration costs. We have no bureaucracy. We simply want the money that it takes to carry out our work.

[Translation]

Il y a une autre question qui nous préoccupe: c'est que les jeune gens se servent de plus en plus de documents pornographiques pour faire leur éducation sexuelle. Ils apprennent ainsi que le sexe et la violence sont inextricables et qu'ils ont le droit de se comporter de la sorte. En tant que travailleuse dans un centre d'aide aux victimes de viol, je peux vous dire qu'il m'arrive souvent de recevoir un appel d'une femme qui sait qu'elle est forcée de faire ce que son partenaire a vu dans un vidéo pornographique. Il le lui dit.

Il y a toute une partie du mémoire qui est consacrée aux hommes qui se servent de l'appareil juridicaire contre les femmes. Nous prétendons que c'est le cas, et qu'ils ne s'en servent pas seulement après coup. Ces hommes savent ce qu'ils font et ils nous le disent. Ils savent parfois qu'ils arriveront à s'en tirer sans problème et ils le disent d'avance; ils se moquent de la femme pendant qu'ils l'agressent. Ils savent parfois qu'on ne leur fera rien; ils en profitent et ils le disent.

Les femmes savent parfois que l'on ne tiendra pas beaucoup compte de leur opinion. Elles savent que la police et que le procureur de la Couronne ne s'en occuperont pas. Elles ont peur d'être forcées à témoigner et d'être ignorées. Elles craignent les deux. Nous n'arrivons donc pas à attirer l'attention de la police ni des tribunaux quand nous le voulons, mais on nous oblige à témoigner quand nous ne le voulons pas, ce qui est absolument ridicule. Ce n'est d'ailleurs pas une simple question de vouloir ou pas. Notre raisonnement d'adulte intervient dans la décision. Nous voulons qu'on laisse davantage aux femmes le soin de juger. Nous avons consacré toute une partie de notre mémoire à cette question.

M. Karpoff: Vous avez abordé un grand nombre de questions dans votre mémoire et vous en avez soulevé d'autres dans vos observations.

Je voudrais revenir à la question du rôle du gouvernement fédéral. Tout comme vous, je crois qu'une bonne partie du travail de première ligne ne se fait pas dans le domaine des services sociaux et que ce ne doit pas nécessairement être le cas. Ce qui est important, c'est la défense de la cause féminine, la recherche, l'éducation du public et le lobbying.

Les travailleuses de première ligne ont fait de l'excellent travail sur le plan du lobbying. Je veux que vous continuiez sur votre lancée. À quoi le gouvernement fédéral devrait-il, d'après vous, affecter davantage de ressources? À la défense de la cause des femmes? À la recherche? Au lobbying? Comment devrait-il s'y prendre?

Mme Lakeman: Donnez-moi les ressources.

M. Karpoff: D'accord, c'est tout simple.

Mme Lakeman: Je vous recommande d'abord de donner de l'argent à l'Association canadienne des centres contre le viol ou de trouver des moyens de lui en procurer. Nous avons demandé de l'argent pour nos dépenses annuelles. Nous avons un petit comité, composé de dix membres, qui doit se réunir deux ou trois par an. Nous n'avons pas de siège. Nous n'avons pas de frais d'administration. Nous n'avons pas d'employés. Nous voulons seulement l'argent nécessaire pour accomplir notre tâche.

The same is true, I think, of the women's centres and of the transition houses. They have been asking over and over again. We are serious about not being an hierarchy. The women's shelters and the rape crisis centres are asking for one woman from each centre to be able to meet with each other. It is because of our commitment to regionalism and our commitment to dealing with each other across provincial boundaries and across various kinds of community boundaries. We are very, very successful at it and yet at a higher level groups that are much less successful at it will not fund us.

I was very impressed with the potential list of presenters to this committee. That was a list of whom I would give money to in many ways. They are all desperate.

Mr. Karpoff: You think the federal government should be funding these directly, not going through the provinces. Right now the federal government keeps saying it is a provincial responsibility. It is somebody else's.

Ms Lakeman: It is both.

Mr. Karpoff: I do not think it is.

Ms Lakeman: It is both.

Mr. Karpoff: Okay. There are a number of other issues, but I know it is late. I just want a clarification. If I understood you, and maybe I missed the point, you are saying that in police intervention the discretion should be based on the woman's judgment, which is contrary to some other women's groups that are saying—particularly in wife assault or other areas—that the police shall in fact proceed with charges whether the woman wishes charges laid or not.

Ms Lakeman: No, these are pretty minor technicalities. I am saying that the criminal justice system has to respond to the fact that women sometimes want to report and sometimes do not. It is a problem for us if you keep reversing one to the other. The mandatory arrest policy is a problem on both ends. One, nobody does it. Two, the only time they do is when we do not want them to. It is a problem. There are other ways out, I think, but it has to be systematic throughout the system. It is not a matter of reversing any one policy.

• 1225

Mr. Karpoff: Do you feel assault charges should be laid by the police regardless of whether the woman wishes those charges laid, or should she be the one who has the discretion to have those charges proceeded with?

Ms Lakeman: It is not a problem. At this point the police do not respond and they do not lay the charges in the first place. I do have a problem with police and Crown going after women who have specifically said they do not want to

[Traduction]

Les centres de femmes et les foyers de transition sont dans le même cas, si je ne m'abuse. Ils demandent de l'argent depuis longtemps. Nous parlons sérieusement quand nous disons que nous ne formons pas une hiérarchie. Les refuges pour femmes et les centres d'aide aux victimes de viol désirent seulement permettre à une représentante de chaque centre de rencontrer celles des autres. Nous tenons à avoir des centres dans toutes les régions et à maintenir des contacts entre les centres des différentes régions et des différentes provinces. Notre système donne d'excellents résultats, et pourtant des groupes qui fonctionnent à un échelon supérieur et qui n'obtiennent pas d'aussi bons résultats que nous refusent de nous financer.

La liste des personnes et des organismes susceptibles de venir témoigner devant ce comité m'a fort impressionnée. Je leur donnerais de l'argent pour bien des raisons. Ils en ont tous désespérément besoin.

M. Karpoff: Vous trouvez que le gouvernement fédéral devrait les financer directement, sans passer par les provinces? Le gouvernement fédéral ne cesse de dire que c'est un domaine qui relève de la compétence provinciale, qu'il n'a pas à s'en mêler.

M. Lakeman: Cela relève des deux.

M. Karpoff: Je ne le crois pas.

Mme Lakeman: Si.

M. Karpoff: D'accord. Il y a plusieurs autres questions à aborder, mais il se fait tard. Je voudrais seulement une petite précision. Si je ne m'abuse, et il se peut que je n'aie pas très bien compris, vous dites que c'est la victime qui devrait décider en cas d'intervention de la police, alors que certaines autres associations féminines disent le contraire; elles disent en effet que la police devrait intenter des poursuites, que la victime le désire ou non, surtout dans les cas de violence conjuguale ou pour d'autres formes d'agressions.

Mme Lakeman: Non, ce sont de petits détails techniques. Ce que je veux dire, c'est que l'appareil judiciaire doit tenir compte du fait que les femmes veulent parfois signaler les cas d'agression et qu'elles veulent parfois les passer sous silence. Le problème, c'est que le système fait toujours le contraire de ce que nous voulons. Le système de l'arrestation obligatoire pose un double problème. Premièrement, personne ne le met en pratique. Deuxièmement, les seules fois où il est appliqué, c'est quand nous ne le voulons pas. Il y a d'autres façons de régler le problème, à mon avis, mais il faut que ce soit systématique. Il ne faut pas qu'il y ait deux poids deux mesures.

M. Karpoff: Pensez-vous que la police devrait inculper l'agresseur pour voies de fait, que la victime le désire ou non, ou que la décision de porter des accusations devrait appartenir à celle-ci?

Mme Lakeman: Ce n'est pas un problème. Pour le moment, la police ne réagit pas et elle ne porte pas d'accusations. Je n'accepte pas que la police et la Couronne s'en prennent à des femmes qui ont bien précisé qu'elles ne

testify at a certain point in the process, and because the criminal justice system wants that man for some other reason, they go after the witness and decide they will charge her. They charge her. That is the problem I have, not whether or not police should take her more seriously at the door. They do not even get to the door half the time.

Mrs. Clancy: First of all, you made a comment about paediatricians and psychologists as expert witnesses, and I really did not get your drift. I wonder if you could go over that.

Ms Lakeman: I immediately have the case that is in progress in my mind, which I will not use. A number of times now we have witnessed professionals with ideological power—for instance, psychiatrists and psychologists—brought into court essentially on a case of child sexual assault, and they are deciding—

Mrs. Clancy: Let me stop you there. You are talking about a child sexual assault case, not a case brought by a woman.

Ms Lakeman: Yes. This particular one is a child sexual assault case.

Mrs. Clancy: If I can stop you, that is a whole other matter. If that is the area you are talking about, certainly I have no quarrel. I thought you were talking about cases of sexual assault against a female adult, and you are not.

Ms Lakeman: No.

Mrs. Clancy: Secondly, maybe you do not want to say it here, but if there are jerks on Parliament Hill who should be charged, I think some of us would like to know about it.

Ms Lakeman: A slap on the ass is sexual assault.

Mrs. Clancy: It is certainly sexual harassment.

Ms Lakeman: This morning, for instance, people were saying—and there were nods of agreement from you—that it is threatening to you to deal with these issues out loud. If it is threatening to you, then someone is sexually harassing you.

Mrs. Clancy: I am not saying it is not happening. I am saying that if it is happening, I think there are several avenues that can be taken. One of those avenues is an organization that Ms Greene, Madam Venne, Ms Black and I belong to, and that is the Women's Parliamentary Association. I would like to suggest to you that if this is definitely going on—I certainly do not deny that it may not be—I am certain that if any of the people who are in this position would like to come to any of us, we would be happy to deal with it as the Women's Parliamentary Association and see if we can do something. Would you agree, Madam Chair?

The Chair: Yes.

Mrs. Clancy: As women parliamentarians we absolutely have, if anything, a stronger responsibility in this area. If you can get that message out, we are here and want to do what we can to help.

[Translation]

voulaient pas témoigner, et qu'elles décident de porter des accusations contre elles parce qu'elles refusent. Elles se font inculper. Ce que j'ai de la difficulté à admettre, ce n'est pas de savoir si la police devrait oui ou non prendre ses déclarations plus au sérieux sur les lieux de l'agression. La moitié du temps, elle ne se rend même pas sur les lieux.

Mme Clancy: Vous avez fait une réflexion sur les pédiatres et les psychologues qui viennent témoigner, et je n'ai pas très bien compris ce que vous vouliez dire. Je me demande si vous pourriez me donner des éclaircissements.

Mme Lakeman: Il y a un cas qui me vient tout de suite à l'esprit, que je ne citerai pas. Il est arrivé plusieurs fois que dans des cas d'agression sexuelle contre des enfants, on convoque à la barre des professionnels jouissant d'un certain pouvoir, comme des psychiatres et des psychologues, et ce sont eux qui décident...

Mme Clancy: Là, je vous arrête. Vous parlez d'un cas d'agression sexuelle contre un enfant, pas d'un cas où la victime est une femme.

Mme Lakeman: Oui. Le cas que je vous cite est celui d'une agression sexuelle commise contre un enfant.

Mme Clancy: Je me permets de vous signaler que c'est un sujet complètement différent. Si c'est ce dont vous voulez parler, je n'y vois pas d'inconvénient. Je pensais que vous parliez de cas d'agression sexuelle contre une femme adulte, mais ce n'est pas le cas.

Mme Lakeman: Non.

Mme Clancy: Deuxièmement, vous ne voulez peut-être pas citer de noms ici, mais s'il y a sur la Colline du Parlement des muffles qu'il faudrait inculper, nous voudrions le savoir.

Mme Lakeman: Donner une tape sur le derrière est une agression sexuelle.

Mme Clancy: C'est du moins du harcèlement sexuel.

Mme Lakeman: Ainsi, ce matin, certaines personnes ont dit, et vous aviez acquiescé, qu'il était dangereux pour vous d'examiner ces problèmes au grand jour. Si c'est dangereux, c'est que quelqu'un vous harcèle sexuellement.

Mme Clancy: Je ne dis pas que ce n'est pas le cas. Je dis que si c'est le cas, il y a plusieurs moyens d'y remédier. Il existe notamment un organisme dont M<sup>me</sup> Greene, M<sup>me</sup> Venne, M<sup>me</sup> Black et moi-même sommes membres, à savoir l'Association des femmes parlementaires. Si cela arrive, et je ne nie pas que cela puisse arriver, il suffit que les personnes concernées s'adressent à nous et nous nous ferons un plaisir de voir si nous pouvons faire quelque chose. Êtes-vous d'accord, madame la présidente?

La présidence: Oui.

Mme Clancy: En notre qualité de femmes parlementaires, nous avons une responsabilité plus grande que les autres à cet égard. Vous pouvez transmettre le message; nous sommes là et nous ferons notre possible pour aider celles qui ont des problèmes.

Ms Lakeman: What is uncomfortable, I am sure, for each of you is that there are men in each party who have behaved extremely abominably on the Hill, in the House and in committee towards women.

**Mrs. Clancy:** That is a different thing. We have to draw a line here. Abominable behaviour is one thing. Criminal behaviour is another.

Ms Lakeman: It depends on how you respond to it.

Mrs. Clancy: No, it does not. There are definite delineations. If someone is being touched—

Ms Lakeman: A slap on the ass is sexual assault.

Mrs. Clancy: It is sexual harassment at the very least. It poisons the workplace, etc., but that is what we want to know about. If somebody is behaving like a jerk in another way, I do not like it, but there is not necessarily much I can do about it, other than in my caucus. But if you know of people who are being sexually assaulted, sexually harassed, please teil them to come to the Women's Parliamentary Association. That is all, Madam Chair.

• 1230

The Chair: Your organization is a loose and informal one. You do not have a head office and a staff for the organization.

Ms Lakeman: No, but I do not think we are loose or informal. There is formal membership.

The Chair: I did not mean that. I just meant that you do not have a staff, so you are not in a position to be producing a lot of things.

Do you keep statistics—because I was thinking it would be very useful for this committee to have some statistics from the local centres as to the kinds of calls they are running into across the country?

Ms Lakeman: Yes, we do. Almost each centre does. Provincially and regionally we are beginning to. You have the statistics of 1 in 4 and 1 every 17 minutes from the Canadian Association conventions we were able to do, and from the one Canada-wide statistics project we were able to do. We want funding for more of this. But, yes, even now we can give you some clear figures.

The Chair: I wonder if you could provide to us for writing our report something such as the Canadian Sexual Assault Centres report, this kind of information, so we have some data there. I know your brief is a summary generally.

Mrs. Clancy: But it would be good to have the empirical data in front of us.

Ms Lakeman: For instance, just so you are not completely stuck until you get more, in my own city there are two feminist rape crisis centres. My own is dealing with half the work. There are now centres in the outlying areas, so we

[Traduction]

Mme Lakeman: Je suis certaine que vous vous trouvez toutes dans une situation inconfortable, car il y a des hommes de tous les partis qui se sont comportés d'une façon absolument abominable envers les femmes, que ce soit sur la Colline, à la Chambre ou en comité.

Mme Clancy: C'est autre chose. Nous voulons faire une distinction. Un comportement abominable est une chose. Un comportement qui va à l'encontre du Code criminel en est une autre.

Mme Lakeman: Cela dépend de la façon dont on réagit.

Mme Clancy: Non. Il y a des distinctions bien précises. Si l'on touche quelqu'un. . .

Mme Lakeman: Donner une tape sur le derrière est une agression sexuelle.

Mme Clancy: C'est tout au moins du harcèlement sexuel. Cela empoisonne l'existence au travail. Nous voulons savoir exactement de quoi il s'agit. Si un homme se comporte comme un muffle à l'égard des femmes sans les harceler, je n'aime pas cela, mais je ne peux pas nécessairement faire grand-chose, à moins qu'il ne s'agisse d'un homme de mon parti. Par contre, si vous connaissez des femmes qui se font agresser ou harceler sexuellement, dites-leur de s'adresser à l'Association des femmes parlementaires. C'est tout, madame la présidente.

La présidence: Votre association n'est pas très structurée. Vous n'avez pas de siège ni de personnel.

Mme Lakeman: Nous n'en avons pas mais je ne pense pas que ne soyons pas structurées. Nous avons une liste officielle de nos membres.

La présidence: Ce n'est pas ce que je voulais dire. Je voulais dire seulement que vous n'avez pas de personnel et que, par conséquent, vous n'êtes pas en mesure de produire beaucoup de documents.

Tenez-vous des statistiques? Je pense en effet qu'il serait très utile d'avoir des statistiques sur la nature des appels que reçoivent les centres de toutes les régions du pays.

Mme Lakeman: Oui, nous en avons. Est-ce que tous les centres tiennent des statistiques. Nous commençons à établir des statistiques provinciales et régionales. Nous avons pu constater à l'issue des congrès tenus par notre association ainsi que grâce à notre projet d'établissement de statistiques nationales, qu'une femme sur quatre était concernée et qu'il y avait un appel toutes les quatre ou un appel toutes les 17 minutes. Nous avons besoin de plus d'argent pour continuer. Nous pouvons toutefois vous donner d'ores et déjà certains chiffres.

La présidence: Je me demande si vous pourriez nous fournir, pour nous aider à préparer notre rapport, des documents comme le rapport de l'Association canadienne des centres contre le viol. Je sais que votre mémoire est un résumé général de la situation.

Mme Clancy: Il serait bon pour nous d'avoir les données empiriques.

Mme Lakeman: Ainsi, en attendant de pouvoir vous donner plus de chiffres, je vous signale qu'il existe deux centres d'aide aux victimes de viol dans ma propre ville. Le mien fait la moitié du travail. Il existe maintenant des centres

are not dealing even with the greater Vancouver area. We take an average of three to five calls from women in serious immediate crisis a day. Our statistics over the year indicate roughly 1,000 to 1,200 to 1,300 women a year now, and it has gone up incrementally every year.

The Chair: For our report it would be very useful to have that information.

I would like to thank you and your organization. You are making a tremendous contribution to society and to the issue of violence against women.

#### AFTERNOON SITTING

• 1316

The Chair: I would like to welcome you to the committee. In order to leave lots of time for questions I will be very brief and simply ask you to introduce your members. We have lots of questions.

Ms Judith Wiley (Acting Chief Executive Officer, Young Women's Christian Association of Canada): First let me thank you for the opportunity to make a presentation to the subcommittee today.

The YWCA, as you probably know, is part of the largest women's voluntary organization in the world, working actively for the development and improved status of women. We believe we are well versed to represent the women of Canada on this topic and others. We work in communities at the grassroots level, deliver programs in the areas of child care, housing, fitness-wellness, leadership development and others. We have brought copies of our brief, which I believe you have had distributed already, and also copies of our *Violence Against Women Program Kit* 

It is our intention that each of our delegates speak briefly to you and then, as you have suggested, be available to answer questions. We believe our presentations will reflect the diversity of our work with the victims of violence as well as highlighting the regional disparities in support of these women and their children and the differing levels of support.

It is my pleasure to introduce the members of our delegation. Marlene Bertrand is the Director of Osborne House, the YWCA of Winnipeg; Joyce Emerson, is the Director of APPLE House, the YWCA of Oshawa; Bluma Teram is the Director of Lincoln Road Apartments, the YWCA of Kitchener-Waterloo; Lucille Panet-Raymond is with us today in her capacity as a national board member of the YWCA of/du Canada.

Ms Marlene Bertrand (Director, Osborne House, YWCA, Winnipeg): My experience includes four years with the Brandon YWCA in the establishment of the first shelter facility for that rural area, and the past five years working with the YM-YWCA as the Director of Osborne House.

## [Translation]

dans la périphérie et nous ne couvrons donc même pas tout le territoire du grand Vancouver. Nous recevons en moyenne de trois à cinq appels par jour de femmes en pleine détresse. Nous recevons en gros entre 1,000 et 1,300 appels par an, et le nombre ne cesse d'augmenter d'une année à l'autre.

La présidence: Ces renseignements nous seraient utiles pour la rédaction de notre rapport.

Je tiens à vous remercier, vous et votre association. Vous faites beaucoup pour la société et pour essayer de résoudre le problème de la violence contre les femmes.

### SÉANCE DE L'APRÈS-MIDI

La présidence: Je vous souhaite la bienvenue au comité. Je serai très brève pour qu'il reste beaucoup de temps pour les questions. Je vous demanderai tout simplement de présenter les membres de votre équipe. Nous avons beaucoup de questions à poser.

Mme Judith Wiley (chef de la direction par intérim, Young Women's Christian Association of Canada): Je tiens tout d'abord à vous remercier de nous avoir donné l'occasion de venir témoigner devant le sous-comité.

Le YWCA constitue, comme vous le savez probablement, l'association féminine bénévole la plus importante du monde, et elle cherche à promouvoir et à améliorer la condition féminine. Nous croyons être bien placées pour discuter de ce problème ainsi que d'autres au nom des femmes du Canada. Nous avons des contacts directs sur le terrain. Nous offrons des programmes dans les domaines des soins à donner aux enfants, du logement, de la condition physique, du développement des qualités de chef et dans d'autres domaines. Nous avons apporté plusieurs exemplaires de notre mémoire; je crois d'ailleurs que vous les avez déjà distribués. Nous avons également apporté plusieurs exemplaires du *Violence Against Women Program Kit*.

Chacune de nos déléguées va parler brièvement, puis nous répondrons à vos questions. Nous croyons que nos exposés donneront une bonne idée de la variété du travail que nous faisons pour les victimes d'actes de violence et qu'ils feront ressortir les différences qui existent d'une région à l'autre quant à la nature et à l'importance de l'aide offerte à ces femmes et à leurs enfants.

Je vais vous présenter les membres de notre délégation. Marlene Bertrand est la directrice de la Maison Osborne, qui est le YWCA de Winnipeg; Joyce Emerson est la directrice de la Maison APPLE, c'est-à-dire le YWCA d'Oshawa; Bluma Teram est la directrice de *Lincoln Road Apartments*, le YWCA de Kitchener-Waterloo; Lucie Panet-Raymond nous accompagne en tant que membre du conseil national du YWCA du Canada.

Mme Marlene Bertrand (directrice, Maison Osborne, YWCA, Winnipeg): J'ai passé quatre années au YWCA de Brandon, où nous avons créé le premier refuge de cette région rurale; depuis cinq ans, je travaille pour la YM-YWCA, comme directrice de la Maison Osborne.

Our shelter is one of the oldest shelters in western Canada and I believe it is one of the largest shelters in Canada. Our services are housed in a 12,000 square foot facility. We are able to house 45 women and children. It is worth mentioning that it was entirely furnished by a very supportive community. Last year our service provided shortterm emergency shelter to over 2,000 women and children. In addition to the women and children we house, our nonresidential or outreach program provides support groups, educational programs, walk-in counselling and a 24-hour crisis line. Our crisis line normally received about 500 telephone calls per month until last year when in consultation with the provincial government a media campaign was struck for the province of Manitoba. At that point we received up to as many as 1,300 calls a month from women reaching out for the first time, telling people about what is going on in their lives and in their homes.

• 1320

The restriction of a 10-day stay in shelters in Manitoba means that we do not have overcrowding of our shelters. It also means, however, that there is no time to help a woman and her children begin to deal significantly with the impact that living in a violent home has had on their lives.

Most recently we prepared a manual which has been partly funded by Health and Welfare. We hope to distribute it later this spring to shelters across Canada. It will be the first manual of its kind to go into shelters to help workers deal with children's issues in shelters, and to help facilitate groups and support groups for children.

There are many achievements that we in partnership with our provincial government have achieved. A media campaign is certainly one of them.

There are areas where I believe the federal government could make a clear contribution, in fact where it is best situated to do so, for instance, a national media campaign that focuses on dating relationships. This is an issue that is relevant all across Canada.

I would also like to draw your attention to the experience that we have in Manitoba in the creation of the first ever family violence court. This court, with some limited funding from the Solicitor General, has been able to manage by the reassignment and rescheduling of staff. The court has allowed women to have their cases heard in about half the time that it would previously take.

We have a small contingent of sensitized and specially trained judges and crown attorneys. Some of the advantages include the defendant's lawyer no longer being able to shop around for what he considers to be a more lenient judge.

[Traduction]

Notre refuge est un des plus anciens de l'ouest du Canada et aussi un des plus grands, je crois. Nos services se trouvent dans un édifice de 12,000 pieds carrés. Nous pouvons éberger 45 femmes et enfants. Je tiens à signaler que la Maison Osborne a été entièrement meublée grâce à la générosité de la collectivité. L'année dernière, nous avons offert un abri d'urgence à plus de 2,000 femmes et enfants. Dans le cadre de notre programme non résidentiel ou d'extension, nous offrons des groupes de soutien, des programmes éducatifs, des services de consultation sans rendez-vous et une ligne téléphonique ouverte 24 heures sur Nous recevions normalement environ 500 appels téléphoniques par mois jusque l'année dernière, c'est-à-dire jusqu'à ce que nous lancions une grande campagne dans les médias à l'échelle de toute la province, après avoir consulté le gouvernement. Depuis lors, nous recevons jusqu'à 1,300 appels par mois; ce sont des femmes qui nous appellent pour la première fois pour raconter ce qui leur arrive et ce qui se passe chez elles.

Le fait que la durée des séjours dans les refuges du Manitoba soit limitée à 10 jours nous permet d'éviter le surpeuplement. Par contre, nous n'avons pas le temps d'aider les femmes et leurs enfants à essayer de surmonter les problèmes posés par le fait d'avoir vécu dans un climat de violence.

Nous avons préparé tout dernièrement un manuel dont la publication a été financée en partie par Santé et Bien-être social Canada. Nous espérons pouvoir le faire parvenir aux refuges situés dans toutes les régions du Canada dans le courant du printemps. Il s'agira du premier manuel de ce genre; il a été publié dans le but d'aider les travailleurs et les travailleuses à mieux comprendre les problèmes auxquels se trouvent confrontés les enfants qui se trouvent dans les refuges et de faciliter la formation de groupes et de groupes d'entraide pour les enfants.

Nous avons réalisé pas mal de choses en collaboration avec notre gouvernement provincial. Il y a notamment la campagne dans les médias.

Le gouvernement fédéral pourrait certainement faire beaucoup dans ce domaine; c'est en effet lui qui est le mieux placé pour lancer, par exemple, une campagne nationale axée sur les relations entre garçons et filles qui sortent ensemble. Ce serait utile dans tout le Canada.

Je tiens par ailleurs à attirer votre attention sur l'expérience unique du Manitoba, qui a été la première province à créer un tribunal de la violence familiale. Ce tribunal a réussi à survivre avec les maigres subventions accordées par le Solliciteur général, en réaffectant son personnel et en remaniant ses horaires. Il a permis à certaines femmes de faire entendre leur cause à peu près deux fois plus vite qu'auparavant.

Nous avons un petit nombre de juges et de procureurs de la Couronne qui sont sensibilisés à ce genre de problème et qui ont reçu une formation spéciale. Le fait que l'avocat du défendeur se trouve dorénavant dans l'impossibilité de chercher activement un juge qu'il considère plus clément est un des avantage du nouveau système.

There is now more consistency in sentencing. Again, half the time that it takes normally to hear a court case has a significant benefit for a woman who is waiting for that process to take place. I would be happy to answer questions later about our program.

Ms Joyce Emerson (Co-ordinator, APPLE House, Young Women's Christian Association of Canada (YWCA)): APPLE House stands for Ajax-Pickering Protected Living Environment. It is the second-stage shelter for abused women and their children, and unlike Marlene's program it is a very small project.

In addition to the housing, it offers a 24-hour crisis line and outreach counselling to women who have not left their husbands.

The Oshawa YWCA is the parent of this project. In addition to this project they have a large hostel, they have permanent housing, they have other second-stage housing, as well as recreational and leadership programming.

APPLE House last year housed 13 women and their children long term while they were waiting for permanent housing. We provided outreach counselling to 44 abused women. A particular difficulty that women in this community face is that it is long distance to go to downtown Oshawa where the nearest shelter is located.

Because their children are in school and they have friends nearby they do not want to uproot their children, so they frequently try to find solutions, staying in the home which can be, as you know, very dangerous. Through our services we are able to support and educate women, as well as connect them to other valuable resources in the community.

Durham region, I would like to tell you, has some exciting growth. I am fortunate to be part of the Wife Assault Protocol Committee which is under the Family Violence Prevention Council. We have developed a first draft of a protocol that will go out to all agencies in the Durham region to have their input, to develop a protocol for dealing with abused women and their children.

I could tell you about other initiatives in this area, but I would like to tell you instead about a woman I have been dealing with so you can get a picture of the sort of women I see today.

### • 1325

She is an average-looking woman on an average street in Ajax-Pickering—nice house, nicely decorated. Her husband goes to business every day. She runs her own business. She is well-respected by the people she works with. No one knows what goes on in her home.

I will call her Dawn. Dawn has not suffered physical abuse for many years, but the remnants of the physical abuse and the sexual abuse have meant that she suffers ongoing emotional abuse. Her husband would look at something on the table and she would anticipate what it was he needed. She knew how powerful he could be, and so she would anticipate his very needs.

# [Translation]

La détermination de la peine se fait maintenant d'une façon plus logique. Le fait que cela prenne deux fois moins de temps qu'auparavant constitue un gros avantage pour la femme. Je répondrai volontiers aux questions que vous voudrez poser sur notre programme.

Mme Joyce Emerson (coordonnatrice, Maison APPLE, Young Women's Christian Association of Canada (YWCA)): L'acronyme APPLE signifie Ajax-Pickering Protected Living Environment. Il s'agit du refuge de deuxième étape pour femmes maltraitées et leurs enfants; contrairement au programme de Marlene, il s'agit d'un très petit projet.

En plus du logement, il a une ligne téléphonique d'urgence ouverte 24 heures sur 24 et offre des services de consultation aux femmes qui n'ont pas quitté leur mari.

Le YWCA d'Oshawa est à l'origine de ce projet. L'association possède en plus un grand hôtel, des logements permanents ainsi que d'autres maisons d'hébergement prolongé, et elle offre des programmes de loisirs et de préparation à la direction de groupes.

La Maison APPLE a abrité l'année dernière 13 femmes et leurs enfants pour une longue période, en attendant qu'elles arrivent à trouver un logement permanent. Nous avons offert des services de consultation à 44 femmes maltraitées. La difficulté, c'est que les femmes de cette région ont une grande distance à parcourir pour aller au centre-ville d'Oshawa, où se trouve le refuge le plus proche.

Du fait que leurs enfants vont à l'école et qu'ils ont des amis dans le voisinage, elles ne veulent pas les déraciner; elles essayent donc souvent de trouver une solution qui les oblige à rester chez elles, ce qui, comme vous le savez, peut être très dangereux. Par l'intermédiaire de nos services, nous pouvons aider et renseigner ces femmes et nous pouvons les aiguiller vers d'autres ressources communautaires précieuses.

Je vous signale qu'il se passe des choses passionnantes dans la région de Durham. J'ai la chance de faire partie du Wife Assault Protocol Committee qui relève du Family Violence Prevention Council. Nous avons établi une première ébauche d'un protocole qui sera envoyé à toutes les agences de la région de Durham pour leur demander leur avis et pouvoir établir un protocole pour les femmes maltraitées et leurs enfants.

Je pourrais vous citer d'autres initiatives qui ont été prises dans cette région, mais je préférerais vous parler d'une femme à laquelle j'ai eu affaire, pour pouvoir vous donner une idée du genre de personnes qui viennent me consulter.

Il s'agit d'une femme d'aspect ordinaire qui vit dans une belle maison joliment décorée, située dans une rue ordinaire d'Ajax-Pickering. Son mari va travailler tous les jours. Elle a sa propre entreprise. Les gens avec lesquels elle travaille la respecte beaucoup. Personne ne sait ce qui se passe chez elle.

Je vais l'appeler Dawn. Dawn n'a pas été victime de sévices corporels depuis des années, mais les séquelles des mauvais traitements physiques et sexuels qu'elle a subis provoquent chez elle en permanence certains troubles affectifs. Quand son mari regardait quelque chose sur la table, elle devinait ce qu'il lui fallait. Elle savait à quel point il pouvait être violent et elle allait au-devant de ses moindres désirs.

She knew when he got that look in his eye that she had better behave, she had better have a perfectly decorated house, a perfectly well-organized, functioning house. The kids had better be to bed at certain times; they are not to intrude on dad's time.

Through counselling we talked about coming into shelter, but Dawn did not want to come into shelter. Miraculously, she got her husband out of the house. I would like to tell you that there was a happy ending. Dawn got involved with another abuser. He moved in. Dawn is now looking for more intensive counselling than I can provide.

We had discovered in our interactions that she is an adult survivor of incest. Her sister also has this problem, and their lives will probably never be normal, but hopefully counselling can provide them something ongoing.

Ms Bluma Teram (Director, Lincoln Road Apartments, Young Women's Christian Association of Canada): I would like to tell you about a housing initiative in which almost every woman is a survivor of violence, and I would like to point out that housing is closely related to violence against women, if only because the lack of affordable housing forces women to remain in violent relationships.

I will also premise my statement by saying that although we may all consider ourselves humanitarians, we must safeguard against what William Ryan refers to as "blaming the victim". Ryan points out that the humanitarian can simultaneously focus on charitable interest, on the victim's defects, and on a condemnation of social and environmental factors that created them. However, the humanitarian tends to ignore the continuing effects of victimizing forces and justifies a form of social action or social service that is designed to change the victim rather than society.

Our housing project in Kitchener-Waterloo exemplifies how a change in a traditional societal structure can impact individual lives in the most profound and positive manner.

I would like to encapsulate our belief in an experience of a modified approach to housing that emphasizes new modes of existence. I refer to a reconstruction in terms of emphasizing autonomy and the opportunity for women to create spaces where they can individually and collectively value themselves, a place where potential can be realized, where there is support when times are rough, where children have a valued place, and where the realization of goals enhances confidence and affirms competency, a place where power relations are horizontal and women empower each other within a framework of a very different landlord-tenant relationship, a relationship that entails a partnership and an exchange of resources.

[Traduction]

Elle savait quand il lui jetait un certain regard qu'elle avait intérêt à faire attention, qu'elle avait intérêt à veiller à ce que sa maison soit parfaitement tenue, à ce que tout soit extrêmement bien organisé. Les enfants avaient intérêt à être au lit à une certaine heure; ils ne pouvaient pas déranger leur père.

Au cours des séances de consultation, nous lui avons recommandé de venir s'installer au refuge, mais Dawn ne voulait pas. Elle est parvenue par miracle à se débarrasser de son mari. Tout est bien qui finit bien. Dawn a fréquenté un autre agresseur. Il est venu s'installer avec elle. Dawn réclame maintenant des consultations plus approfondies, et je peux lui offrir ce service.

Au cours de nos discussions, nous avons découvert qu'elle avait été victime d'inceste lorsqu'elle était jeune. Sa soeur était dans le même cas et elles ne mèneront probablement jamais une vie normale; nous espérons toutefois pouvoir les aider grâce à nos services de consultation.

Mme Bluma Teram (directrice, Lincoln Road Apartments, Young Women's Christian Association of Canada): Je voudrais vous parler d'un centre d'hébergement où pratiquement toutes les femmes ont été victimes d'actes de violence. Je signale qu'il y a des liens étroits entre le logement et la violence contre les femmes, ne serait-ce que du fait que la pénurie de logements abordables oblige les femmes à demeurer avec des compagnons violents.

Même si nous pouvons tous nous considérer comme des êtres humanitaires, nous devons nous garder de succomber à la tentation de «faire des reproches aux victimes», comme l'a dit William Ryan. M. Ryan signale qu'une personne humanitaire peut vouloir faire preuve de charité tout en critiquant les défauts de la victime ainsi que les facteurs sociaux et familiaux qui sont responsables de la situation. La personne humanitaire a tendance à ne pas tenir compte des effets permanents des sévices subis et elle justifie une forme d'action sociale ou de service social visant à faire changer la victime plutôt que la société.

Notre projet de logement de Kitchener-Waterloo montre bien comment une révision de l'organisation traditionnelle de la société peut avoir des répercussions très profondes et très positives sur la vie des individus.

Je veux montrer pourquoi nous sommes en faveur d'une approche différente à l'égard du logement, d'une approche axée sur de nouveaux modes d'existence. Il s'agit d'un système qui met l'accent sur l'autonomie et qui donne aux femmes l'occasion de créer des espaces où se valoriser individuellement et collectivement, de vivre dans un cadre où elles peuvent s'épanouir mais où on les épaule quand elles sont en difficulté, dans un cadre où les enfants se sentent à l'aise, où le fait d'atteindre ses objectifs donne plus de confiance en soi et confirme la compétence. Il s'agit d'un cadre où la hiérarchie est horizontale, c'est-à-dire que les femmes s'entraident, et où les relations sont très différentes des relations habituelles qui s'établissent entre propriétaires et locataires. Il s'agit d'une relation de partenariat et d'un échange de ressources.

The Kitchener-Waterloo YWCA has a 75-year history of providing emergency housing to women. It has been our experience, as well as that of the local crisis shelters, that all too often abused women have nowhere to go except back to their original housing conditions. We therefore concur with the Ontario Association of Interval and Transition Houses in identifying the need for affordable housing and making it a priority.

• 1330

In response to the shortage of housing for women, in September 1989 the YWCA of Kitchener-Waterloo built a 46-unit, permanent rent-geared-to-income apartment building for single women and women with families. We implemented a co-operative style of management.

This building was made possible under Project 3000, a federal-provincial initiative in support of housing. Joint Ministry of Housing and Ministry of Community and Social Service funding allows for on-site support staff which assists tenants with their healing process, goal achievement, and the development of leadership skills and self-esteem.

While statistics tell us that one in every eight Canadian women is battered and at least one in every three will have experienced sexual abuse, we are in fact witnessing that almost every woman in the building, including staff, has been violated. Many have suffered the indignity and the long-lasting effects of one form of abuse, but in most instances there is a combination of violent acts.

Indeed, this building is really not unusual. It is actually only a microcosm of our larger society, and it reflects women's realities.

I would also like to point out that when tenants were selected for this building we knew nothing of their past histories. They were selected only because they needed affordable housing. So the discovery of the prevalence of their past abuse took us somewhat by surprise. We have also learned since we opened this building that only after safety and affordability have been secured can a woman begin to deal with other serious concerns, such as legal issues, physical and emotional health problems, education and retraining and working towards economic independence.

I have to reiterate again that Project 3000 has proved instrumental in facilitating the restructuring of the lives of these women and children. This reality once again exposes the critical need for long-term housing options. For the majority of women and children, violence begins in the domestic sphere and the importance of a safe house cannot be under estimated. Without permanent housing solutions we will succeed only in being good humanitarians by ignoring one of the victimizing factors; the lack of safe, accessible, affordable, supportive living environments for women and their children.

[Translation]

Le YWCA de Kitchener-Waterloo offre des services d'hébergement d'urgence aux femmes depuis 75 ans. Nous avons vu trop souvent, tout comme les refuges d'urgence locaux, des femmes maltraitées qui n'ont pas le choix et qui doivent rentrer chez elles pour continuer à vivre dans les mêmes conditions qu'auparavant. Aussi, à l'instar de l'*Ontario Association of Interval and Transition Houses*, nous trouvons qu'il y a pénurie de logements abordables et nous accordons la priorité à la recherche d'une solution à ce problème.

En réaction à la pénurie de logements pour les femmes, le YWCA de Kitchener-Waterloo a construit, en septembre 1989, un immeuble de 46 appartements dont le loyer est proportionnel au revenu et qui sont destinés aux femmes célibataires et aux femmes avec une famille. Nous avons appliqué un style coopératif de gestion.

La construction de cet immmeuble a été rendue possible par Projet 3000, une initiative fédérale-provinciale en matière de logement. Des fonds fournis conjointement par le ministère du Logement et celui des Services communautaires et sociaux a permis d'embaucher un personnel de soutien qui aide les locataires à se remettre de leurs épreuves, à réaliser leurs objectifs et à développer leurs aptitudes au leadership et leur confiance en soi.

Les statistiques nous apprennent qu'une femme canadienne sur huit est battue et qu'au moins une sur trois subit une agression sexuelle; pourtant, nous constatons que presque chaque femme de l'immeuble, y compris le personnel, a été violée. Bon nombre ont souffert l'humiliation et les effets à long terme d'une forme d'agression, mais dans la plupart des cas il y a eu une combinaison d'actes de violence.

Pourtant, ce bâtiment n'est pas vraiment inhabituel. C'est en fait un microcosme de l'ensemble de la société qui reflète la réalité des femmes.

J'aimerais également souligner que nous ne connaissions pas les antécédents des locataires lorsque nous les avons choisies. Le seul critère était qu'elles avaient besoin d'un logement abordable. La découverte de la fréquence des services dont elles avaient été victimes nous a quelque peu étonné. Nous avons également appris depuis l'ouverture de cet immeuble que ce n'est qu'après que la sécurité et le logement sont assurés que les femmes peuvent commencer à faire face à d'autres problèmes graves, tels les questions juridiques, les problèmes de santé physique et émotive, l'éducation, le recyclage et la recherche de l'autonomie financière.

Je dois répéter que Projet 3000 a aidé à restructurer la vie de ces femmes et de ces enfants. Cela révèle encore une fois la nécessité essentielle d'options de logements à long terme. Pour la majorité des femmes et des enfants, la violence commence au foyer et l'importance d'une maison sûre ne saurait être sous-estimée. Sans solutions permanentes en matière de logement, nous ne réussirons à être de bons samaritains qu'en négligeant l'un des facteurs de victimisation: l'inexistence d'un milieu de vie sûr, accessible, abordable et chaleureux pour les femmes et leurs enfants.

Mme Lucille Panet-Raymond (membre du conseil d'administration du YWCA national): Je vous remercie encore une fois de nous recevoir aujourd'hui. En plus d'être membre du conseil d'administration du YWCA national, je suis aussi présidente d'un refuge Auberge-transition pour femmes et enfants victimes de violence à Montréal.

Je vous présente les points saillants du mémoire.

Highlights: 98 women died in domestics disputes in 1988; 119 Canadian women were killed as a direct result of conjugal violence in 1989.

Our member assocations, as you have heard, have provided in many communities housing for over a century; team mother programs, child care, adolescent counselling are all part of our long history of service. YWCA member associations shelter 4,000 women each year.

Working to eradicate violence against women is a priority issue at the YWCA. Services are important, education is important. Self-help groups such as incest survivor groups, women's self-defence, rape awareness, information and referral all contribute to help break the cycle of violence. The YWCA du Canada has published a booklet called Fresh Start for abused women and a program kit on violence against women to help educate, change attitudes and values.

Our experience shows violence crosses class, race, religious, and cultural boundaries. Violence starts with humiliation and economic blackmail and goes as far as physical brutality and even murder.

Shelters are a first important step towards bearking the cycle of domination and control. Secure funding is required in order to provide shelter, counselling, legal services, and other follow-up needs. Violence has both a public and private face, but most violence occurs in the home behind a veil of secrecy and silence.

Tougher gun control would help to limit the perpetrators' access to destructive weapons.

We ask for recognition of the enormity and pervasiveness of violence as a systemic part of Canadian society. We ask for a comprehensive examination of the factors that give rise to violence against women and that violence be moved to the top of the Canadian political and economic agenda along with other major social issues.

**1**335

Measures needed are short-term action to protect victims, more services and increased funding. In Quebec, for instance, we have to turn away two women for every one we accept. In the long term our society must recognize the link between women's struggle for equality, and violence against women and children. Therefore policies are needed to foster women's economic independence. Education at all levels should stress equality between women and men. Clear national policies will provide that basis for effective action.

[Traduction]

Mrs. Lucille Panet-Raymond (National Board Member, YWCA): I wish to thank you once again for having us here today. Besides being a member of the board of Directors of the national YWCA, I am also president of a hostel in Montreal for women and children who were victims of violence.

I will give you the highlights of the brief.

Points saillants: 98 femmes sont mortes à la suite de querelles domestiques en 1988; 119 Canadiennes ont été tuées par suite de violence conjugale en 1989.

Comme on vous l'a dit, nos associations-membres fournissent des logements dans de nombreuses localités depuis plus d'un siècle; les programmes de mères adolescentes, les garderies, le counselling pour adolescents, tout cela fait partie des services que nous avons fournis. Les associations-membres du YWCA hébergent 4,000 femmes par année.

La lutte contre la violence dont sont victimes les femmes est prioritaire au YWCA. Les services sont importants, l'éducation est importante. Les groupes d'entraide comme les groupes de victimes d'inceste, l'autodéfense des femmes, la sensibilisation au viol, l'information et la consultation, tout cela aide à briser le cycle de la violence. Le YWCA du Canada a publié une brochure intitulée *Fresh Start* pour les femmes maltraitées et une trousse de programmes sur la violence contre les femmes pour aider à éduquer, à modifier les attitudes et les valeurs.

Notre expérience révèle que la violence ne connaît pas les frontières des classes sociales, des races, des religions et des cultures. La violence commence par l'humiliation et le chantage économique pour se terminer par la brutalité physique, voire le meurtre

Les refuges sont une première étape majeure en vue de briser le cycle de la domination et du contrôle. Il faut des sources sûres de fonds pour assurer l'hébergement, le counselling, les services juridiques et les autres formes de suivi. La violence a un aspect public et privé, mais dans la plupart des cas, la violence se produit à la maison, derrière un voile de secrets et de silence.

Un contrôle plus serré des armes à feu aiderait à restreindre l'accès aux armes de destruction.

Nous demandons que l'on reconnaisse que la gravité et l'étendue de la violence sont des éléments systémiques de la société canadienne. Nous demandons un examen global des facteurs qui mènent à la violence contre les femmes et nous demandons que la violence soit placée au sommet de l'ordre du jour politique et économique du Canada en même temps que les autres grands problèmes sociaux.

Il faut des mesures à court terme pour la protection des victimes, il faut accroître les services et les ressources financières. Au Québec, par exemple, nous ne pouvons accepter qu'une femme sur trois. À long terme, notre société doit se rendre compte du lien entre la lutte des femmes pour l'égalité et la violence contre les femmes et les enfants. C'est pourquoi il faut des politiques visant à accroître l'autonomie économique des femmes. L'éducation, à tous les paliers, devrait insister sur l'égalité entre les femmes et les hommes. Des politiques nationales claires serviront de fondement à des mesures efficaces.

Finally, we support the call of other groups for a royal commission. The problem crosses all jurisdictional boundaries; so should the examination and eventual solutions. The mandate should be broad enough to examine the private and public faces of violence and call for changes to bring about equality for women, equality which begins with adequate support services for women and children fleeing violence, equality which gives access to education and training and other resources if women are to become financially independent and not susceptible to control and domination.

The YWCA of Canada asks the subcommittee for a progressive and forward-looking approach to a systemic societal program. We would be willing to play a leadership and facilitating role if a royal commission were formed.

In case any doubt remains in your minds as to the scope of the problem, I will end with a few statistics. I have culled them from the report. One million women in Canada are battered by their partners each year; 27% of women in Canada can expect to be sexually assaulted in their lifetime—that is over one-quarter of all the women in the country—61% of all sexual assaults are never reported; 25% of children who have lived in a shelter felt it was appropriate for a man to strike a woman if the house was messy. After group counselling, none supported a man hitting a woman.

The majority of women who have gone to court report a reduction or termination of violence after court. Battering occurs in all socio-economic classes, but it is reported less by the more affluent. There is even evidence that the incidence and tolerance of violence actually increases with higher education.

I would like to end with a quote from Margaret Atwood. Margaret Atwood once asked a male friend why men feel threatened by women. He replied "They are afraid women will laugh at them". She then asked a group of women why they feel threatened by men. They answered "We are afraid of being killed".

Mr. Karpoff: You have raised a number of issues, but before I start asking questions, I want to respond to my colleague who has implied that because I am a man I am unable to understand the plight of battered women. In some way I take exception to that. I think I and many of my other male colleagues, particularly in the New Democratic Party, understood full well that a woman has the right to reproductive choice, that she has the integrity, the judgment to make her own decisions, and therefore we voted against Bill C-43 and the recriminalization of abortion. We also understood full well what the impact is going to be of Bill C-69 on services to women—

[Translation]

Enfin, nous appuyons la requête faite par d'autres groupes en vue de constituer une commission royale d'enquête. Le problème sort des frontières des compétences constitutionnelles; il devrait en être de même pour l'examen de ce problème et les solutions qui seront adoptées un jour. Le mandat devrait être suffisamment large pour permettre l'étude des aspects privés et publics de la violence et devrait porter sur des changements destinés à réaliser l'égalité de statut des femmes, une égalité qui commence par des services de soutien suffisants pour les femmes et les enfants qui veulent échapper à la violence, une égalité qui donne accès à l'éducation, à la formation et aux autres ressources pour que les femmes deviennent enfin financièrement autonomes et échappent au contrôle et à la domination.

Le YWCA du Canada demande au sous-comité d'adopter une démarche progressiste axée sur un programme social systémique. Nous serions prêtes à jouer un rôle de leadership et d'animation si une commission royale d'enquête était constituée.

Au cas où vous auriez encore des doutes quant à l'étendue du problème, je terminerai par quelques statistiques tirées du rapport. Chaque année, un million de femmes sont battues par leur partenaire au Canada; 27 p. 100 des Canadiennes peuvent s'attendre à être l'objet de voies de fait sexuelles au cours au cours de leur vie—c'est-à-dire plus du quart de toutes les femmes du pays—61 p. 100 des agressions sexuelles ne sont jamais signalées; 25 p. 100 des enfants qui habitaient un refuge estimaient qu'un homme avait le droit de frapper une femme si la maison était en désordre. Après une thérapie de groupe, personne n'acceptait qu'un homme frappe une femme.

La majorité des femmes qui se sont adressées aux tribunaux déclarent que la violence a diminué ou cessé par la suite. La violence se produit dans toutes les classes socio-économiques, mais elle est signalée moins souvent par les classes aisées. Certains indices portent même à croire que la fréquence et la tolérance de la violence augmentent avec le niveau d'instruction.

Je voudrais terminer par une citation de Margaret Atwood. Margaret Atwood avait demandé à un homme de ses amis pourquoi les hommes se sentent menacés par les femmes. Il a répondu: «Ils craignent que les femmes ne se moquent d'eux». Ensuite, elle a demandé à un groupe de femmes pourquoi elles se sentaient menacées par les hommes. Elles ont répondu: «Nous avons peur d'être tuées».

M. Karpoff: Vous avez soulevé de nombreux problèmes, mais avant de commencer à poser des questions, j'aimerais répondre à ma collègue qui sous-entend que parce que je suis un homme, je suis incapable de comprendre le sort des femmes battues. À certains égards, je m'inscris en faux contre cela. J'estime que moi et bon nombre de mes collègues de sexe masculin, particulièrement au Nouveau Parti démocratique, avons très bien compris que la femme a le droit de faire un choix en matière de reproduction, qu'elle a l'intégrité et le jugement nécessaires pour prendre ses propres décisions, et c'est pourquoi nous avons voté contre le projet de loi C-43 et la recriminalisation de l'avortement. Nous avons également très bien compris quelles seront les répercussions du projet de loi C-69 sur les services destinés aux femmes. . .

The Chair: Is this going to be a question?

Mr. Karpoff: —therefore we voted against it. So I take exception to the fact that just because I am a male and cannot bear children, I do not understand the impact of violence on women.

There is a question I want to ask you, particularly on housing. Housing is becoming more scarce and more expensive, and there is a whole new area of sexual harassment taking place against women, particularly single women, by landlords. It seems to be initially in the multiple-family dwelling house, where a landlord living in the same building may intimidate the women by invading their privacy—harassment in that way—but now it seems also to be spilling into what I would call more commercialized apartment blocks.

• 1340

Have you documented or found from your experiences in working with women in safe houses that this problem is increasing in Canada?

Ms Emerson: When I was working in a crisis shelter in Toronto it was a problem with a small number. By comparison to what a woman suffers from her own husband or her own partner, it is a negligible problem, but still it is there.

**Mr. Karpoff:** So it is still not becoming a significant problem compared to violence perpetrated by somebody with whom she is on more intimate terms.

Ms Emerson: It happens more frequently when a woman cannot lock her door. Women have to take substandard housing quite frequently with their children, and so that opportunity is there.

Ms Wiley: It is becoming one of the factors that we note in our other kinds of work, but we have not done research and documentation about that particular problem.

Mr. Karpoff: The other area I am concerned about is the impact on service delivery of Bill C-69 in a couple of areas—direct transfer payments to the province, which means they must assume more of their medical care costs, which means they must take that money from somewhere else and assist them, and the curtailment of funds under the Canada Assistance Plan, which has always been the cost-sharing formula for federal-provincial sharing.

My concern is not only in the loss of money to the three big provinces. Philosophically, it says the federal government is no longer an equal partner in provision of services. What is your feeling, and what effect are you now feeling in provinces being threatened with the cut-back of money from the federal government for social services?

Ms Bertrand: I can speak for Manitoba. First of all, if I can touch on your other question, I too see that issue of violence by a landlord or violence by a manager. I do not think that problem is on the increase. It is a problem like

[Traduction]

La présidence: Allez-vous en venir à une question?

M. Karpoff: ...et donc, nous avons voté contre. C'est pourquoi je n'accepte pas qu'on dise que, du simple fait que je suis un homme et que je ne peux avoir d'enfant, je ne comprends pas l'effet de la violence contre les femmes.

J'ai une question à vous poser, particulièrement sur le logement. Le logement devient de plus en plus rare et coûteux et il se crée une nouvelle forme de harcèlement sexuel contre les femmes, particulièrement les femmes seules, de la part des propriétaires. Cela semble se passer d'abord dans les logements multifamiliaux, où le propriétaire qui habite le même immeuble peut intimider les femmes en s'ingérant dans leur vie privée—ce qui est une forme de harcèlement—mais cela semble maintenant s'étendre à ce que j'appellerais des tours d'appartements plus commercialisées.

Avez-vous lu ou constaté d'après votre expérience auprès des femmes dans les refuges que ce problème augmente au Canada?

Mme Emerson: À l'époque où je travaillais dans un refuge de crise à Toronto, c'était un problème dans un petit nombre de cas. Par rapport à ce que subit la femme de la part de son propre mari ou de son propre partenaire, c'est un problème négligeable, mais qui existe néanmoins.

M. Karpoff: Ce n'est donc pas encore un problème important par rapport à de la violence que subissent les femmes de la part de leurs proches.

Mme Emerson: Cela se produit plus souvent si la femme ne peut verrouiller sa porte. Il arrive très souvent que des femmes qui ont des enfants doivent prendre un logement qui n'est pas conforme aux normes, de sorte que l'occasion existe.

Mme Wiley: C'est un des facteurs que nous commençons à constater dans nos autres sortes de travail, mais nous n'avons pas procédé à des recherches ou à des études sur ce problème.

M. Karpoff: L'autre domaine qui m'inquiète est l'effet du projet de loi C-69 sur la prestation des services dans quelques domaines—les transferts directs aux provinces, ce qui signifie que les provinces doivent assumer une plus forte proportion des coûts des soins médicaux, ce qui signifie qu'elles doivent trouver l'argent ailleurs, et la diminution des fonds dans le cadre du Régime d'assistance publique du Canada, qui a toujours été la formule de partage des coûts entre le fédéral et les provinces.

Ce qui m'inquiète, ce n'est pas seulement les sommes que perdront les trois grandes provinces. Sur un plan idéologique, c'est une façon de dire que le gouvernement fédéral n'est plus un partenaire égal pour la prestation des services. Quelle est votre impression et quels effets ressentez-vous maintenant dans les provinces menacées de la réduction des fonds fédéraux pour les services sociaux?

Mme Bertrand: Je peux parler pour le Manitoba. Tout d'abord, en ce qui concerne votre autre question, je constate moi aussi le problème de la violence de la part des propriétaires ou des gérants. Je ne crois pas que ce problème

violence against women everywhere, a problem that has existed since the beginning of time. We have a more educated and aware society that is less accepting and less tolerant of those kinds of violent situations.

Again, it reflects the need to create housing situations after shelter. Shelter is a vital component in the continuum of services that are needed, but it reflects the need to create special housing such as we have within the YWCA system to ensure sensitivity and ongoing support.

The short-term sheltering that takes place in our country does not allow for a woman to become empowered and to get on with her life. It only allows time for assistance, for restraining orders, and they take the first available housing. We need that first available housing to be more appropriate housing.

In terms of funding, yes, there is a critical shortage of funds right across the country for services for abused women.

In Manitoba we certainly have a good partnership with the provincial government. It is a high priority there.

I am sorry I canot give you a specific answer to that question. It is a problem whenever funds are cut back for any social services programs. It is always a problem. Unfortunately history has it—usually programs to women are among the first to be cut back.

Ms Teram: I would like to add that in terms of housing, certainly in Ontario federal cut-backs have had a dramatic effect in decreased allocations. I see it on our waiting list. I have hundreds of women on our waiting list. For every two applicants at any one time, both are abused. Those allocations have dramatic effects.

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Mme Venne: Je n'ai pas l'intention de reprendre le débat avec M. Karpoff, mais je voudrais quand même dire qu'on a une preuve flagrante de sa mentalité, qui n'est pas la mentalité de soumission des femmes. En tant que femme, j'ai une mentalité de soumission et je ne relancerai pas le débat. C'est une autre preuve que l'on ne peut pas se comprendre.

Mesdames, je vais vous poser une question sur la commission royale d'enquête. Vous dites que cette commission royale pourrait rencontrer les victimes et parler avec elles. On connaît déjà ces victimes puisque, dans la plupart des cas, elles sont entrées en contact avec vous ou sont allées dans des centres d'hébergement. Selon moi, la commission ne pourrait pas rencontrer celles qui ne veulent pas sortir de chez elles présentement, celles qui ne veulent même pas aller dans un centre d'hébergement. Je me demande comment la commission pourra apporter quelque chose de neuf.

Ms Wiley: As Ms Greene knows, because I was part of a meeting a short time ago from a coalition of groups in Ontario who were calling for a royal commission, there are great concerns over what in fact a royal commission could do.

One of our suggestions was that if there were to be a royal commission it would have to be very forward-thinking, very innovative and very different in its approach from royal commissions have been in the past.

### [Translation]

augmente. C'est un problème du même ordre que celui de la violence contre les femmes partout, un problème qui existe depuis toujours. Notre société est maintenant plus instruite et plus sensibilisée et elle accepte moins cette forme de violence.

C'est une nouvelle preuve de la nécessité de fournir un logement après le refuge. Le refuge est un élément essentiel de la gamme des services nécessaires, mais il faut également créer des logements spéciaux, comme nous l'avons fait dans le système de la YWCA pour assurer le soutien des femmes à long terme.

Les refuges à court terme qui existent au pays laissent la femme sans moyens et ne lui permettent pas de mener sa proprer vie. Les femmes n'ont que le temps d'obtenir un peu d'aide, des injonctions, puis elles prennent le premier logement disponible. Il faudrait que ce premier logement disponible soit de meilleure qualité.

Pour ce qui est du financement, il est vrai qu'il existe une pénurie critique de fonds dans tout le pays en ce qui concerne les services pour les femmes victimes de violence.

Au Manitoba, la coopération avec le gouvernement provincial est bonne. Le problème y est prioritaire.

Je regrette de ne pouvoir donner de réponse précise à cette question. Le problème se pose chaque fois qu'il y a réduction des fonds pour n'importe quel programme de services sociaux. C'est toujours un problème. L'histoire révèle malheureusement que ce sont les programmes destinés aux femmes qui sont d'ordinaire supprimés les premier.

Mme Teram: Je voudrais ajouter que pour ce qui est du logement, les compressions fédérales ont eu un effet dramatique en Ontario. Je le constate d'après notre liste d'attente. Des centaines de femmes y figurent. Sur deux candidates, les deux sont victimes de sévices. Ces compressions ont des effets dramatiques.

Mrs Venne: I do not intend to revive the debate with Mr. Karpoff, but I would like to say this shows cleary that it is not in the mentality of women to be submissive. Personally, I am submissive so I will not revive the debate. This just goes to show once again that we are not on the same wave length.

Ladies, I would like to ask a question concerning the royal commission. You stated that this commission could meet with some of the victims and talk to them. We already know those victims since, in most cases, they have been in touch with you or they have gone to shelters. I do not believe that the commission would be able to meet those who refuse now to leave their homes and would never go to shelters. I am wondering what new perspectives the commission could bring.

Mme Wiley: Comme le sait très bien M<sup>me</sup> Greene, car j'ai assisté tout récemment à une réunion d'une coalition de groupes en Ontario qui réclame une commission royale d'enquête, on se demande sérieusement à quoi cette commission pourrait servir.

On a suggéré de s'écarter radicalement de la démarche traditionnelle suivie par les commissions royales d'enquête et d'avoir une commission très innovatrice.

One of the things that obviously would have to be provided for is a very safe environment where women could feel they could come forward and speak in a way they have not been able to do before about the effects of violence in their life.

The other thing we think a royal commission could possibly do is the vast education of the Canadian public about the pervasive problem of violence in our society, violence against women particularly. It could serve as a means to educate the Canadian public about this problem.

Ms Teram: Should there be a royal commission? I agree with everything, of course, that Judith just said. It has to look toward solutions. It has to look towards permanent solutions and not just reiterate what we already know. There is a plethora of literature, facts and figures. We all know them. It must recommend permanent solutions, not bandaids.

Mme Venne: Offrez-vous des services d'hébergement aux femmes autochtones?

Ms Bertrand: About 50% of the women who come to Osborne House each year and take part in support groups, non-residential outreach programs and the shelter service, are native women.

It is not part of our YM/YWCA service, but there is a native women's shelter in Manitoba. There is a toll-free provincial line that goes throughout the province, of course. It rings into the native women's shelter in Manitoba.

Mme Venne: Est-ce que le YWCA fait une distinction quand il accueille ces femmes autochtones? Bien sûr, leur culture est différente. Comment les recevez-vous? Est-ce qu'elles vivent avec les autres? Comme je ne suis pas au courant, j'aimerais savoir comment cela se passe.

Ms Bertrand: Our shelter provides services to native women as well as to a number of immigrant women and, yes, it is a large setting. It has separate lounges. It has child care, and the women live there together for a short period of time. There are second-stage housing programs in the city, but for the period of time that women, all women, come into shelter, they are living in the same area, with separate bedrooms for each family of course.

We have support from community groups, native services, immigrant services, who provide us with help when there are language issues and so on.

Mme Venne: Toutes proportions gardées, peut-on dire que les femmes autochtones sont plus portées à aller dans un endroit d'hébergement comme le vôtre que dans les autres?

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Ms Bertrand: A number of women have gone into the shelter, the shelter that has a board that is controlled, where all the staff are native women. I have seen a number of women, particularly from rural and northern Manitoba, who

[Traduction]

Ce qu'il faut, de toute évidence, c'est pouvoir offrir aux femmes un endroit sûr où elles puissent finalement s'exprimer librement, sans crainte de représailles.

Une commission royale d'enquête permettrait aussi selon nous de faire prendre conscience à la population canadienne de l'omniprésence de la violence dans notre société, en particulier à l'endroit des femmes. Ce serait une façon de mettre la population au courant.

Mme Teram: Devrait-on avoir une commission royale d'enquête? Je suis bien entendu d'accord avec tout ce que Judith a dit. Il faut bien trouver des solutions. Il faut trouver des solutions permanentes et ne pas ressasser ce qu'on sait déjà. Il y a une pléthore de documents, de faits et de chiffres que nous connaissons toutes. Ce qu'il faut recommander, ce sont des solutions permanentes, pas des cataplasmes sur des jambes de bois

Mrs. Venne: Do you provide shelters for native women?

Mme Bertrand: Parmi les femmes qui viennent à Osborne House chaque année se joindre à nos groupes de soutien, participer à nos programmes d'extension non résidentiels et vivre dans le centre d'hébergement, environ 50 p. 100 sont des autochtones.

Le YMCA—YWCA n'offre pas ce genre de services, mais il existe un centre d'hébergement autochtone au Manitoba. Et la ligne téléphonique provinciale sans frais est utilisable dans toute la province bien entendu, et le centre d'hébergement autochtone du Manitoba y a accès.

Mrs. Venne: Does the YWCA offer a different service for these native women? Of course, they are of a different culture. How do you house them? Do they live with the others? I really would like to know how it is done.

Mme Bertrand: Notre centre d'hébergement accueille non seulement des autochtones, mais également des immigrantes, et les locaux sont vastes. Nous avons des salles différentes. Nous offrons des services de garderie, et les femmes ne passent que peu de temps dans ce centre. Il y a d'autres programmes de logement prévus pour elles en ville. Toutefois, lorsqu'elles séjournent dans le centre d'hébergement, toutes ces femmes vivent ensemble, mais chaque famille a bien entendu sa propre chambre à coucher.

Les groupes communautaires, les services destinés aux autochtones et aux immigrants nous prêtent leur concours, en particulier lorsque l'on a des problèmes de communication.

Mrs. Venne: All things being equal, would you say that a native woman in general tend to choose your shelter in preference to another one?

Mme Bertrand: Ce centre d'hébergement a accueilli un certain nombre de femmes; il a un conseil d'administration et toutes les employées sont des femmes autochtones. J'ai vu un certain nombre de femmes qui étaient venues des campagnes

have gone into that shelter who, regardless of how good our shelter, Osborne House, was, perhaps saw it as a white women's shelter, and I think those women are now coming into Ikwe, the native women's shelter.

There are more who would never have gone into the shelter, but use the toll-free line we have had provincially. Many women in northern and isolated receives have phoned the toll-free line that runs into the native women's shelter who have never before chosen to phone the provincial toll-free line that was not specifically run by native women for native women.

Mme Venne: Je veux savoir si on doit vraiment offrir d'autres services si la population qui va chez vous n'est pas suffisamment importante. C'est dans ce sens-là que je pose ma question. Je veux savoir si vous rendez les services de façon aussi efficace que s'ils étaient offerts par des femmes autochtones. Je pense que vous avez compris.

Ms Bertrand: Do we provide services that are as good for native women as non-native women?

Mrs. Venne: It is not as good.

Mrs. Clancy: As sensitive to the specifics?

Mrs. Venne: Yes.

Mrs. Clancy: As sensitive to the cultural differences—I think that is what Madam Venne is trying to get across. Given that there are cultural—

Ms Bertrand: Certainly every effort is made in terms of your recruitment of staff. You try to reflect on staff the cultural group you serve. Certainly every effort is put into there, and we have a very good working relationship with the native women's service providers in our city, I think, and they make referrals to us, which would reflect that they are satisfied and happy with the degree of service and the effort that we put into providing culturally sensitive services.

The Chair: I would like to ask a question.

Mrs. Clancy: I have not been up yet.

The Chair: You will have a turn.

Mrs. Clancy: I see. I always thought the chairman went last. That is fine. Go ahead. Feel free. New rules.

The Chair: If you insist. . .

Mrs. Clancy: Not at all. After you, my dear. Go right ahead.

The Chair: This question of the royal commission is of great concern. It seems to me that many of the groups are asking for it with very hedged comments—it has to be this particular type of a commission, and so on—and that is because they have concerns. I share those concerns.

# [Translation]

et du nord du Manitoba se réfugier dans notre centre, Osborne House, mais qui considéraient que ce centre était probablement destiné aux femmes blanches, en dépit de son caractère accueillant, et je pense que désormais ces femmes se rendent à Ikwe, qui est le centre destiné aux femmes autochtones.

Il y a encore un plus grand nombre de femmes qui ne songeraient jamais à se rendre dans le centre, mais qui profitent de notre ligne provinciale pour composer sans frais notre numéro. Un grand nombre de femmes qui vivent dans le Nord et dans les régions isolées et qui n'avaient jamais utilisé cette ligne provinciale parce que ce service n'était pas spécifiquement conçu pour elles, se servent désormais du téléphone qui se trouve dans le centre d'hébergement des femmes autochtones.

Mrs. Venne: I want to know whether you should offer new services if your clientele is still too small. This is why I am asking the question. I want to know whether you are as efficient as native women would be in providing such services. I think you understood me.

Mme Bertrand: Est-ce que les services offerts aux autochtones sont d'aussi bonne qualité que les services offerts au reste de la population?

Mme Venne: Non.

Mme Clancy: Est-ce qu'ils répondent autant aux besoins particuliers?

Mme Venne: Oui.

Mme Clancy: Je pense que ce que M<sup>me</sup> Venne voudrait savoir, c'est si ces services sont aussi adaptés aux différences culturelles. Étant donné qu'il y a certains éléments culturels. . .

Mme Bertrand: Nous avons fait bien entendu le nécessaire lorsqu'il s'est agi de recruter notre personnel. Il faut essayer d'engager des gens qui appartiennent au groupe culturel auquel on s'adresse. Nous avons fait le nécessaire à cet égard, et je pense que j'ai d'excellentes relations professionnelles avec les femmes autochtones qui assurent les services dans notre ville, et le fait qu'elles nous adressent certains cas montre bien qu'elles sont satisfaites des services offerts, qu'elles reconnaissent l'effort que nous avons fait pour adapter nos services à leur culture.

La présidence: Permettez-moi de vous poser une question.

Mme Clancy: Mon micro est encore ouvert.

La présidence: Vous avez eu votre tour.

Mme Clancy: Je vois. Je pensais que la présidente parlait toujours en dernier. Bien. Allez-y. Ne vous gênez pas. C'est l'ordre nouveau.

La présidence: Puisque vous insistez. . .

Mme Clancy: Pas du tout. Après vous, ma chère. Allez-y donc.

La présidence: Le projet de commission royale d'enquête m'inquiète fort. Il me semble que les groupes qui réclament cette commission exigent bien des garanties—il faut que ce soit une commission d'un genre particulier, ect.,—parce qu'ils s'inquiètent. Je partage leurs préoccupations.

It also seems to me that the call for a royal commission is a call for action by the government, that the major reason the groups want it is to marshal public opinion and to get the government to act. It seems to me that the amount of money we would be talking about would be better spent on action, like a national campaign to combat wife assault, maybe grants to various organizations to help sensitize the courts and develop appropriate sub-studies in various areas where there are considerable problems, and so on. I would just like your comments on these comments.

Ms Wiley: Certainly I share your concerns, as you know. One of our great fears about a royal commission is that it can preclude other work happening, either while we take a long time to look at the issue or while funds are diverted, and that is a very great concern. I will not presume to speak for any other women's organization, or probably even for all of the YWCA.

However, when we talk about a royal commission we call for recognition by this government of the great seriousness of the problem of assault on women—just a recognition at a very top level that this is one of the most serious problems, if not the most serious problem, facing our society, in Canada at least, and so recognizing that in whatever way goes a long way towards then working for some permanent solutions to that. As you have suggested, a number of things could be done—but, first and foremost, recognition of the seriousness of the problem.

• 1355

Mrs. Clancy: I am delighted to welcome you. The YW, of many women's groups, is very close to my heart. I was a board member in Halifax for a number of years. I apologize for being late, but I was on the phone with Dale Godsoe, who I think a few of you know. He used to be my riding president.

On the subject-matter of the royal commission, Mrs. Wiley, I would just like you and any of your colleagues to comment. I think the crux of the matter was in the statement "getting the issue out", because in spite of the publicity that has been generated in the wake of the massacre and various and sundry things that have happened, we also have seen things like that incredible week in Montreal when 11 women were murdered, and it almost passed without comment until somebody went out and said, look at this; this is what happened. We know how many women are being killed and battered and abused in this country. The collective numbers are absolutely appalling. As Sheila McIntyre from Queen's law school said earlier today, it is epidemic. It is urgent. It is crisis proportion.

One of you mentioned earlier the possibility of a national media campaign, but I think perhaps those of us who are calling for a royal commission see the fact that royal commissions travel across the country, receive local press in

[Traduction]

Il me semble qu'en réclamant cette commission royale d'enquête, on demande au gouvernement d'agir, et qu'on veut cette enquête pour monopoliser l'opinion publique et obliger le gouvernement à agir. À mon avis, il serait préférable d'utiliser le même budget de façon concrète, par exemple en organisant une campagne nationale contre les agressions par le conjoint, en octroyant des subventions peut-être à diverses organisations en vue de sensibiliser les tribunaux et de faire faire des études spécifiques là où on a identifié des problèmes, par exemple. Que dites-vous de cette idée?

Mme Wiley: Vous savez que je partage vos préoccupations. Nous craignons qu'une commission royale d'enquête ne nous prive d'autres possibilités parce que cela prendra du temps ou parce que les fonds serviront à d'autres fins, et cela nous inquiète vraiment. Toutefois, je ne me fais pas là le porte-parole d'un organisme féminin, ni même du YMCA.

Cependant, si l'on songe à une commission royale d'enquête, c'est parce qu'on veut que le gouvernement reconnaisse la gravité du problème que posent les femmes battues. On veut que nos dirigeants reconnaissent que c'est un problème très sérieux, voire même le problème le plus sérieux auquel notre société doit faire face, au Canada du moins, et cette admission représentrait déjà un grand pas en avant en vue de la résolution permanente du problème. Comme vous l'avez dit, il y a plusieurs initiatives qui pourraient être prises, mais la première des choses, la chose la plus importante, c'est d'admettre la gravité du problème.

Mme Clancy: Je suis heureuse de vous souhaiter la bienvenue. Parmi les nombreux mouvements de femmes, le YW me tient beaucoup à coeur. J'ai été membre du conseil d'administration à Halifax pendant plusieurs années. Je m'excuse d'être en retard, mais je téléphonais à Dale Godsoe, que certains d'entre vous connaissent je crois. Il était le président de ma circonscription.

À propos de la commission royale d'enquête, madame Wiley, j'aimerais connaître vos commentaires et ceux de vos collègues. Je crois que l'essentiel de la question se retrouve dans l'expression «faire connaître le problème», car en dépit de la publicité suscitée par le massacre et divers autres événements, nous avons également vu des choses comme cette semaine incroyables à Montréal, où 11 femmes ont été assassinées, et ce fait a presque été passé sous silence jusqu'à ce que quelqu'un attire l'attention sur ce phénomène. Nous savons combien de femmes sont assassinées, battues et maltraitées dans ce pays. Les chiffres globaux sont absolument effarants. Comme l'a dit tout à l'heure Sheila McIntyre, de la faculté de droit de l'université Queen's, c'est une épidémie. C'est une urgence. C'est une crise.

Quelqu'un parmi vous a mentionné tout à l'heure la possibilité d'organiser une campagne de presse nationale, mais j'estime que ceux d'entre nous qui réclament une commission royale d'enquête tiennent compte du fait que ces

various and sundry centres across the country. That might not be effected to the same extent by a national media campaign. I suppose if I were going to be partisan and nasty I could talk about the GST, and that the national media campaign did not necessarily sell the product, but I would not do that.

Let me give just one example. There was an article in the Halifax Chronicle-Herald—not exactly a feminist newspaper—by a fairly well-known journalist who said that he had never met a man who abused his wife. I ran into him a few days later and I said, "Actually, you have. I know a number of people you know who abuse their wives. I obviously cannot tell you but this is the problem. You think this is something that happens in some segment of society that does not affect you".

At any rate, would you agree that a royal commission possibly might do the job of national awareness that is still so lacking?

Ms Wiley: I think it would go a long way toward doing that job because, as you say, you do reach audiences that are difficult to reach in other ways. But if we were going to do a royal commission and that were going to preclude doing other things, then I think we might have done a disservice. It cannot be the only solution. It certainly is one solution. It certainly is a high-profile solution and it is a way of beginning to do that public education that is so drastically needed.

Ms Panet-Raymond: As we have said, it is a systemic societal problem, and it will take a sytemic approach. The royal commission is one of the ways. We have to look at funding; we have to look at changes in the legal process, and all of those factors. I think it is certainly one of the factors.

Mrs. Clancy: The YWCA is one of your areas in advocacy for women and it is an area in which you have served very well over the years. We have heard today from a number of people about education of judges, police departments, and so on, in a more task–specific form of education than the kind we are talking about to bring about national awareness. I wonder whether some YWs across the country get into various educational programs. Do you have anything that relates to that kind of education that you could offer?

Ms Wiley: In particular communities across the country we have been able to work with the police force and the judges. The community where I was an executive director for five years, St. Thomas, Ontario, had a great deal of success. The police and the judicial system were very receptive. We found that to be a very useful kind of undertaking. There were very different approaches when the police dealt with actual incidences of violence. There were very different approaches when the women had to come to court to testify. We found that type of program to be very successful. Not every community undertakes those programs. It tends to be where there is the expertise, or where you have built that relationship over a number of years so that they can be receptive to having that kind of training.

### [Translation]

commissions parcourent tout le pays, reçoivent la presse locale dans divers centres de tout le Canada. Cela ne se produirait peut-être pas dans la même mesure dans le cas d'une campagne de presse nationale. Si je voulais être partisane et méchante, je pourrais parler de la TPS et dire que la campagne de presse nationale n'a pas nécessairement réussi à vendre le produit, mais je ne me permettrai pas cela.

Laissez-moi vous donner un seul exemple. Un journaliste assez bien connu a publié un article dans le *Chronicle-Herald* de Halifax—qui n'est pas exactement un journal féministe—où il déclarait n'avoir jamais rencontré un homme qui battait sa femme. Je l'ai rencontré quelques jours plus tard et je lui ai dit: «en fait, vous avez rencontré de tels hommes. Je connais beaucoup de gens que vous connaissez qui battent leur femme. Je ne peux évidemment pas vous donner leurs noms, mais c'est là le problème. Vous croyez que c'est quelque chose qui se passe dans une autre couche de la société et qui ne vous concerne pas.»

Quoi qu'il en soit, croyez-vous qu'une commission royale d'enquête pourrait réussir enfin à sensibiliser le pays?

Mme Wiley: Je crois qu'une telle commission pourrait faire une bonne partie de ce travail car, comme vous le dites, elle atteint des publics qu'il serait difficile d'atteindre autrement. Mais si nous devions instituer une commission royale d'enquête au lieu de prendre d'autres mesures, je crois que ce serait contre-indiqué. Ce ne peut être la seule solution. C'est une solution parmi d'autres. C'est une solution hautement visible et c'est une façon d'entreprendre cette sensibilisation du public dont nous avons tellement besoin.

Mme Panet-Raymond: Comme nous l'avons dit, c'est un problème social systémique, et il faudra une démarche systémique. La commission royale d'enquête est une des façons possibles. Il nous faut étudier le financement, étudier la modification des mécanismes judiciaires, tous ces facteurs. Je crois que c'est certainement l'un des facteurs.

Mme Clancy: Le YWCA est l'un des organismes de défense des droits de la femme et c'est un domaine où vous avez rendu d'excellents services au cours des années. Beaucoup de gens aujourd'hui nous ont parlé de l'éducation des juges, des corps policiers, etc., c'est-à-dire d'une forme de sensibilisation plus axée sur des tâches précises que celles dont nous parlons maintenant en vue d'assurer une conscientisation nationale. Je me demande si certains YW du pays ont des programmes d'éducation. Avez-vous quelque chose à offrir à cet égard?

Mme Wiley: Dans certaines localités, nous avons pu travailler de concert avec les corps policiers et les juges. La ville où j'ai été directrice exécutive pendant cinq ans, St. Thomas (Ontario), a connu beaucoup de succès. La police et l'appareil judiciaire étaient très favorables. Cette entreprise s'est avérée très utile. La police a modifié ses méthodes en ce qui concerne les incidents violents. L'attitude n'était plus la même lorsque les femmes témoignaient devant les tribunaux. Nous avons constaté que ce genre de programmes est extrêmement utile. Ce ne sont pas toutes les localités qui mettent sur pied de tels programmes. Cela se produit surtout là où les compétences existent ou là où les relations se sont établies sur plusieurs années, de sorte que ce genre de formation a pu recevoir un bon accueil.

• 1400

Mrs. Clancy: Would you have any reports on that, any paper you may be able to send us?

Ms Wiley: Probably not, Mary, but I could attempt to do that.

Mrs. Clancy: There is just one other thing that I want to bring up, Madam Panet-Raymond. I believe you are the one who mentioned the fact that the higher the educational level the less likely the incidence of reporting.

I think this is a whole area of violence against women that we do not even know how to begin to break through. Have you anything further to say about that?

Ms Panet-Raymond: I can talk from the experience of the Auberge Transition in Montreal. That shelter was the first shelter in Montreal to accept women and children at the YWCA. We were born at the YWCA. Something we do is nurture and then let go, and we have been as a shelter on our own for 15 years.

Last year we took 2,000 calls from women who would not come into the shelter but were in need. Sometimes these women will go to hotels. Sometimes they will come in, but they do have a choice.

Generally speaking, and I am only talking specifically of our experience at *Auberge*, the women who are less affluent do come because they do not have the choices. Ultimately, the others may not, but one feels that one has.

Mrs. Clancy: In that context I have run into a couple of cases through Bryony House in Halifax, again telephone counselling, not coming through the door.

You hear of those cases where women saved up their family allowance cheques even though they were living in some of the more affluent parts of town because they did not have access to the cash, or did not have the family support in the sense of their own families. These are areas, I think, that we have not looked at quite as closely in spite of the fact that we know it crosses all economic levels.

Ms Panet-Raymond: A great need.

Ms Wiley: I would also add that their husband or partner is in such a high profile position that the pressure on them is not to disclose.

Ms Panet-Raymond: Absolutely.

Ms Bertrand: I think that is why it is very important that we provide a wide range of services. As I said before, the emergency shelter is just one component in a continuum of services, and it is all about choices, whether she chooses to come into shelter or whether she chooses to access an outreach, preventive, or follow-up program that shelters operate. In order to empower women, which is the most vital thing that we can do, we need to provide women with choices.

If I can go back and comment about your question regarding our agency's services in local communities, certainly in Winnipeg our YM-YWCA has had an opportunity to do training with judges. As I said, we have the first family violence court across Canada that we are very proud of, and we have had a lot of opportunity for input in that.

[Traduction]

Mme Clancy: Avez-vous des rapports ou des documents sur ce sujet que vous pourriez nous faire parvenir?

Mme Wiley: Probablement pas, Mary, mais je pourrais essayer de le faire.

Mme Clancy: Il y a un autre sujet que je voudrais soulever, madame Panet-Raymond. Je crois que c'est vous qui avez dit que plus le niveau d'instruction augmente, moins on risque de signaler les cas de violence.

Je crois que c'est là un aspect de la violence contre les femmes auquel nous ne savons même pas comment commencer à nous attaquer. Avez-vous autre chose à dire à cet égard?

Mme Panet-Raymond: Je peux parler d'après mon expérience à l'Auberge Transition de Montréal. Ce refuge a été le premier à Montréal à accepter les femmes et les enfants au YWCA. Nous sommes nés au YWCA. Nous nous occupons de nos clientes puis nous les laissons partir, et notre refuge est indépendant depuis 15 ans.

L'an dernier, nous avons reçu 2,000 appels de la part de femmes qui ne voulaient pas venir au refuge, mais qui avaient des besoins. Parfois ces femmes vont dans des hôtels. Parfois elles viennent chez nous, mais elles ont un choix.

En général, et je parle uniquement de notre expérience à l'auberge, les femmes moins aisées viennent effectivement parce qu'elles n'ont pas le choix. Il se peut que les autres n'aient pas le choix non plus, mais on a l'impression du contraire.

Mme Clancy: À cet égard, j'ai connu quelques cas à Bryony House à Halifax, encore une fois des appels, non des visites.

On entend parler de femmes qui ont mis de côté leur chèque d'allocation familiale, même si elles habitaient dans des quartiers plutôt riches, parce qu'elles n'avaient pas accès à l'argent, ou parce qu'elles n'avaient pas le soutien de leur propre famille. Ce sont là, je crois, des questions sur lesquelles nous ne nous sommes pas assez penchées, même si nous savons que la violence se retrouve dans toutes les couches économiques.

Mme Panet-Raymond: Un grand besoin.

Mme Wiley: J'ajouterai également que le mari ou le partenaire a un statut social tellement élevé que la pression sociale les empêche de divulguer ce qui se passe.

Mme Panet-Raymond: Absolument.

Mme Bertrand: C'est pour ça que j'estime qu'il est extrêmement important d'offrir une gamme étendue de services. Comme je l'ai déjà dit, le refuge n'est qu'un élément d'une gamme de services, et la femme doit avoir des choix, le choix de venir au refuge ou le choix de s'adresser à un programme d'extension, de prévention ou de suivi relevant des refuges. Pour redonner aux femmes des moyens d'agir, ce qui est l'essentiel, il faut leur donner des choix.

Pour en revenir à votre question sur les services de notre organisme au plan local, à Winnipeg, notre YM-YWCA a eu l'occasion de s'occuper de formation des juges. Comme je l'ai dit, nous avons le premier tribunal traitant de cas de violence familiale au Canada; nous en sommes très fiers et nous avons eu de nombreuses possibilités de nous faire entendre.

We have had opportunity to train judges, to train at police academies. Recently we have had opportunity with our Attorney General to look at a review. Currently what is happening in Manitoba is that we have a review of the judicial system and how it relates to family violence.

There are lot of things that go on at local levels, initiatives that never really get written up. There are things that happen on an ad hoc basis—

Mrs. Clancy: Done because they have to be done.

Ms Bertrand: Exactly.

Mr. Karpoff: I have been really bothered by the whole focus on the gulf and the violence in the gulf, and yet more women will die in Canada from domestic violence than our overseas soldiers.

In the United States more women will die from domestic violence than Americans will lose in their military operation. The majority of victims of violence in that war are civilians, women and children, in the bombings.

I am wondering how can we start getting across the extent of the violence in Canada. We get all this hoopla about the violence and potential deaths in that war, and this government is terrified if we bring two or three soldiers or air force men home dead. Yet we will have 118 women killed by domestic violence.

• 1405

Ms Bertrand: I think we need to take a look at the value society places on women. Sometimes we see a society that does not get upset if a housewife dies at home but gets very upset if they lose a three-star general.

The Chair: Thank you very much. I think it was a very good presentation.

As Conservatives, Pierrette Venne and I think the vast majority of Conservatives and Canadians across Canada are concerned about wife assault. Certainly we had a deputation earlier that stressed the fact that people are generally concerned about this. Of course, this is why this committee was formed. We appreciate your input and the tremendous job you are doing in such a variety of ways and in various communities across Canada. We only wish there were more of you. Thank you very much.

• 1406

• 1410

The Chair: I would like to welcome you to the committee. You have certainly won the prize for the most beautiful brief. Everybody has commented on what a beautiful presentation it is. I am sure your oral presentation will be equally as hard-hitting in terms of the impact of violence on women in the native community. If you would introduce your members and proceed with your brief I am sure we will have lots of questions for you.

[Translation]

Nous avons eu l'occasion de former des juges, de donner une formation dans les collèges de police. Dernièrement, nous avons participé à un examen avec notre procureur général. Le Manitoba a entrepris l'examen de son système judiciaire et de la façon dont il tient compte de la violence familiale.

Il se passe beaucoup de chose au palier local, des initiatives sur lesquelles on n'écrit jamais rien. Il y a d'autres choses qui se passent de façon ad hoc. . .

Mme Clancy: Des choses qui s'imposent.

Mme Bertrand: Exactement.

M. Karpoff: Je m'inquiète beaucoup de tout ce qu'on dit au sujet du Golfe et de la violence dans le Golfe, et pourtant il mourra plus de femmes au Canada des suites de la violence familiale qu'il ne mourra de soldats outre-mer.

Il mourra un plus grand nombre de femmes aux États-Unis des suites de la violence conjugale que d'Américains au cours de leurs opérations militaires. La majorité des victimes de violence dans cette guerre sont des civils, des femmes et des enfants, victimes des bombardements.

Je me demande comment nous pouvons commencer à faire comprendre l'étendue de la violence au Canada. Il y a tout ce battage publicitaire à propos de la violence et des morts que pourra entraîner cette guerre, et le gouvernement vit dans la terreur de voir revenir les cadavres de deux ou trois soldats ou aviateurs. Pourtant, 118 femmes seront victimes de violence familiale.

Mme Bertrand: J'estime qu'il nous faut réexaminer la valeur que la société donne aux femmes. Certaines sociétés ne se soucient guère du fait qu'une ménagère meurt chez elle, mais il y a un tollé si l'on perd un général à trois étoiles.

La présidence: Merci beaucoup. J'ai bien aimé votre exposé.

Comme conservatrices, Pierrette Venne et moi-même estimons que la très grande majorité des conservateurs et des Canadiens de tout le Canada se préoccupent du phénomène des femmes battues. En tout cas, nous avons eu tout à l'heure un groupe qui a insisté sur le fait qu'on se préoccupe en général de ce problème. C'est bien sûr pourquoi ce comité a été constitué. Nous apprécions votre rapport et l'excellent travail que vous faites de façon si diverse dans différentes localités du Canada. Si seulement vous étiez plus nombreuses! Merci beaucoup.

La présidence: Je vous souhaite la bienvenue au comité. Vous remportez certes le prix du plus beau mémoire. Tout le monde a parlé de la beauté de la présentation. Je suis sûre que votre exposé oral sera tout aussi incisif en ce qui concerne l'effet de la violence contre les femmes dans la communauté autochtone. Si vous voulez présenter vos membres et présenter votre mémoire, je suis certaine que nous aurons beaucoup de questions à vous poser.

Ms Rose-Ann Morris (Executive Director, Native Women's Association of Canada): With me is Carol Wortman, with the New Brunswick Women's Indian Council, and Marlene Pierre, Executive Director of the Ontario Native Women's Association.

We came together only yesterday to try to put together this brief, because the Native Women's Association of Canada does not have a national position on violence against women. We have had a number of activities such as workshops on family violence, but nothing we could call "national", so we felt it was necessary to assemble representatives from some of the different regions to put together our thoughts on violence.

We want to concentrate today on the aboriginal view of violence against women. We find it difficult to restrict it only to women because it affects the whole family. Second, we want to talk about how aboriginal women have been dealing with that violence. Third, are our recommendations to deal with the violence.

We have appended to our presentation an excerpt from the 1989 Native Women's report, National Workshop on Family Violence. We have also included the summary and recommendations of the Ontario Native Women's Association report, Breaking Free on Family Violence—I will submit a full copy of that report—and the June and September 1990 issues of the Quebec Native Women's Association publication on family violence.

Jeannie MacDonald of the Quebec Native Women's Association was also going to be here today but she had a family thing and had to return to Montreal last night. She was one of the main contributors to this report.

Ms Carol Wortman (New Brunswick Indian Women's Council): Although it is widely known that family violence is a problem that affects all people in any society, family violence has to be redefined in the aboriginal context of the community, keeping in mind our spiritual, cultural and economic differences, and our right to self-determination. We describe the violence in native communities as being in a state of crisis. We have to realize what that means in the lives of people living with the pain, fear and shame that violence evokes.

• 1415

It is an exception rather than the rule to know of an aboriginal woman who has not experienced some form of family violence throughout her life. All aboriginal people are affected directly or indirectly by family violence. This reality or truth is becoming more evident in the minds and hearts of aboriginal people. We know too well that we cannot go on towards becoming well and fully participating members in our communities unless we begin the process of holistic healing, first within ourselves and then within our families and communities.

[Traduction]

Mme Rose-Ann Morris (directrice exécutive, Association des femmes autochtones du Canada): Voici Carol Wortman, du New Brunswick Women's Indian Council et Marlene Pierre, directrice exécutive de l'Ontario Native Women's Association.

Nous ne nous sommes réunies qu'hier pour tenter de rédiger ce mémoire, car l'Association des femmes autochtones du Canada n'a pas de position nationale sur la violence contre les femmes. Nous avons eu beaucoup d'activités, comme des ateliers sur la violence familiale, mais aucune qu'on pourrait qualifier de «nationale», de sorte que nous avons jugé nécessaire de réunir des représentantes de diverses régions pour rassembler nos idées sur la violence.

Nous voulons nous concentrer aujourd'hui sur la façon autochtone de concevoir la violence contre les femmes. Nous trouvons difficile de nous en tenir uniquement aux femmes, car la violence touche toute la famille. Deuxièmement, nous voulons parler de la façon dont les femmes autochtones ont réagi à cette violence. Troisièmement, nous présentons nos recommandations au sujet de la violence.

Nous avons annexé à notre mémoire un extrait du rapport de 1989 de l'Association des femmes autochtones, National Workshop on Family Violence. Nous incluons également le sommaire et les recommandations du rapport de l'Ontario Native Women's Association, Breaking Free on Family Violence—je vous remettrai un exemplaire complet de ce rapport—et les numéros de juin et septembre 1990 de la publication de l'Association des femmes autochtones du Québec sur la violence familiale.

Jeannie MacDonald, de l'Association des femmes autochtones du Québec, devait également être présente aujourd'hui, mais elle a dû rentrer à Montréal hier soir en raison d'obligations familiales. Elle est l'une des principales rédactrices du rapport.

Mme Carol Wortman (New Brunswick Indian Women's Council): Bien qu'on sache généralement que la violence familiale est un problème qui touche tout le monde dans toute société, la violence familiale doit être redéfinie dans le cadre autochtone de la collectivité, compte tenu de nos différences spirituelles, culturelles et économiques et de notre droit à l'autodétermination. Nous parlons d'une crise de la violence dans les collectivités autochtones. Il nous faut comprendre ce que cela signifie dans la vie quotidienne de ceux qui subissent la douleur, la peur et la honte qui découlent de la violence.

La femme autochtone qui n'a pas subi une forme quelconque de violence familiale tout au long de sa vie constitue l'exception plutôt que la règle. Tous les autochtones sont touchés directement ou indirectement par la violence familiale. Cette réalité, cette vérité devient de plus en plus évidente dans l'esprit et dans le coeur des autochtones. Nous savons trop bien que nous ne pouvons continuer à progresser en vue de devenir des membres à part entière de nos collectivités à moins d'entreprendre un processus de guérison globale, tout d'abord en nous-mêmes, puis dans nos familles et dans nos collectivités.

A basic shared philosophy by many aboriginal people in the healing of those affected by family violence is one in which it is necessary to heal all family members who may have been harmed directly or indirectly in order to work towards breaking the vicious cycle. For aboriginal people this is understood to mean that we must not only repair the harm done to those who have been abused, but we must also help the abuser.

We also know too well that non-aboriginal programs are not sensitive enough to fully appreciate our values and understandings. However, in order to be able to address and heal, we must first come to thoroughly understand family violence and all of its repercussions before we are able to help ourselves and others.

We can relate to incidents of violence to substance and solvent abuse, such as alcohol, drugs, glue and gas. We believe that causes are found in the history of domination, dependency, government policies, bureaucracy, the Indian Act, racism and a loss of language and culture. We can repeat endlessly the violations and wrongs that aboriginal people have been subject to in the past. This does not change reality, but it can bring an understanding of the violence.

In the native world it is said that family violence began when the sacred ways were left behind. The incidents of violent acts are increasing despite many government programs. This would indicate that good intentions are not enough. Although there are many theories about what causes violence, what we are dealing with is the deterioration of a culture and its spirituality.

Many problems have arisen because of the lack of control we face in our lives. The regulation of our lives by a faceless bureaucracy has, as a consequence, the aggravation and escalation of violence against our culture. The forced attendance of aboriginal children to residential schools, away from their parents, extended families and communities created not only pain but confusion, as the children were not allowed to learn how much the family was central to their culture. The ostracization of aboriginal women from their families and their community due to the marriage of a person not having Indian status had a very detrimental effect, considering the importance of the extended family in aboriginal upbringing.

In effect, the violent reaction of the family is a reaction against an entire system of domination, lack of respect and bureaucratic control. Combined with the devastating social and economic problems, these events have left native people in a state of turmoil and confusion. With the concentration of political concerns on land rights, self-government and environmental disasters, demanding decisions for the future, we must be guided by spiritual strength.

The people are turned inward, fighting, failing to see the destructive attitudes and behaviours, hurting themselves and each other. There are women and children who must flee their homes, and young people are wandering. While this is

[Translation]

Un principe de base auquel souscrivent de nombreux autochtones pour la guérison de ceux qui sont touchés par la violence familiale est qu'il faut guérir tous les membres de la famille qui peuvent avoir subi un préjudice direct ou indirect afin de travailler à briser le cercle vicieux. Pour les autochtones, cela signifie qu'il faut non seulement réparer les torts causés à ceux qui ont été victimes, mais aussi aider l'auteur des sévices.

Nous savons également trop bien que les programmes non autochtones ne sont pas en mesure de tenir pleinement compte de nos valeurs et de nos principes. Cependant, pour pouvoir guérir, il nous faut tout d'abord comprendre en profondeur la violence familiale et toutes ses répercussions avant de pouvoir venir en aide à nous-mêmes et aux autres.

Nous pouvons établir un lien entre les cas de violence et la toxicomanie—alcool, drogue, colle et essence. Nous estimons que les causes se trouvent dans une histoire marquée par la domination, la dépendance, les politiques gouvernementales, la bureaucratie, la Loi sur les Indiens, le racisme et la perte de nos langues et de nos cultures. Nous pouvons répéter sans cesse les violations et les torts qu'ont subis les autochtones dans le passé. Cela ne change pas la réalité, mais cela peut faire comprendre la violence.

Dans le monde autochtone, on dit que la violence familiale a commencé lorsqu'on a laissé de côté les usages sacrés. Les actes de violence augmentent malgré de nombreux programmes gouvernementaux. Cela porte à croire que les bonnes intentions ne suffisent pas. Bien qu'il y ait de nombreuses théories quant aux causes de la violence, ce dont il s'agit, c'est de la détérioration d'une culture et de sa spiritualité.

Bon nombre de problèmes découlent de l'absence de contrôles à laquelle nous nous heurtons dans nos vies. La réglementation de nos vies par une bureaucratie sans visage a eu pour conséquence l'aggravation et l'escalade de la violence contre notre culture. L'obligation faite aux enfants autochtones d'étudier dans les internats, loin de leurs parents, de leur famille élargie, de leur collectivité, a été une source non seulement de douleur mais de confusion, car les enfants n'ont pas eu le droit d'apprendre dans quelle mesure la famille est au centre de leur culture. L'exclusion des femmes autochtones de leurs familles et de leurs collectivités par suite de leur mariage à une personne qui n'avait pas le statut d'Indien a eu un effet très nuisible, compte tenu de l'importance de la famille élargie dans l'éducation autochtone.

La réaction violente de la famille est une réaction contre tout un système de domination, contre le manque de respect et contre le contrôle bureaucratique. S'ajoutant à des problèmes sociaux et économiques dévastateurs, ces événements ont laissé les autochtones dans un état de trouble et de confusion. À une époque où les préoccupations politiques se concentrent sur les droits territoriaux, l'autonomie de gouvernement et les catastrophes environnementales, ce qui exige des décisions pour l'avenir, il nous faut nous guider sur la force sprirituelle.

Les gens sont tournés vers l'intérieur, se battent, ne voient pas les attitudes et les comportements destructeurs, se font du tort à eux-mêmes et entre eux. Il y a des femmes et des enfants qui doivent fuir leur foyer et des jeunes gens qui

happening, who is taking care of the earth, protecting the people, performing the ancient ceremonies and thanksgiving for all life? Each nation has a traditional way of life, even if it seems that all is lost. We may need to search and ask questions to find the direction. We can retrace the steps and pick up the knowledge that will guide us through these troubled times and heal ourselves. It is by knowing who we are, native to the earth, it is by caring about our families, who suffer from a silent, deadly disease of the spirit, that we can replace the negative and restore health—well-being in mind, body and spirit.

#### • 1420

The family is the centre of native culture. Children and elders, clans and the extended family are all part of the circle. In caring for the family it is respect for women, as the first teacher, to pass on in a good way the teachings. We must bring abusers into the circle by listening to and understanding what has happened in their lives, and help in the healing of the whole family.

When the victims of violence are children and elders, we know that we have reached full circle. We can no longer hide the fact that we are lost. In the extreme sense, without the respect for Mother Earth and our people, we are killing ourselves. It will be by completing the circle, which is related to the way we think and perceive our life on the earth, that we will practise and put into our lives again spiritual values found in our traditions and ceremonies.

Our strength is in our visions and dreams, our ability to interpret the songs and dances of the earth, sky and spirit worlds. If we can remember our purpose, we will survive.

When we are trying to understand a people in pain, we have to understand from the heart and heal from the spirit. The challenge is to change attitudes and ways of thinking about our world and our place in it—relationships, politics, economics and survival. These changes must be a part of the solution, and that is to restore the positive and the balance between people, male and female, youth and elders, ourselves and the earth. We believe we will find solutions that come from the people themselves.

For much of the past century we have been living under bureaucratic control, with no real self-government. This has meant that we did not control much of our everyday affairs, including family life, and as a result the level of social problems within our families is frequently severe. Alcohol, drugs, solvent abuse, family violence and other crimes are uniform tragedies in aboriginal society.

The first and most immediate place where the effect of these social problems is felt is the family. The treatment of members of the family is the beginning of the healing of the society and culture. This is especially true for aboriginal people, because our communities are based on the value of the extended family.

#### [Traduction]

ont une vie errante. Pendant ce temps, qui prend soin de la terre, qui protège la population, qui organise les anciennes cérémonies et rend grâce pour toute vie? Chaque nation a un mode de vie traditionnel, même s'il semble que tout est perdu. Il nous faudra peut-être chercher et nous interroger pour trouver la bonne orientation. Nous pouvons revenir en arrière et retrouver les connaissances qui nous guideront dans cette époque troublée et nous permettront de nous guérir. C'est en sachant qui nous sommes, fils et filles de la Terre, c'est en nous occupant de nos familles, qui souffent d'une maladie silencieuse et mortelle de l'esprit, que nous pouvons remplacer les éléments négatifs et restaurer la santé et le bien-être de l'esprit, du corps et de l'âme.

La famille est au centre de la culture autochtone. Les enfants et les aînés, les clans et la famille élargie, tout cela fait partie du cercle. En nous occupant de la famille, il faut d'abord respecter la femme, la première enseignante, qui transmet correctement les enseignements. Il nous faut amener les agresseurs dans le cercle en les écoutant pour comprendre ce qui est arrivé dans leur vie et pour aider à guérir toute la famille.

Lorsque les victimes de la violence sont des enfants et des anciens, nous savons que nous avons bouclé la boucle. Nous ne pouvons plus cacher le fait que nous sommes perdus. À la limite, sans le respect pour notre mère la Terre et notre peuple, nous nous tuons nous-mêmes. C'est en terminant le cercle, qui est lié à la façon dont nous concevons et percevons notre vie sur terre, que nous arriverons à respecter et à réintégrer dans nos vies les valeurs spirituelles que véhiculent nos traditions et nos cérémonies.

Notre force, ce sont nos visions et nos rêves, notre capacité d'interpréter les chansons et les danses de la terre, du ciel et du monde des esprits. Si nous pouvons nous rappeler notre but, nous survivrons.

Lorsque nous tentons de comprendre un peuple qui souffre, il nous faut comprendre avec le coeur et guérir avec l'esprit. Il nous faut modifier les attitudes et les façons de concevoir notre monde et notre place dans ce monde—les rapports, la politique, l'économie et la survie. Ces changements doivent faire partie de la solution, c'est-à-dire restaurer les aspects positifs et l'équilibre entre les gens, les hommes et les femmes, les jeunes et les vieux, nous-mêmes et la terre. Nous croyons que nous trouverons des solutions qui viennent des gens eux-mêmes.

Pendant une bonne partie du dernier siècle, nous avons vécu sous contrôle bureaucratique, sans véritable autonomie politique. Cela signifiait que nous n'avions guère la maîtrise de nos affaires quotidiennes, y compris la vie familiale, et c'est pourquoi les problèmes sociaux dans nos familles sont fréquemment extrêmement graves. L'alcool, les drogues, l'inhalation de solvent, la violence familiale et d'autres délits sont partout des tragédies dans la société autochtone.

Ces problèmes sociaux font d'abord sentir leurs effets dans la famille. Le traitement des membres de la famille est le début de la guérison de la société et de la culture. Cela est particulièrement vrai dans le cas des autochtones, car nos sociétés se fondent sur la valeur que représente la famille élargie.

Most of the native victims of family violence are women and children, and the offenders are men. They encounter a series of problems related to the particular geography and the lack of services within a community. An example, is no shelter for families. The native victim must deal with the offender or be subject to exile outside the community, far from their home or close relatives. Under these circumstances there is the isolation of the victim, completely cut off from the support of her family. There are economic and emotional factors to deal with, especially in northern aboriginal communities. The economic factor means high transportation costs to reach a shelter.

It is important to realize that the victim and members of the family are victimized again by the system, because they have to leave their home and community.

Under most circumstances it is the police who must evaluate the evidence of violence and arrest the offender. The police can only arrest the offender if charges are laid. In most cases, when the police arrive the victim is in a state of shock and fear, and takes refuge in silence.

In certain family situations, victims live with the in-laws or with their parents. The women do not want to press charges because they are supported by these families and would not be able to find shelter and fear losing their support.

Aboriginal women feel it is the offender who is most in need of help to break the cycle of violence, but it is the most ignored. Women do not want to give up their right to safety, so the logical approach is to have intervention and to take away the offender. However, the nature of current intervention tends to punish or imprison the guilty offender rather than help him heal. For example, therapy for men is practically non-existent. The frustration builds up as the communication gap between men and women widens.

• 1425

Currently we cannot force an offender to go through a program, if programs are available. We will need to change the laws and the attitudes. A band council has the power to do so within a community, but has not developed such laws.

We need to regroup our resources to develop better intervention programs so that women and children are not removed. There must be treatment for the offender at a local level.

There has to be training for police officers and judges. We must understand that in non-native society the agents of intervention are the police and there is a certain amount of intimidation that allows a stop to the aggression and control of the offender. In some communities police are no longer respected and can be intimidating to the whole community, so they are not called upon.

Community and social workers who live in the community have the same problems. The situation becomes threatening when there must be crisis intervention in family violence, which generally consists of taking victims out of the

[Translation]

Bon nombre des victimes autochtones de violence familiale sont des femmes et des enfants, et les contrevenants sont des hommes. Ils font façe à une série de problèmes liés à des facteurs géographiques et à l'absence de services dans la localité. Par exemple, il n'y a pas de refuges pour les familles. La victime autochtone doit faire face à l'auteur de la violence ou quitter la collectivité, partir loin de son foyer ou de sa parenté. Dans de telles circonstances, la victime est isolée, complètement coupée de l'appui de sa famille. Il faut aussi tenir compte de facteurs économiques et émotifs, particulièrement dans les collectivités autochtones du Nord. Le facteur économique est le coût élevé du transport jusqu'à un refuge.

Il est important de bien comprendre que la victime et les membres de la famille sont de nouveau victimes du système, car ils doivent quitter leur foyer et leur collectivité.

Dans la plupart des cas, c'est la police qui doit évaluer les preuves de la violence et arrêter le contrevenant. La police ne peut le faire que si des accusations sont portées. Dans la plupart des cas, lorsque la police arrive, la victime est traumatisée et effrayée et se réfugie dans le silence.

Dans certains cas, les victimes habitent avec leurs beauxparents ou leurs parents. Les femmes ne veulent pas porter d'accusations, car ce sont ces familles qui les font vivre; elles ne pourraient trouver à s'héberger et craignent de perdre leurs moyens d'existence.

Les femmes autochtones estiment que c'est le contrevenant qui a le plus besoin d'aide pour briser le cycle de la violence, mais c'est lui qui est le plus négligé. Comme les femmes ne veulent pas renoncer à leur droit à la sécurité, il faut intervenir et mettre les agresseurs derrière les barreaux. Mais la nature de l'intervention actuelle a tendance à punir ou à emprisonner l'agresseur plutôt qu'à l'aider à guérir. C'est ainsi que la thérapie à l'intention des hommes est presque inexistante. Les frustrations s'accumulent à mesure que se creuse le fossé de la communication entre les hommes et les femmes.

À l'heure actuelle, nous ne pouvons forcer un agresseur à participer à un programme, lorsqu'un tel programme existe. Il nous faudra changer les lois et les attitudes. Le conseil de bande peut agir en ce sens au sein du milieu, mais il n'a pas élaboré de telles lois.

Nous devons regrouper nos ressources afin de concevoir de meilleurs programmes d'intervention et afin que les femmes et les enfants ne soient pas forcés à quitter leur foyer. Il faut traiter les agresseurs au niveau local.

Il faut former les policiers et les juges. Nous devons comprendre que, dans la société non autochtone, les agents d'intervention sont les policiers et qu'une certaine forme d'intimidation leur permet de freiner l'agression et de maîtriser l'agresseur. À certains endroits, les policiers ne sont plus respectés et intimident toute la population, de sorte qu'on ne fait pas appel à eux.

Les travailleurs sociaux et communautaires locaux font face aux mêmes problèmes. La situation devient menaçante quand il faut une intervention de crise en cas de violence familiale et que cette intervention consiste à sortir les

family setting rather than the offenders. When the offenders are left in the community they have a displaced new anger with the intervention workers who seem to have taken control of their family.

In order to bring about social change there must be local support groups, training, intervention, and awareness of the family violence issue.

At present we do not have a system to collect statistics, we do not have the information, and we do not have the process. We need a co-ordinated approach to crisis intervention on police action, shelters, and other forms of protection for the victim. There needs to be a co-ordinated approach to therapy for offfenders and victims, training of intervention workers, as well as the co-ordination of trainers in all sectors.

The preferred approach to dealing with violence is to establish aboriginal lodges in the community for the individuals, offenders and victims and family members, to work towards healing through the renewal of their spiritualism and customs.

Recommendations: that the federal government, in recognition of the severity of physical, sexual, emotional abuse directed towards aboriginal women and their families, join in partnership with the Native Women's Association of Canada and designated government departments such as the Departments of National Health and Welfare, Canada Mortgage and Housing Corporation, Indian and Northern Affairs Canada, Secretary of State, and others, to implement immediately the following steps to reduce the level of violence in aboriginal communities:

- To set up a task force on aboriginal family violence made up of Native Women's Association of Canada representation and selected government departments to specifically address the issue of family violence in aboriginal communities. The task force will be mandated to develop a national strategy which will enable communities to effectively address aboriginal family violence issues and initiatives by taking into account the uniqueness of aboriginal family lifestyles and the traditional holistic community approach to healing, both on and off reserve.
- The task force will provide an assessment of the levels of violence among aboriginal peoples, collect available statistics and current information on programs directed towards family violence, examine current policy and programs with the relevant government departments and the financial allocations which have been made to aboriginal groups, especially aboriginal women.
- The task force will take on a co-ordinating role in the overall direction of the aboriginal response to violence against women and children and prepare a final report to be presented to the federal cabinet, and provide the immediate and appropriate resources necessary to the Native Women's Association of Canada in order that they may become active in the planning and development of a national strategy.

### [Traduction]

victimes plutôt que les contrevenants du cadre familial. Quand les agresseurs restent dans la collectivité, ils éprouvent une nouvelle colère déplacée contre ceux qui interviennent et semblent prendre le contrôle de leur famille.

Afin d'arriver à un changement social, il faut des groupes de soutien locaux, de la formation, de l'intervention et il faut être conscient du problème de la violence familiale.

À l'heure actuelle, nous n'avons pas de mécanisme de collecte de données statistiques, ni d'information et de méthode. Il faut des efforts concertés dans les domaines de l'intervention policière, des refuges et d'autres formes de protection des victimes. Il faut des efforts concertés au sujet de la thérapie à l'intention des agresseurs et des victimes, de la formation à l'intention de ceux qui interviennent sur le terrain et une coordination des efforts des agents de formation dans tous les secteurs.

Face à violence, nous préconisons d'établir des centres autochtones locaux à l'intention des agresseurs, des victimes et des membres de leur famille, afin de chercher à les guérir en faisant renaître leur spiritualité et leurs coutumes.

Recommandations: que le gouvernement fédéral, compte tenu de la gravité de l'agression physique, sexuelle et émotive à l'égard des femmes autochtones et de leurs familles, participe avec l'Association des femmes autochtones du Canada et les ministères désignés, tels que Santé et Bien-être social Canada, la Société canadienne d'hypothèques et de logement, Affaires indiennes et du Nord Canada, le Secrétariat d'Etat, et d'autres, à mettre en oeuvre les mesures suivantes afin de réduire la violence en milieu autochtone:

- Établir un groupe de travail autochtone sur la violence familiale chez les autochtones, formé de représentants de l'Association des femmes autochtones du Canada et de quelques ministères afin d'étudier la question de la violence familiale en milieu autochtone. Ce groupe de travail sera chargé d'élaborer une stratégie nationale qui permettra à la collectivité de faire face efficacement aux questions relatives à la violence familiale chez les autochtones en tenant compte des caractéristiques uniques du mode de vie familial autochtone et de l'approche communautaire globale et traditionnelle face à la guérison, aussi bien dans la réserve qu'à l'extérieur.
- Le groupe de travail évaluera les niveaux de violence chez les autochtones, rassemblera les statistiques disponibles et l'information à jour sur les programmes relatifs à la violence familiale, examinera la politique et les programmes actuels avec les ministères concernés ainsi que les contributions financières aux groupes autochtones, et surtout aux femmes autochtones.
- Le groupe de travail coordonnera l'orientation générale de la réaction autochtone face à la violence contre les femmes et les enfants, il rédigera un rapport définitif à présenter au Cabinet fédéral et fournira les ressources immédiates pertinentes dont l'Association des femmes autochtones du Canada a besoin pour participer activement à la planification et à l'élaboration d'une stratégie nationale.

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In conclusion, Native Women's Association of Canada represents aboriginal women who have been trying to deal with violence against women and their families for a long time. These women want to get on with the job of healing within themselves, their families, and their communities. The best way to do this is to co-ordinate our efforts with the federal government and resource people to develop a national strategy as recommended above. A royal commission at this time would be costly and time-consuming when we need the resources to develop the ways to heal ourselves now.

The Chair: Thank you. That is a very excellent brief, and I think of a lot of good points for all Canadians.

Mrs. Clancy: I thank you very much for your brief and welcome you to the committee. I have to say I find your brief very moving and very poignant. Particularly the spiritual aspects that aboriginal Canadians remind us about are things we deserve to be reminded about more often.

I would just like to ask about a couple of points you brought up, because I am not quite sure whether we have proper information. You talked about the ability of band councils to make some changes. Are there difficulties with band councils recognizing the problem, or is it because of a problem of resources that they have not made the changes?

Ms Marlene Pierre (Native Women's Association of Canada (Ontario)): We have recommended, for instance, the matrimonial property law—even drafted it so they could start using it at band levels. There has not been any action or movement on this.

In terms of family violence laws or initiatives, it is only now, since the release of the report *Breaking Free* in Ontario, that people at the band council level are just beginning to discuss and accept and own up to the fact that these kinds of problems are prevalent to a high degree in their communities and just beginning to look at it. I dare say we scared many band councils, and the leadership in general, with the facts that were revealed in Ontario's study, just the same as with Phil Fontaine's public remarks on the effect of the residential schools. Until we start owning up to these problems and sitting down together and talking about how we are going to do these things, it is not going to happen.

In terms of resourcing, that is why the Native Women's Association of Canada had to bring us in: because they have no resourcing themselves to react to such a terrible situation in Canada regarding aboriginal people. The first thing we have to do is start allowing the native women's groups, at national and regional and local levels, to have access to some funds to start the process—even we do not have the appropriate resources, though we know the problems—and for both federal and provincial governments to make these issues a priority. They are not at this time.

[Translation]

En conclusion, l'Association des femmes autochtones du Canada représente les femmes autochtones qui tentent depuis longtemps de faire face à la violence faite aux femmes et à leurs familles. Ces femmes veulent poursuivre le travail de guérison en elles-mêmes, dans leurs familles et dans leur milieu. La meilleure façon d'y arriver consiste à coordonner nos efforts avec ceux du gouvernement fédéral et des personnes-ressources afin d'élaborer la stratégie nationale que nous recommandons. Une commission royale d'enquête serait longue et coûteuse. Nous avons besoin maintenant des ressources nécessaires pour élaborer des façons de nous guérir nous-mêmes.

La présidence: Merci. Vous venez de présenter un excellent mémoire et de nombreux arguments applicables à tous les Canadiens.

Mme Clancy: Je vous remercie de votre mémoire et vous souhaite la bienvenue au comité. Je trouve votre mémoire très émouvant et très poignant. Les valeurs spirituelles auxquelles les autochtones canadiens nous font penser sont des valeurs dignes d'être remémorées plus souvent.

Je voudrais simplement revenir sur quelques aspects que vous avez évoqués parce que je ne suis pas certaine que nous soyons bien renseignés. Vous parlez de la capacité des conseils de bande d'apporter certains changements. Les conseils de bande ont-ils du mal à reconnaître le problème ou est-ce qu'un manque de ressources les a empêchés d'apporter ces changements?

Mme Marlene Pierre (association des femmes autochtones du Canada (Ontario)): Nous avons recommandé, par exemple, un code de droit en matière de biens matrimoniaux—et en avons même rédigé l'ébauche—afin qu'on puisse commencer à s'en servir au niveau des bandes. Cette mesure n'a pas eu de suites.

En ce qui concerne les lois et les mesures relatives à la violence familiale, ce n'est que maintenant, depuis la publication du rapport *Breaking Free* en Ontario, que les membres des conseils de bande commencent à discuter de la question, commencent à accepter et à avouer que ce genre de problèmes est très répandu dans leur milieu et examinent la situation. J'oserais prétendre que nous avons donné la frousse à de nombreux conseils de bande, et aux dirigeants en général, par les faits révélés dans l'étude ontarienne, tout comme Phil Fontaine l'a fait par ses remarques publiques sur l'effet des pensionnats. Tant que nous ne commencerons pas à reconnaître l'existence de ces problèmes et à nous asseoir à la même table pour discuter des mesures à prendre, rien ne changera.

Quant aux ressources, c'est ce qui explique pourquoi l'Association des femmes autochtones du Canada a dû faire appel à nous. Cette association n'a pas les ressources nécessaires pour réagir face à une situation aussi terrible au Canada que celle qui touche les autochtones. Nous devons d'abord commencer à permettre aux groupes féminins autochtones, au niveau national, régional et local, d'avoir accès à des fonds pour déclencher le processus—même nous, ne disposons pas de ressources suffisantes, bien que nous soyons au courant des problèmes—et les gouvernements fédéral et provinciaux doivent accorder la priorité à ces questions, ce qui n'est pas le cas actuellement.

Mrs. Clancy: Just to clarify what I am saying—and I agree with all that—during the whole battle over paragraph 12(1)(b) there was a certain... To put it plainly, there is sexism within the native community just as there is sexism outside of the native community.

Ms Wortman: Just to add a bit to what she said, you have to keep in mind that band councils are predominantly male.

Mrs. Clancy: Absolutely.

Ms Wortman: No, it does not take a lot of money to have a commitment from band councils to say that they are not going to put up with family violence and start making changes, but it has not been done.

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Ms Morris: We say the band councils could make laws now that deal with taking the offender out. Most of the housing stock on reserve is actually under the control of the band council, which makes decisions about who stays in what house. They could actually put their own policies in place now. If there is family violence, they could decide it is the woman and children who stay in the house rather than the offender. They can do that now, but they have not been doing it.

Mrs. Clancy: In a submission earlier with regard to sexual assault on native women, it stated that the majority of these assaults were perpetrated by white males. Is that true, in your estimation, rather than by native men?

Ms Pierre: That is one of the things we feel this task force could address. There are a lot of things the task force could address. In our study in Ontario, we did not differentiate between native and non-native males. However, I understand that in the Yukon, because of the flow of people in and out of the north, the numbers could be greater for non-native.

Mrs. Clancy: The final question I have is on the incidence of family violence. I presume most of the cases we are talking about here are on the reserve itself. You would have at least more access to information by people living on the reserve as opposed to people living off reserve. Is that correct?

Ms Pierre: I do not think so. I think it encompasses all native communities, both on and off reserve. It is just not restricted to one.

Mrs. Clancy: There are certain figures that are given out in the general population about reporting, the incidence and so on. Have you any idea what the numbers would be? Do you think they would be comparable to the mainstream community or higher or lower? Again, you would probably need the research work.

Ms Pierre: We cannot really be specific on that. I wish we could answer it, but it would seem from the study we did that it is lower.

Mrs. Clancy: That is interesting. Thank you very, very much. I particularly thank you for your presentation.

[Traduction]

Mme Clancy: Simplement pour préciser mon intervention et je suis tout à fait d'accord avec vous—pendant toute la bataille qui a entouré l'alinéa 12(1)b), il y a eu une espèce de... Pour dire les choses carrément, il y a du sexisme chez les autochtones tout comme il y en a ailleurs.

Mme Wortman: Il faut se rappeler que les conseils de bande sont surtout masculins.

Mme Clancy: Définitivement.

Mme Wortman: Non, il ne faut pas beaucoup d'argent pour obtenir des conseils de bande qu'ils s'engagent à ne plus fermer les yeux sur la violence familiale et commencent à apporter des changements, mais cela ne s'est pas fait jusqu'ici.

Mme Morris: Nous affirmons que les conseils de bande pourraient adopter des lois maintenant afin de faire sortir les agresseurs de la maison. La plupart des logements dans les réserves sont contrôlés par les conseils de bande, qui décident qui habite dans chaque maison. Les conseils de bande pourraient mettre ces politiques en place dès maintenant. En cas de violence familiale, ils pourraient décider que la femme et les enfants restent à la maison au lieu d'y laisser l'agresseur. Ils peuvent le faire, mais ne l'ont pas fait.

Mme Clancy: Dans un mémoire précédent sur l'agression sexuelle contre les femmes autochtones, on déclarait que la plupart de ces agressions sont perpétrées par des hommes blancs. Est-il vrai, selon vous, que les agresseurs sont davantage blancs qu'autochtones?

Mme Pierre: C'est une des questions à laquelle le groupe de travail devrait tenter de répondre. Ce groupe de travail pourrait répondre à un grand nombre de questions. Dans notre étude en Ontario, nous n'avons pas établi de distinction entre les Blancs et les autochtones. Mais je comprends que, au Yukon, à cause du va-et-vient dans la région, les chiffres puissent être plus élevés pour les non-autochtones.

Mme Clancy: Ma dernière question porte sur l'incidence de la violence familiale. Je suppose que la plupart du temps, cette violence s'exerce dans la réserve. Vous devez tout au moins avoir davantage accès à l'information communiquée par ceux qui vivent dans la réserve que par les personnes de l'extérieur, n'est-ce pas?

Mme Pierre: Je ne crois pas. Je crois que l'information porte sur toutes les collectivités autochtones, dans les réserves et à l'extérieur. Elle ne se limite pas à une seule.

Mme Clancy: Des chiffres ont été publiés sur l'incidence et d'autres aspects dans la population en général. Avez-vous une idée de ces chiffres? Pensez-vous qu'ils se comparent au reste de la population ou sont plus élevés ou plus bas? Là encore, il vous faudrait probablement effectuer des recherches.

Mme Pierre: Nous ne pouvons donner de chiffres précis à ce sujet. J'aimerais pouvoir répondre avec certitude, mais il semble, d'après notre étude, que les chiffres sont plus bas.

Mme Clancy: Intéressant. Je vous remercie beaucoup notamment pour votre mémoire.

Mr. Karpoff: I too found your brief to be quite comprehensive. It is also much more of a holistic approach to the problem than we have often had, which has been more segmented.

I have two or three specific questions. Some of them come out of my experience working with the urban native community in Vancouver, which I have had a lot of contact with, and also with some of the more isolated reserves on the west coast of the island, in Vancouver, and a bit in the interior. One of the things that a lot of mainstream women's organizations are pushing for is the mandatory charging of male offenders, even when the family does not want a charge to be proceeded with. The police will initiate the charge and see that charge through, regardless of what other family members or the wife wishes. What is the feeling within the native community? You take a much more holistic approach to the problem. Do you want to see mandatory charging? My experience has been that where that has been a policy, it has been more traditionally applied in cases of native males than it has been in cases of non-native males.

Ms Pierre: Again, you have heard in our presentation how it was, and this is how we want it to become. We have been departmentalized and whatnot into your system so much now that we have lost our own way, and we want to recapture that. Part of the recapturing is to bring in the abusers for healing. The bottom line is that when you are getting beaten up, you do not care who is going to help you. More than likely, it is the police. Most communities are not set up to respond to an issue like child molestation or wife battery with a program. The program dollars have not been flushed down into the communities yet, and that is part of our purpose—we want the funds to come down so that we can do this holistic approach.

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With respect to mandatory sentencing, when we did our survey in Ontario, 82% of the women wanted the men charged—I am assuming that is because there was nothing else there, because there was no system of our own to protect them—so quite a high number were asking that they be charged so that they would be able to be safe and protected.

Mr. Karpoff: I have had some contact with a couple of the native bands in central B.C. who have taken over the responsibility for child welfare services being delivered on reserve, and also have taken over a lot more responsibility for dealing with problems of alcoholism as it relates to family violence. They seem to have been much more successful than the traditional, legalistic approaches from the white community.

Is that what you are saying when you talk about band councils taking a responsibility—that they take over both the legalistic responsibility, as they have in child welfare, and also the program responsibility, as they have in some of the child welfare programs, for resolving, within the community context, the problems and the solutions and the implementation of programs?

[Translation]

M. Karpoff: Moi aussi, je trouve votre mémoire très exhaustif. Vous adoptez une attitude beaucoup plus globale face à l'ensemble du problème que les points de vue que nous entendons souvent et qui sont plus fragmentés.

Je vous poserai deux ou trois questions. Certaines découlent de mon expérience de travail dans le milieu urbain autochtone à Vancouver. J'ai eu beaucoup de contacts dans ce milieu ainsi que dans certaines réserves plus isolées de la côte ouest de l'île, à Vancouver et un peu dans l'intérieur de la province. L'une des mesures que recommandent un grand nombre d'organismes féminins importants est la mise en accusation obligatoire des agresseurs de sexe masculin, même lorsque la famille ne veut pas intenter de poursuites. La police procédera à la mise en accusation et y donnera suite, peu importent les souhaits des autres membres de la famille ou de la femme. Qu'en pensent les autochtones? Vous voyez le problème beaucoup plus globalement. Préconisez-vous la mise en accusation obligatoire? D'après mon expérience, quand cette politique existait, elle était plus souvent appliquée aux autochtones qu'aux non-autochtones.

Mme Pierre: Vous nous avez entendues décrire la situation et vous savez ce que nous voulons. On nous a tellement confiées aux soins d'un ministère et de je ne sais qui que nous avons perdu nos moyens d'agir et nous voulons les retrouver. Pour recouvrer ces pouvoirs, il faut notamment amener les agresseurs sur le chemin de la guérison. Au fond, quand on vous bat, peu importe qui vous aide. Plus souvent qu'autrement, c'est la police. La plupart des collectivités ne sont pas équipées pour régler par un programme une question comme les voies de fait contre les enfants et de la violence faite aux femmes. Les crédits-programmes ne sont pas encore arrivés jusqu'aux collectivités et notre mandat consiste notamment à nous assurer que les fonds se rendent jusqu'à nous pour que nous puissions mettre en oeuvre cette méthode globale.

En ce qui concerne la mise en accusation obligatoire, quand nous avons effectué notre sondage en Ontario, 82 p. 100 des femmes voulaient que les hommes soient accusés—je suppose qu'elles réagissaient ainsi parce qu'il n'y a aucun autre recours, parce que nous n'avons aucun système pour les protéger. Un grand nombre de femmes ont demandé que les hommes soient accusés afin de se sentir en sécurité et protégées.

M. Karpoff: J'ai eu des contacts avec quelques bandes autochtones du centre de la Colombie-Britannique qui ont pris en main la responsabilité des services de bien-être à l'enfance offerts dans les réserves ainsi qu'un grand nombre de responsabilités concernant les problèmes d'alcoolisme reliés à la violence familiale. Ils semblent avoir beaucoup mieux réussi que les Blancs et leurs méthodes judiciaires traditionnelles.

Abondez-vous dans ce sens quand vous parlez de conseils de bande qui assument une responsabilité—qui assument la responsabilité judiciaire, comme ils l'ont fait pour le bien-être à l'enfance, et la responsabilité des programmes, comme ils l'ont fait pour certains programmes de bien-être à l'enfance afin de régler les problèmes, de trouver des solutions et de mettre en oeuvre des programmes dans le cadre communautaire?

Ms Pierre: Are you speaking specifically of the whole concept of self-government when we start talking about handling the legal aspects of our own child welfare?

Mr. Karpoff: I am quite comfortable, as Bob Rae has indicated, that self-government has to be a cornerstone of the solution to any of these other problems. So I do not see how you talk about a native community assuming responsibility for these kinds of things without talking about whether that implies self-government. People have different reactions to the term "self-government", but I am fairly comfortable—and I think the New Democratic Party is fairly comfortable—with the idea that it is certainly a component of what you are talking about here.

Ms Wortman: We talked about the band council having the power to change laws and we mentioned that these councils are male dominated. The only way a community could start healing itself is to start looking at those laws and looking at the police and how the police are answering those family violence things.

It could start in a community, but one of the biggest problems in our native communities is that the chief and the band councils are not accountable to anybody—not really. In order for something like that to work and the funding to go to the proper people, it would have to be a commitment from the chief and council to say that we do have a problem and that yes, we are going to start looking at it and that yes, we will direct our policemen to take training or start looking at the problem in a different way. Until those things are done, the problem is never really going to be looked at, because the chief and council supervise a lot of the staff.

Mr. Karpoff: Maybe I am a little more accustomed to B.C., where it appears a lot of the band councils are elected band councils rather than traditional band councils. I may be wrong.

Ms Wortman: They are elected, but if they come up for election—it is usually every two years—and have never had band council meetings in those two years and are using programs and jobs and things over people's heads to make sure they get a vote, and nobody in the community really has a say in the reserve, are these chiefs and councils really being accountable by coming up for elections every two years?

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Ms Pierre: The national organization and other provincial and territorial women's organizations have been asking to sit at the decision-making table when talking about self-government. From what we have seen to date, we are not entirely convinced that our right to vote, our right to safety and our right to services will be equally protected, regardless of whether we live on or off the reserve. That is a very big issue for us.

[Traduction]

Mme Pierre: Faites-vous allusion à l'autodétermination quand vous dites que nous nous occupons des aspects juridiques du bien-être de nos enfants?

M. Karpoff: Je conviens facilement, comme Bob Rae l'a indiqué, que l'autodétermination doit constituer la pierre angulaire de la solution à ce problème et à tous les autres dont il est question maintenant. Par conséquent, je ne comprends pas comment vous pouvez déclarer qu'une collectivité autochtone assume la responsabilité de ces domaines sans nous préciser si cela implique l'autodétermination. Les gens réagissent différemment face au mot «autodétermination», mais l'idée que l'autodétermination fait certainement partie de ce dont vous parlez ne me gêne pas—et je pense qu'elle ne gêne pas vraiment le Nouveau Parti démocratique.

Mme Wortman: Nous avons parlé du pouvoir des conseils de bande de changer les lois et mentionné que les conseils se composent surtout d'hommes. Le seul moyen pour une collectivité de commencer à se guérir consiste à commencer à réfléchir à ces lois et à la police ainsi qu'à la réaction de la police face à la violence familiale.

On pourrait commencer dans une collectivité, mais l'un des plus grands problèmes dans nos collectivités autochtones est que le chef et le conseil de bande ne sont pas vraiment tenus de rendre des comptes à qui que ce soit. Afin qu'une solution de ce genre fonctionne et que les fonds se rendent entre les bonnes mains, il faudrait que le chef et le conseil s'engagent à reconnaître l'existence du problème et à l'examiner et à ordonner aux policiers de recevoir une formation ou de commencer à examiner le problème sous un autre angle. Tant que ces mesures ne seront pas prises, le problème ne sera jamais vraiment étudié, parce que le chef et le conseil supervisent beaucoup de personnel.

M. Karpoff: Je suis peut-être trop habitué à la Colombie-Britannique, où il semble qu'un grand nombre de conseils de bande sont élus plutôt que d'être des conseils traditionnels. Je me trompe peut-être.

Mme Wortman: Ils sont élus, mais quand viennent les élections—habituellement tous les deux ans—et qu'ils ne se sont pas réunis une seule fois pendant deux ans et qu'ils se servent des programmes et des emplois et de toutes sortes de moyens pour obtenir des voix et que personne n'a vraiment son mot à dire sur ce qui arrive dans la réserve, ces chefs et ces conseils rendent—ils vraiment des comptes lorsqu'ils se contentent de se porter candidats à des élections tous les deux ans?

Mme Pierre: L'organisme national et d'autres organismes féminins provinciaux et territoriaux ont demandé de participer à la prise des décisions concernant l'autodétermination. D'après ce que nous avons vu jusqu'ici, nous ne sommes pas entièrement convaincues que notre droit de vote, notre droit à la sécurité et notre droit à des services seront protégés au même titre que ceux des hommes, que nous vivions dans la réserve ou à l'extérieur. Cette question est très importante pour nous.

For example, in the Treaty 9 area they have Tikinagan Child and Family Services, which can almost be compared to a children's aid society. They will apprehend children who are in an unsafe situation. It is a new thing for the aboriginal communities to run their own services like that. Consequently, it would be unfortunate if we were to take the white man's laws and try to apply them in an Indian community. What we want are these laws, our own traditional laws, and to apply them as they should be applied.

This whole exercise of handing over power is such a new thing that we will have to go through it for a while. It is our fundamental belief that it must be based on our own traditional culture and values. We will have to see whether Tikinagan and such groups who are delivering those types of services are indeed carrying out what we, as mothers and bearers of children, want. If we are not part of the decision-making process and if we are not helping to deliver those services, I am afraid much will be lost and we will not be able to return to the laws and the teachings as they should be.

The Chair: As I listened to your presentation I was struck by the similarities to the outside culture. You talk about the lack of involvment of women in the decision-making process, something we see every day in our whole Canadian culture. You talked too about the culture of domination which is so evident in the aboriginal societies, yet this is also evident in the rest of Canada where we see a small group dominating others.

Many of the groups that have come before us keep saying that this is a problem of males assaulting females, that the term "family violence" is inappropriate, yet you clearly see it as part of a much larger thing. I think you are right, I do not think the whole problem can be addressed by simply looking at the assault on the wife. It has to be the reasons that cause the assault on the wife, the children and so on.

What happens to the women brought up in a culture of violence? Perhaps we see less violence among women, but do we not see violence from them too? Could you comment on that aspect? What happens to women caught up in this cycle?

Ms Pierre: Much depends on where they live. If they live in isolated nothern communities, the access to services just is not there. There are many problem associated...did I get your question right?

The Chair: I want to determine whether women also take out their violence on others—on children, other people in the community or the elderly. Do women also get involved in a negative way? Very frequently when you read about child abuse by the mother herself—

### [Translation]

Il existe, par exemple, dans la région du traité n° 9 les Services familiaux et à l'enfance Tikinagan, que l'on peut presque comparer à une société d'aide à l'enfance. Ils vont chercher des enfants en danger. C'est un phénomène nouveau pour les collectivités autochtones que de diriger leurs propres services de cette façon. Par conséquent, il serait malheureux de prendre des lois des Blancs et d'essayer de les appliquer dans une collectivité autochtone. Ce que nous voulons ce sont nos lois traditionnelles et le pouvoir de les appliquer comme elles devraient l'être.

La cession du pouvoir est si récente que nous devrons nous y adapter pendant un certain temps. Nous sommes fermement convaincues qu'elle doit se fonder sur notre culture et nos valeurs traditionnelles. Nous devrons déterminer si Tikinagan et des groupes semblables qui offrent ce genre de services répondent réellement à nos aspirations de mères. Si nous sommes exclues de la prise des décisions et si nous ne contribuons pas à la prestation de ces services, je crains que nous ne perdions beaucoup et que nous ne puissions retrouver les lois et les enseignements comme il le faudrait.

La présidence: En écoutant votre exposé, j'ai été frappée par les ressemblances avec la culture extérieure. Vous parlez de l'absence de participation des femmes à la prise des décisions, ce que nous constatons tous les jours dans l'ensemble de notre culture canadienne. Vous parlez de la domination si évidente dans les sociétés autochtones; or elle est également présente dans le reste du Canada, où un petit groupe domine les autres.

Beaucoup des groupes que nous avons entendus n'ont cessé de répéter que le problème est le fait que les hommes agressent les femmes, que le terme «violence familiale» ne convient pas. Or vous voyez clairement le problème dans une perspective plus large. Je crois que vous avez raison, je ne pense pas qu'on puisse régler le problème en examinant seulement la violence faite aux femmes. Il faut se pencher sur les causes de cette violence faite aux femmes et aux enfants, etc.

Qu'est-ce qui arrive aux femmes qui ont grandi dans une culture marquée par la violence? Il y a peut-être moins de violence chez les femmes, mais ne sont-elles pas violentes elles aussi? Qu'en pensez-vous? Qu'arrive-t-il aux femmes prises dans cet engrenage?

Mme Pierre: Tout dépend de l'endroit où elles vivent. Si elles vivent dans des régions isolées du Nord, l'accès aux services est inexistant. Beaucoup de problèmes sont liés à... ai-je bien compris votre question?

La présidence: Je veux déterminer si les femmes manifestent aussi leur violence en s'en prenant aux autres—aux enfants, à leurs concitoyens ou aux personnes âgées. Les femmes participent-elles elles aussi à la violence? Très souvent, quand on lit des compte rendus de mauvais traitements infligés aux enfants par la mère. . .

• 1450

Ms Pierre: Four out of ten children can expect to be physically, emotionally or sexually abused, according to the results of our study. Obviously, the children are becoming the victim faster than other sectors of that society. Whether the offenders are women or not women, in our view it is the women who really have to start to heal first. That is our first gift and our first priority. That is the only way I can answer you.

Ms Wortman: I think if you look in the women's prison in Kingston, you will probably see a lot of native women who were probably victims. If you look across the country you will see native women who have grown up to be alcholics or suffer from terrible depressions or whatever because they have not been able to deal with these problems of being a victim.

One good example would be a native women in Saint John who killed herself a couple of years ago. She had a lot of problems. She was an alcoholic and went to the care centre in Saint John were there is no Indian community, and as a young Mic Mac woman she asked for help. They said that they did not have a bed for her and sent her on her way. They found her the next morning; she hanged herself. That is where our women are ending up. Those are the results of children who have been abused.

The Chair: So much of the damage is inflicted on themselves.

Ms Morris: We were talking about the cycle and the whole disruption of the cycle. Whether it is men abusing women or women abusing children or women reacting to the abuse by also becoming violent, it is all part of that cycle we are seeing. It has to be broken. We feel it is the women's main responsibility to their children to break that cycle.

Just as an example, one of the questions raised in the letter of what the committee wanted to hear was whether the frequency or availability of firearms was a factor in the violence. We thought it was not really a factor in violence against women, but more likely women reacting with the use of firearms because they are using it to protect themselves. We did not see it as a reason for higher violence against women. It seems a lot of women end up in the justice system because they have reacted to the violence against them.

The Chair: In Toronto violence against women associated with guns has gone up 62% as compared to a 43% increase in violence in general. You are saying that the women in the native communities are using the guns to protect themselves as opposed to being victims of it.

Ms Morris: It is more likely that they are going to end up in conflict with the justice system when they try to protect themselves.

The Chair: Thank you very much. I appreciate your brief. I think it is a very eloquent presentation with many very poignant sentences and some very profound statements.

Ms Pierre: Madam Chairman, just before we leave, we have presented a specific recommendation and we would like to know how that is going to be dealt with.

[Traduction]

Mme Pierre: Quatre enfants sur dix peuvent s'attendre à être agressés physiquement, émotivement ou sexuellement, selon les résultats de notre étude. De toute évidence, les enfants deviennent victimes plus rapidement que d'autres membres de cette société. Que les agresseurs soient des femmes ou non, selon nous, il faut vraiment que les femmes commencent à guérir d'abord. C'est notre premier but et notre principale priorité. Je ne pourrais vous répondre autrement.

Mme Wortman: Si vous regardez ce qui se passe à la prison des femmes de Kingston, vous constaterez probablement qu'on y trouve un grand nombre d'autochtones qui ont probablement été elles-mêmes victimes de violence. Dans l'ensemble du pays, vous constaterez que les femmes autochtones sont devenues des alcooliques ou ont souffert de terribles dépressions ou d'autres maladies, parce qu'elles n'ont pas réussi à surmonter leurs traumatismes de victimes.

Je citerai en exemple cette autochtone de Saint John qui s'est suicidée il y a quelques années. Elle avait beaucoup de problèmes. Elle était alcoolique et s'est rendue au centre de Saint John, où il n'y a pas de collectivité autochtone, pour demander de l'aide en tant que jeune femme micmaque. On lui a répondu qu'il n'y avait pas de place pour elle et on l'a renvoyée. Le lendemain matin, on l'a retrouvée pendue. C'est à cela qu'en viennent nos femmes. C'est ce qui arrive aux enfants qui ont été maltraités.

La présidence: Ce sont les femmes qui en souffrent le plus.

Mme Morris: Nous avons évoqué le cycle et la perturbation totale du cycle. Que ce soit les hommes qui maltraitent les femmes ou les femmes qui maltraitent les enfants ou encore les femmes qui réagissent à la violence en devenant elles-mêmes violentes, tout cela fait partie du cycle, de ce cercle vicieux qu'il faut briser. Nous estimons qu'il incombe principalement aux mères de briser ce cercle vicieux dans l'intérêt de leurs enfants.

Je ne donnerai qu'un exemple. L'une des questions posées dans la lettre du comité au sujet des thèmes à aborder était si la fréquence ou l'accès aux armes à feu est un facteur de violence. Nous pensons qu'il ne s'agit pas vraiment d'un facteur de la violence faite aux femmes, mais plutôt probablement que les femmes ont recours à une arme à feu afin de se protéger. Nous ne pensons pas que ce facteur contribue à accentuer la violence faite aux femmes. Il semble que beaucoup de femmes ont des démêlés avec la justice parce qu'elles ont réagi à la violence perpétrée contre elles.

La présidence: A Toronto, la violence faite aux femmes à l'aide d'une arme à feu est montée à 62 p. 100, comparativement à une hausse de 43 p. 100 de la violence en général. Vous affirmez que les femmes autochtones se servent des armes à feu pour se protéger au lieu d'en être victimes.

Mme Morris: Il est plus probable qu'elles auront des démêlés avec la justice en essayant de se protéger.

La présidence: Merci beaucoup. Je vous sais gré de votre mémoire. Il est très éloquent et contient des phrases poignantes ainsi que des réflexions très profondes.

Mme Pierre: Madame la présidence, avant de partir nous aimerions savoir ce qu'il adviendra de notre recommandation.

The Chair: The recommendation is that you have your own royal commission, basically. You recommended that it be the Native Women's Association with some of the government departments. Do you not think the Native Council of Canada should have a role in it? Or should it be done solely by the women?

• 1455

Ms Pierre: We feel we have that responsibility, that we should initiate discussions. We have never had any control over anything before. If it is land rights, we never get invited to talk about that. We really feel that we had to fight our way to get into LRT discussions. We see this as our job. We know that there is a high incidence of violence in aboriginal communities and we want to start to work on it immediately. In 1989 in Ontario we released our report which stated that eight of ten women. . No one from the federal government, not one ministry responded, and we sent this to all the relevant ministers in the federal government. We did not even get a thank you.

In the province of Ontario we are trying as a native women's association to get the province to start to commit some money. But we see that there has to be some coordination between the federal and the provincial governments, and this is not only for Ontario but for all of Canada. So we think this task force will be able to help us gather the information that we need. Because of the higher rate of violence in native families as compared to non-native families, we want to do it now. We cannot wait any longer.

The Chair: Yes, it makes a lot of sense to me. The problem is that we are just having hearings now so we are not making our recommendations. But this will definitely be one of the recommendations which most of us would agree with.

They feel that rather than having a royal commission for the native people, they should have their own task force. It is the recommendation at the end of the brief.

**Mr.** Karpoff: They want a separate native task force controlled by native women, not by anybody else. I can understand and relate to that.

Ms Morris: I did want to add that there is a precedent for doing this kind of task force and that is Pathways to Success, which was looking at economic development where there were federal government departments that worked together with aboriginal women. It was represented by the Native Womens Association of Canada, the Inuit Womens Association and the Indian–Inuit Nurses of Canada, dealing with Employment and Immigration Canada, the Department of Regional Economic Expansion, the Department of Indian Affairs and the Status of Women.

[Translation]

La présidence: Vous recommandez essentiellement votre propre commission royale d'enquête. Vous recommandez que l'Association des femmes autochtones participe ainsi que certains ministères. Ne pensez-vous pas que le Conseil national des autochtones du Canada devrait aussi jouer un rôle? Ou est-ce que le groupe de travail ne devrait réunir que des femmes?

Mme Pierre: Nous estimons que cette responsabilité nous incombe et pensons que nous devrions lancer les discussions. Nous n'avons jamais exercé de contrôle sur quoi que ce soit jusqu'ici. Quand il est question de droits territoriaux, nous ne sommes jamais invitées aux pourparlers. Nous pensons vraiment que nous avons dû jouer des coudes pour participer aux discussions sur les droits territoriaux. Nous estimons qu'il est de notre devoir de nous pencher sur la violence. Nous savons qu'il y a une forte incidence de violence dans les collectivités autochtones et nous voulons commencer à nous y attaquer immédiatement. En 1989, nous avons publié notre rapport sur la situation en Ontario dans leguel nous indiquions que huit femmes sur dix. . . Le gouvernement fédéral n'a pas réagi, aucun ministère n'a réagi; pourtant nous avions envoyé ce rapport à tous les ministres concernés au gouvernement fédéral. Nous n'avons même pas reçu d'accusé de réception.

En Ontario, nous essayons, en tant qu'association de femmes autochtones, d'amener la province à commencer à engager des fonds. Mais nous constatons qu'il faut une certaine coordination entre les gouvernements fédéral et provincial, et ce, pas seulement en Ontario mais aussi dans l'ensemble du Canada. À cause du taux plus élevé de violence dans les familles autochtones par rapport aux autres familles canadiennes, nous voulons agir maintenant. Nous ne pouvons attendre plus longtemps.

La présidence: Cela me paraît très logique. Mais nous sommes encore à l'étape des audiences et n'avons pas encore formulé nos recommandations. Je suis cependant convaincue que nous sommes presque tous d'accord pour inclure la vôtre.

Vous estimez que, au lieu d'une commission royale d'enquête pour les autochtones, il faudrait plutôt mettre sur pied votre propre groupe de travail. C'est la recommandation qui se trouve à la fin de votre mémoire.

M. Karpoff: Elles veulent un groupe de travail autochtone distinct, contrôlé par les femmes autochtones et personne d'autre. Je peux comprendre cela et être sympathique à l'idée.

Mme Morris: Je voudrais ajouter qu'il existe un précédent. En effet, *Les chemins de la réussite* a été publié par un groupe de travail au sein duquel des ministères fédéraux ont collaboré avec les femmes autochtones pour examiner le développement économique. Nous étions représentées par l'Association des femmes autochtones du Canada, l'Inuit Women's Association et l'Indian–Inuit Nurses of Canada, qui ont collaboré avec Emploi et Immigration Canada, le ministère de l'Expansion économique régionale, le ministère des Affaires indiennes et la Condition féminine.

Mrs. Clancy: I do not want to get into the slightest hint of apartheid or anything like that, but the reason why a separate task force is so necessary is because of the anomalous position that native people are in vis-à-vis rights legislation in particular. You made a comment that on the reserves the property is under the jurisdiction of the band council, etc. But even when it is not, even if it happened to be privately owned—

Ms Morris: None.

Mrs. Clancy: —none, okay. For example, the Matrimony Act and Property Act in Nova Scotia would not apply on the reserves. The Family Law Reform Act in Ontario would not apply on the reserves, because they are exclusively federal jurisdictions. Then you are left with the fact that the feds do not legislate in those areas because constitutionally they cannot. So you are in a bad position that way.

The Chair: Mary, you have made your point.

Mrs. Clancy: I am finished, thank you, Madam Chair. You can call me out of order.

The Chair: You have monopolized the whole committee.

Mrs. Clancy: Call we out of order, feel free.

The Chair: I think there is obviously a great deal of sympathy with the recommendation. We have to prepare our report and make recommendations. It seems to me that if you could get a specific funding proposal together and send a copy to us, as well as to the minister, then that may be a useful way to get it started as early as possible. There will be some kind of funds available for the continuation of the family violence program in the near future. I am sure you might well qualify for a grant under that program.

Ms Pierre: We have a problem with that criterion too. It never fits our concept of a holistic approach. It always breaks things up so you are not dealing with the whole problem. That is the kind of thing we would want to bring out in establishing good funding criteria, and the amounts are not good enough and it is not the priority for us. Crises lines and public education are fine. But want the healing lodges. We want the people to be able to come together. We cannot do that under the present criteria because they eliminate us almost right away from what we want to do and what we see are the answers.

• 1500

The Chair: Perhaps you could outline that and submit it to the committee as well as to the minister. We will certainly consider it in our recommendations, and I would think most sympathetically.

Ms Morris: The reason why we suggested a task force is that we wanted to get things that could happen in the very near future without waiting for authority for a royal commission, and to get on with co-ordinating resources and departments for a national strategy while the royal commission is going on, if there is one.

[Traduction]

Mme Clancy: Je ne voudrais nullement faire surgir la moindre idée d'apartheid ou d'autres idées du genre, mais un groupe de travail distinct est absolument nécessaire à cause de la situation particulière des autochtones face à la législation en matière de droits. Vous avez indiqué que, dans les réserves, les biens relèvent du conseil de bande, etc. Mais même quand ce n'est pas le cas, quand il s'agit d'un bien privé...

Mme Morris: Cela n'existe pas.

Mme Clancy: D'accord. Le Matrimony Act et la Property Act de la Nouvelle-Écosse, par exemple, ne s'appliquent pas aux réserves. La Loi portant réforme du droit de la famille en Ontario ne s'applique pas aux réserves, parce que les réserves relèvent exclusivement de la compétence fédérale. Le gouvernement fédéral n'a pas légiféré dans ces domaines parce qu'il n'a pas le pouvoir constitutionnel de le faire. Vous vous trouvez donc dans une fâcheuse position.

La présidence: Nous avons compris, Mary.

Mme Clancy: J'ai terminé, madame la présidente. Vous pouvez dire que j'enfreins le Règlement.

La présidence: Vous avez monopolisé le comité.

Mme Clancy: Allez-y, dites que j'enfreins le Règlement.

La présidence: Je crois qu'il y a beaucoup de sympathie à l'endroit de votre recommandation. Nous devons préparer notre rapport et présenter des recommandations. Il me semble que si vous pouviez présenter une proposition de financement précise et nous en faire parvenir un exemplaire, ainsi qu'à la ministre, cela pourrait accélérer les choses. Des crédits seront affectés sous peu à la poursuite du programme relatif à la violence familiale. Vous seriez probablement admissibles à une subvention dans le cadre de ce programme.

Mme Pierre: Ce critère nous embête. Il ne s'accorde jamais avec notre approche globale. On divise toujours les activités en petits éléments, de sorte qu'on ne règle pas l'ensemble du problème. Nous voudrions régler tout le problème en établissant de bons critères de financement. Les montants ne sont pas assez élevés et nos priorités sont ailleurs. Les lignes téléphoniques et l'éducation du public sont de bonnes choses. Mais nous voulons des centres de guérison. Nous voulons que les gens puissent se rassembler. Nous ne pouvons y arriver selon les critères actuels parce que ces critères nous éliminent presque d'office et nous empêchent de faire ce que nous voulons et que nous considérons être la solution.

La présidence: Vous pourriez peut-être décrire cette situation et présenter votre document au comité ainsi qu'à la ministre. Nous le retiendrons certainement à l'étape des recommandations et y serions sans aucun doute très favorables.

Mme Morris: Nous avons proposé un groupe de travail parce que nous voulions agir rapidement sans attendre la sanction d'une commission royale et coordonner les ressources et les ministères en vue d'élaborer une stratégie nationale pendant que la commission royale effectue ses travaux, si elle est mise sur pied.

The Chair: Thank you very much.

Our next deputation is the Inuit Women's Association.

Mrs. Clancy: Madam Chair, earlier we were talking about the whole question of the word "rape" and the reason why it was left out of the sexual assault amendments back in the 1970s. I am wondering if we might ask the research people to prepare a background on that for this committee. Given what NAWL and LEAF said, I think it is fairly important and it might be a recommendation that we might want to look at. I would very much like to see something like that. I am not sure

Ms P. Bégin (Committee Researcher): You want to know why the name was changed.

Mrs. Clancy: Why the name was taken out.

The Chair: I can remember the issue, and I am sure you do, being very broadly discussed at that time.

Mrs. Clancy: Yes, but I think we need something like that before us if we are going to look at making a representation. I am not sure whether the same language difficulties apply in the French translation, Pierette.

Mrs. Venne: Oui.

Mrs. Clancy: They do? Then I think it would be really very helpful in looking at a recommendation in our report. Should I make a motion, or is it sufficient to make a request?

The Chair: I do not think anybody has any objections to that, though I would not want her spending weeks on this search. It seems to me there would be the minutes of all of the proceedings that went on at that time.

Mrs. Clancy: I do not think you even need that.

The Chair: I can remember it being discussed.

Mrs. Clancy: There is a lot of literature in the area. I would do it myself but I just do not have time. That is what I thought the research people were for.

The Chair: How long do you think that would take?

Ms Bégin: I do not know. I will have to look at the background information.

The Chair: See how major a job it is.

Ms Bégin: I think it was well articulated in the committee hearings when the sexual assault legislation was on the table from about 1978 to 1983.

Mrs. Clancy: Absolutely. What was well articulated was the reason for removal.

What I am asking for is a succinct statement of that, plus some sort of statement if there is literature now about that having been a mistake. I certainly was very much in favour of the word being removed at the time. That was general mainstream feminist thought at the time.

Ms Bégin: There was a debate that occurred on Constance Backhouse and someone else.

[Translation]

La présidence: Merci beaucoup.

Nous entendrons maintenant l'«Inuit Women's Association».

Mme Clancy: Madame la présidente, nous avons discuté plus tôt du mot «viol» et de la raison pour laquelle ce mot a été supprimé lors des modifications relatives aux agressions sexuelles dans les années 70. Serait-il possible que nos recherchistes rédigent un document à ce sujet à l'intention du comité? Compte tenu des propos de l'Association nationale de la femme et du droit et du Fonds d'action et d'éducation juridique pour les femmes, cette question me paraît assez importante et ce serait peut-être une recommandation que nous pourrions étudier. J'aimerais beaucoup voir quelque chose du genre. Je ne sais pas. . .

Mme P. Bégin (recherchiste du comité): Vous voulez savoir pourquoi le mot a changé.

Mme Clancy: Pourquoi il a été supprimé.

La présidence: Je me souviens, tout comme vous probablement, qu'il en a été largement question à ce moment-là.

Mme Clancy: Oui, mais je crois que nous avons besoin de ces renseignements si nous voulons présenter une recommandation. Je ne sais pas si les mêmes difficultés linguistiques se posent dans la traduction française, Pierrette.

Mme Venne: Yes.

Mme Clancy: Vraiment? Dans ce cas, ce serait très utile en vue d'une recommandation du rapport. Dois-je présenter une proposition ou suffit-il de faire la demande?

La présidence: Personne ne s'y opposera, sans doute, mais je ne voudrais pas que notre recherchiste y consacre des semaines. Il me semble qu'il y a les procès-verbaux de toutes les délibérations qui ont eu lieu à l'époque.

Mme Clancy: Je ne pense même pas qu'il faille aller si loin.

La présidence: Je me souviens qu'on en a discuté.

Mme Clancy: Il y a beaucoup de documentation à ce sujet. Je le ferais moi-même mais je n'ai pas le temps. Il me semblait que c'était la tâche des recherchistes.

La présidence: Combien de temps faudrait-il selon vous?

Mme Bégin: Je ne sais pas. Je devrai consulter la documentation.

La présidence: Tâchez de savoir s'il s'agit d'un travail d'envergure.

Mme Bégin: Je crois que la question a été examinée à fond aux audiences du comité quand la législation sur l'agression sexuelle était à l'étude, entre 1978 et 1983 environ.

Mme Clancy: Précisément. On a bien expliqué les raisons de la suppression de ce mot.

Je demande un résumé de ces raisons ainsi que des indications quant à l'existence de documents récents selon lesquels cette mesure aurait été une erreur. J'étais certainement très favorable à cette suppression. C'était une opinion répandue dans le courant féministe de l'époque.

Mme Bégin: Il y a eu un débat à propos de Constance Backhouse et de quelqu'un d'autre.

Mrs. Clancy: Lorraine Clark.

Ms Bégin: No, there was Constance Backhouse and another woman who were opposed to the removal, and they wrote a response to the recommendation.

The Chair: Maybe you can have a search of the literature or something.

Ms Bégin: In the current period I think what we heard this morning is essentially what is being argued, that it is sanitized language and that it may not carry the same. In terms of any extensive debates I do not know that they exist, but I will check it out and see.

Mrs. Clancy: That is what I want.

The Chair: Welcome to our committee-

Mrs. Clancy: Madam Chair, I raise a point of order here. If I cannot ask questions that relate to the debate, I wish you would tell me that.

The Chair: Well, okay, I will tell you that. Please try-

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Mrs. Clancy: Are you calling me out of order?

The Chair: Okay, I will call you out of order.

Mrs. Clancy: Fine.

The Chair: Please do not raise these issues when we have deputations before us. Raise them afterwards.

Mrs. Clancy: No, do not say "please do not", Madam Chairman. If you want to call me out of order, call me out of order

The Chair: You are out of order.

Mrs. Clancy: Thank you.

The Chair: We have a deputation before us from the Inuit Women's Association. Some materials are being provided as well, in both languages, English and Inuktitut. Would you like to do your presentation now?

Ms Rosemarie Kuptana (Member, Inuit Women's Association (Pauktuutit)): Good afternoon. I am representing Mary Sillett, president of the Inuit Women's Association (Pauktuutit). With me today is Linda Archibald, who is the special adviser to Pauktuutit.

Thank you for the opportunity to address this committee. As I said, I am representing Pauktuutit. I will begim my remarks by briefly acquainting you with the organization and the people we represent.

In Canada there are approximately 30,000 Inuit, living primarly in 52 communities scattered across northern Canada and the eastern portion of the Northwest Territories, the Hudson and Ungava Bay regions of Quebec, and along the north coast of Labrador. Pauktuutit represents all Canadian Inuit women. Our mandate is to foster a greater awareness of the needs of Inuit women, and to encourage their participation in the community, in the regions, and in national concerns that relate to social, cultural and economic issues.

[Traduction]

Mme Clancy: Lorraine Clark.

Mme Bégin: Non, Constance Backhouse et une autre femme s'opposaient à la suppression et elles ont rédigé une réponse à la recommandation.

La présidence: Vous pouvez peut-être consulter la documentation.

Mme Bégin: Les opinions récentes confirment essentiellement ce que nous avons entendu ce matin, à savoir que cette mesure a assaini le langage et qu'elle n'a pas la même portée. Quant à de longs débats, je ne sais pas s'il y en a eu, mais je vais chercher.

Mme Clancy: C'est exactement ce que je veux.

La présidence: Je souhaite la bienvenue à notre comité...

Mme Clancy: Madame la présidente, je voudrais invoquer le Règlement. Si je ne peux poser des questions concernant le thème de nos discussions, je souhaiterais que vous me le disiez.

La présidence: D'accord, je vous le dirai. Veuillez essayer de...

Mme Clancy: Voulez-vous dire que mon intervention n'est pas recevable?

La présidence: Bon, votre intervention est irrecevable.

Mme Clancy: Très bien.

La présidence: Veuillez ne pas soulever ces questions lorsque nous avons des délégations devant nous. Soulevez-les plus tard.

Mme Clancy: Non, ne dites pas «Veuillez ne pas», madame La présidence. Si mon intervention est inadmissible, dites-le.

La présidence: Votre intervention est irrecevable.

Mme Clancy: Merci.

La présidence: Nous avons devant nous une délégation de l'Association des femmes inuit. Nous avons également reçu des documents, en anglais et en inuktitut. Étes-vous prêtes à nous faire votre présentation?

Mme Rosemarie Kuptana (membre, Inuit Women's Association, (Pauktuutit)): Bonjour. Je représente Mary Sillett, présidente de l'Association des femmes inuit (Pauktuutit). Je suis accompagnée de Linda Archibald, conseillère spéciale auprès de Pauktuutit.

Nous vous remercions de nous avoir permis de comparaître devant ce comité. Comme je l'ai dit, je représente Pauktuutit. Pour commencer, je vais vous dire quelques mots de notre organisation et des gens que nous représentons.

Il y a au Canada environ 30,000 Inuit dispersés essentiellement dans 52 communautés du Nord canadien, dans l'est des Territoires du Nord-Ouest, au Québec dans les régions de la Baie d'Hudson et de la Baie d'Ungava, et sur la côte Nord du Labrador. Pauktuutit représente toutes les femmes inuit canadiennes. Nous avons pour mission de mieux faire connaître les besoins des femmes inuit, d'encourager leur participation à la vie communautaire dans les régions, et au niveau national, dans tout ce qui concerne le social, le culturel et l'économique.

In addition, Pauktuutit has been mandated by the Inuit Tapirisat of Canada, the national Inuit organization, to represent all Inuit in matters related to health.

Pauktuutit was created in 1984. Since that time, issues such as family violence, violence against women and child sexual abuse have emerged as priority concerns of the organization. Family violence and child sexual abuse have been topics of workshops at annual general meetings, and over the years numerous resolutions have been passed calling for action on these issues. The 1990 annual general meeting resulted in three resolutions being passed on the subject of child sexual abuse and family violence.

The first calls on the government of the Northwest Territories to commission a full public inquiry into the treatment of women and children as victims of violence. The second calls for the creation of community-based programs for family violence and child sexual abuse offenders, and for offenders to be referred to these programs as part of their sentencing.

A third resolution directs Pauktuutit to lobby all levels of government, the judicial system, and Inuit communities to initiate culturally relevant treatment services and programs for the victims of child sexual abuse, the offenders, the families and the communities.

Pauktuutit's work in this area involves continued efforts to raise public awareness surrounding family violence and child sexual abuse and to participate in a network dedicated to alleviating the problem. To this end we have just published an Inuktitut translation of the Department of Justice publication What To Do If a Child Tells You of Sexual Abuse. We also updated and translated a booklet produced by the Native Women's Association of the Northwest Territories entitled Does Your Husband Or Boyfriend Beat You?, a copy of which you have, and we conducted research and published a report on child sexual abuse in Inuit communities, which is this document called No More Secrets.

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While Pauktuutit has been actively engaged in public education and awareness campaigns aimed at reducing the levels of violence against women and children, recent events have led us to embark on a radically different course of action. Pauktuutit's board of directors applied to the Court Challenges Program for case development funding, and the case has been accepted in principle.

Pauktuutit is of the view that the constitutional right of Inuit females in the Northwest Territories to security of person and to equal protection and equal benefit of the law are infringed upon when the Northern judiciary consistently gives lenient sentences in cases of major sexual assault. The issue of lenient sentencing in the NWT has had a short but complex history. The imposition of the Canadian judicial system on Inuit in the Northwest Territories is relatively

[Translation]

En outre, Pauktuutit a reçu d'Inuit Tapirisat du Canada, l'organisme inuit national, le mandat de représenter tous les Inuit en matière de santé.

Pauktuutit a été créé en 1984. Depuis, la violence familiale, la violence contre les femmes, l'exploitation sexuelle des enfants sont devenues d'importantes préoccupations pour nous. La violence familiale et l'exploitation sexuelle des enfants ont fait l'objet d'ateliers lors d'assemblées générales annuelles, et au cours des années diverses résolutions ont été adoptées demandant que quelque chose soit faite. Lors de notre assemblée générale de 1990, trois résolutions ont été adoptées sur l'exploitation des enfants et la violence familiale.

La première demande au gouvernement des Territoires du Nord-Ouest de lancer une enquête publique sur le traitement réservé aux femmes et enfants victimes de violence. La deuxième appelle à la création de programmes communautaires à l'attention des agresseurs, et exige que la participation à ces programmes fasse partie de la peine imposée aux agresseurs.

La troisième résolution donne à Pauktuutit le mandat de faire du lobbying auprès de tous les niveaux de gouvernement, auprès du système judiciaire et des collectivités inuit pour qu'ils établissent, en tenant compte du contexte culturel, des services et programmes de traitement à l'intention des enfants victimes d'exploitation sexuelle, des agresseurs, des familles et des collectivités.

Dans ce domaine, Pauktuutit cherche sans cesse à sensibiliser le public au problème de la violence familiale et de l'exploitation sexuelle des enfants, et fait partie d'un réseau qui travaille à la solution de ce problème. Nous venons juste de publier la traduction en inuktitut d'une publication du ministère de la Justice intitulée Si un enfant est victime d'exploitation sexuelle: Les dispositions de la loi. Nous avons également mis à jour et traduit une brochure de l'Association des femmes autochtones des Territoires du Nord-Ouest qui s'intitule «Does Your Husband or Boyfriend Beat You?» dont nous vous avons fait remettre copie, et nous avons préparé et publié un rapport intitulé No More Secrets sur l'exploitation sexuelle d'enfants dans les collectivités inuit.

Alors que Pauktuutit a activement travaillé à des campagnes d'éducation et de sensibilisation du public afin de diminuer la violence faite aux femmes et aux enfants, de récents événements nous ont poussés dans une voie totalement différente. Notre conseil d'administration a demandé dans le cadre du Programme de contestation judiciaire des fonds pour la préparation des cas, et la demande a été acceptée en principe.

Pauktuutit estime que le droit constitutionnel des femmes inuit des Territoires du Nord-Ouest à la sécurité de la personne, à la protection et aux garanties de la loi est violé lorsque les juges dans le Nord se montrent régulièrement indulgents dans le cas de graves agressions sexuelles. La question de l'indulgence dans la détermination de la peine dans les T.N.-O. est relativement nouvelle mais complexe. Ce n'est qu'assez récemment que le système judiciaire canadien

recent, for Inuit only began moving into newly established permanent settlements during the 1950s and 1960s. While the RCMP have been present in the north for a much longer period, they, and later the courts, have made attempts to take Inuit cultural practices into consideration when laying charges and during sentencing.

The problem with this is that only a particular aspect of Inuit culture has been taken into consideration, and the interpretation of culture accepted by non–Inuit judges is debatable. Overall, this practice of the courts tends to result in an increased sensitivity to offenders, while the needs of the victim and her right to equal protection and benefit of the law tend to be ignored.

A much discussed example of this work took place in 1984, when a territorial court judge sentenced three men to one week in jail for taking sexual advantage of a mentally impaired 13-year-old girl. In sentencing, Judge R.M. Bourassa stated:

For the people of the eastern Arctic, there is no prima facie age restriction when it comes to sexual intercourse. The acculturation process of children does not include the terms 'statutory rape', 'jail bait', or other terms suggesting prohibition. Rather, the morality or values of the people here are that when a girl begins to menstruate she is considered ready to engage in sexual relations.

Teressa Nahanee, a law student at the University of Ottawa, conducted research for a paper on "the impact of race, judicial discretion and disparity on sentencing in major sexual assault cases" in the NWT. Her research reveals that when the victim of sexual assault and the accused are both Inuit, sentences for the crime tend to be relatively short. An additional factor in lenient sentencing involves a reluctance on the part of the judiciary to send Inuit men to federal penitentiaries located outside of the NWT, and this is the only option currently available for offenders sentenced to terms over two years.

There are other examples of lenient sentencing. In 1986 an Inuk man was sentenced to 90 days for a major sexual assault against a 14-year-old girl. On appeal the sentence was raised to 18 months. In 1984 a sentence of 6 months was imposed on a man who violently sexually assaulted his daughter over a lengthy period of time. In sentencing, the judge stated:

I can take into account that (the accused) has no criminal record; he has never broken the law before; he is a hunter and provides for his family in the traditional way. I have nothing before me to indicate that he is anything but a good hunter and a competent provider for his family.

### • 1515

In 1989 an Inuk man convicted of sexually assaulting his 19-year-old babysitter was sentenced to 20 months imprisonment and was prohibited from possessing firearms for five years after serving time. In 1989 a man who pleaded guilty to four counts of sexual assault involving fondling girls between the ages of 9 and 12 received a suspended sentence and was ordered to do 300 hours of community work. Judicial comment included the following:

#### [Traduction]

a été imposé aux Inuit des Territoires du Nord-Ouest, car ceux-ci ne se sont installés dans des communautés permanentes qu'à partir des années 50 et 60. La GRC qui est présente dans le Nord depuis bien plus longtemps a toujours essayé, et les tribunaux par la suite aussi, de tenir compte des pratiques culturelles inuit lorsqu'elle a porté des accusations ou prononcé des peines.

L'ennui c'est qu'on n'a tenu compte que de certains aspects de la culture inuit et que l'interprétation qu'en font les juges non inuit est discutable. Dans l'ensemble, cette pratique des tribunaux a tendance à favoriser les contrevenants et à négliger les besoins de la victime, ainsi que son droit à une protection et une garantie égales de la loi.

Nous en avons eu un exemple très discuté en 1984 lorsqu'un juge de la Cour territoriale a condamné trois hommes à une semaine de prison pour avoir profité d'une fille de 13 ans, handicapée mentalement. En prononçant la peine, le juge R.M. Bourassa déclarait:

En ce qui concerne les rapports sexuels, les gens de l'est de l'Arctique ne semblent pas à première vue imposer de restriction d'âge. Des expressions comme «viol au sens de la loi», «âge nubile légal» ou autre laissant entendre une interdiction ne font pas partie du vocabulaire d'acculturation des enfants. D'après la moralité ou le sens des valeurs des gens d'ici, il semblerait plutôt qu'une fille soit prête pour les relations sexuelles lorsque commencent ses menstruations.

Teressa Nahanee, étudiante en droit à l'Université d'Ottawa a fait des recherches sur «l'incidence de la race, la discrétion judiciaire et l'inégalité des peines dans le cas de graves agressions sexuelles» dans les Territoires du Nord-Ouest. Ses recherches révèlent que lorsque la victime et l'accusé sont tous deux inuit, les peines sont relativement courtes. Une des raisons qui contribuent à l'indulgence des peines est que les juges hésitent à envoyer des Inuit dans des pénitenciers fédéraux en dehors des T.N.-O. Or, c'est la seule possibilité actuellement pour les peines de plus de deux ans.

Il y a d'autres exemples d'indulgence dans les peines. En 1986, un Inuk a été condamné à 90 jours pour une agression sexuelle contre une fille de 14 ans. Sur appel, sa peine a été portée à 18 mois. En 1984, un homme accusé d'agression sexuelle avec violence contre sa fille pendant une longue période a été condamné à six mois. En prononçant la peine, le juge a déclaré:

Je peux tenir compte du fait que (l'accusé) n'a pas de casier judiciaire; il n'a jamais auparavant enfreint la loi; c'est un chasseur qui subvient aux besoins de sa famille selon le mode traditionnel. Rien n'indique qu'il soit autre chose qu'un bon chasseur et un bon pourvoyeur pour sa famille.

En 1989, un Inuk jugé coupable d'avoir sexuellement agressé sa gardienne de 19 ans a été condamné à 20 mois de prison et s'est fait interdire la possession d'armes à feu pendant 5 ans après sa peine. En 1989, un homme qui avait plaidé coupable sur quatre accusations d'agression sexuelle pour avoir caressé des filles de 9 à 12 ans a été condamné avec sursis et à 300 heures de travail communautaire. Le juge a déclaré notamment:

I am going to take a chance with him and not send him to jail for these minor sexual assaults.

Politically the issue of lenient sentencing in sexual assault cases came to a head in December 1989. *The Edmonton Journal* reported the following comments made by territorial court Judge R.M. Bourassa:

The majority of rapes in the Northwest Territories occur when the woman is drunk and passed out. A man comes along and sees a pair of hips and helps himself.

The article continues with another quote:

That contrasts sharply to the cases I dealt with before (in southern Canada) of the dainty co-ed who gets jumped from behind.

The northern public responded to these comments with calls for the judge's dismissal. Pauktuutit, the Inuit Women's Association of Canada, the Native Women's Association of the NWT and the NWT Status of Women Council issued a joint press release echoing the public's call for dismissal, as well as pointing to the need for a review of the entire justice system in the NWT. In March the Commissioner of the Northwest Territories appointed Madam Justice Carol Conrad of Alberta to conduct an inquiry into the conduct of the territorial Judge R.M. Bourassa.

Madam Justice Conrad's report, issued on March 28, 1990, finds the judge's conduct:

...falls far short of constituting misbehaviour and recommends that Judge Bourassa "not be disciplined by way of removal, suspension or reprimand", and that his legal costs be paid.

In the Summary of Decision, Madam Justice Conrad states:

I am satisfied that Judge Bourassa is not biased against natives, women, northern Canadians, victims or intoxicated persons.

Pauktuutit strongly disagreed with this decision in a press statement issued on October 29, 1990. Pauktuutit President, Mary Sillett states:

Madam Justice Conrad's decision to clear Judge Michel Bourassa of misbehaviour and find him fit to continue on the bench in the Northwest Territories should be condemned by all Canadians who believe in sexual justice and equality.

Pauktuutit is asking for a full review of Madam Justice Conrad's decision. In our view, allowing Judge Bourassa to remain on the bench brings the administration of justice in the NWT into question. The lenient sentences in rape and sexual assault cases handed down by Judge Bourassa from 1984 to 1989, as well as those by other northern judges, have done nothing to ensure the rights of Inuit women to personal security and equality under the law.

### [Translation]

Je vais prendre un risque dans ce cas et ne pas l'envoyer en prison pour ces agressions sexuelles mineures.

La question de l'indulgence des juges dans les cas d'agression sexuelle a éclaté politiquement en décembre 1989. Le *Edmonton Journal* rapportait alors les commentaires du juge R.M. Bourassa, de la Cour territoriale:

La majorité des viols dans les Territoires du Nord-Ouest ont lieu quand la femme est ivre morte. Un homme passe, voit une paire de hanches et se sert.

#### L'article cite encore:

C'est en contraste total avec les cas que l'on me soumettait auparavant (dans le sud du pays) où c'était des petites étudiantes qui se faisaient agresser par derrière.

Les habitants du Nord ont demandé que le juge soit démis de ses fonctions. Pauktuutit, l'Association des femmes inuit du Canada, l'Association des femmes autochtones des Territoires du Nord-Ouest ainsi que le *Status of Women* Council des Territoires du Nord-Ouest ont fait un communiqué conjoint se ralliant au public pour demander le renvoi du juge, ainsi que pour dire qu'il était nécessaire d'entreprendre une étude du système judiciaire dans les Territoires du Nord-Ouest. En mars, le commissaire des Territoires du Nord-Ouest demanda à M<sup>me</sup> le juge Carol Conrad de l'Alberta de faire une enquête sur la conduite du juge territorial R.M. Bourassa.

Dans son rapport publié le 28 mars 1990, M<sup>me</sup> le juge Conrad déclare que la conduite du juge:

...est loin de l'inconduite et elle recommande que le juge Bourassa «ne soit ni renvoyé, ni suspendu ni réprimandé» et qu'on lui paie ses dépenses juridiques.

Dans le Sommaire de décision, M<sup>me</sup> le juge Conrad déclare:

Je suis convaincue que le juge Bourassa n'a pas de préjugés à l'endroit des autochtones, des femmes, des Canadiens du Nord, des victimes, ou des personnes intoxiquées.

Pauktuutit a fait savoir son vif désaccord avec ces décisions dans un communiqué du 29 octobre 1990. La présidente de Pauktuutit, Mary Sillett, y déclare:

Tous les Canadiens qui croient en la justice et en l'égalité sexuelles se doivent de condamner la décision par laquelle M<sup>me</sup> le juge Conrad a disculpé le juge Michel Bourassa d'inconduite et l'a jugé apte à la tâche de magistrat.

Pauktuutit demande un réexamen complet de la décision du juge Conrad. A notre avis, permettre que le juge Bourassa reste à son poste c'est jeter le doute sur toute l'administration de la justice dans les Territoires du Nord-Ouest. Les peines indulgentes dans les cas de viol et d'agression sexuelle prononcées de 1984 à 1989 par le juge Bourassa, ainsi que par d'autres juges dans le Nord, n'ont aucunement contribué à garantir le droit des femmes inuites à la sécurité de la personne et à l'égalité devant la loi.

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Pauktuutit challenges statements made by Madam Jutice Conrad to the effect that she found no record of lenient sentences. Not only has Judge Bourassa handed down lenient sentences for major sexual assault, but also these decisions have not been neutral. We believe there is evidence of racial bias, contrary to section 15 of the Charter of Rights and Freedoms, when culture is considered as a factor in sentencing.

In 1984 Judge Bourassa handed down a one-week sentence to three Inuit men who raped a mentally impaired 13-year-old Inuk girl. That girl had section 15 equality rights too. She was entitled to equal benefits of the law, which include protection despite her mental disability.

Judge Bourassa gave a six-month sentence in an incest case where there was violence for years by a father against his daughter. Another Inuk male received one month imprisonment for sexually attacking a sleeping victim.

We believe there is sufficient evidence from the lenient sentencing by Judge Bourassa and other judges to bring a charter case against the Attorney General of Canada and the territorial Minister of Justice for failing to enforce our equality and personal security rights. We plan to apply immediately for the case development funds under the Court Challenges Program to bring these ministers to task.

The court challenge is aimed at showing that Inuit females have not received equal benefit of the law because of lenient sentences. The federal justice minister has responsibility for amending the Criminal Code if it fails to accord us our charter rights. In the NWT both justice ministers share responsibility for enforcing the Criminal Code, for ensuring victim participation in sentencing, and for protecting Inuit women in their communities.

Pauktuutit demands the judiciary recognize that rape is a crime deserving of deterrence and denunciation regardless of the race or culture of the victim. Professor Elizabeth Sheehy of the University of Ottawa Law School writes that "the criminal justice system...encourages and tolerates violence against women". She adds that "one of the more recent studies argues that longer prison sentences do deter further criminal activity both of the individual offender and others, and that the deterrent effect is strongest for rape and assault".

In conclusion, Pauktuutit is calling for a full public inquiry into the administration of justice in the NWT. We are concerned about Inuit females and their children as victims of violent crimes. We want to see the government appoint a commission of inquiry to examine judicial appointment, discretion of crown attorneys, policing, sentencing, particularly sexual assault and incest cases, victim participation in the justice system, and the role of culture in law enforcement.

[Traduction]

Pauktuutit conteste les déclarations du juge Conrad disant qu'elle n'a trouvé aucune trace d'indulgence dans les peines. Le juge Bourassa a non seulement prononcé des peines indulgentes dans le cas de graves agressions sexuelles, mais on peut dire également que ses décisions n'étaient pas neutres. Nous estimons que lorsqu'on tient compte du facteur culturel dans l'établissement de la peine, il y a préjugé racial, en contravention de l'article 15 de la Charte des droits et libertés.

En 1984, le juge Bourassa a condamné à une semaine de prison trois Inuit qui avaient violé une Inuk de 13 ans, handicapée mentale. Cette jeune fille a elle aussi des droits en vertu de l'article 15 de la Charte. Elle a droit aux mêmes garanties de la loi, et à la protection, en dépit de son incapacité mentale.

Le juge Bourassa a donné une peine de six mois dans un cas d'inceste avec violence perpétré pendant des années. Un autre Inuk a été condamné à un mois de prison pour avoir sexuellement agressé une femme dans son sommeil.

Nous estimons qu'il y a suffisamment de preuves de l'indulgence du juge Bourassa et d'autres juges pour intenter des poursuites aux termes de la Charte contre le procureur général du Canada et le ministre territorial de la Justice pour n'avoir pas fait respecter nos droits à l'égalité et à la sécurité de la personne. Nous avons l'intention de demander immédiatement une aide financière du Programme de contestation judiciaire pour la préparation des poursuites contre ces ministres.

Par cette contestation judiciaire, nous entendons démontrer que les femmes inuites n'ont pas bénéficié au même titre que les autres de la protection de la loi, à cause des peines indulgentes qui ont été rendues. Le ministre fédéral de la Justice doit modifier le Code criminel si celui-ci ne peut faire respecter les droits que nous garantit la Charte. Dans les T.N.-O., ce sont les deux ministres de la Justice qui se partagent la responsabilité de l'application du Code criminel, de la participation de la victime à l'établissement de la peine, et de la protection des femmes inuites au sein de leurs collectivités.

Pauktuutit exige que les magistrats considèrent le viol comme un crime qu'il faut dénoncer, quelle que soit la race ou la culture de la victime. La professeure Elizabeth Sheehy, de la Faculté de droit de l'Université d'Ottawa, écrit que «le système de justice criminelle... encourage et tolère la violence contre les femmes». Elle ajoute que «une des études les plus récentes fait valoir que le prolongement des peines d'emprisonnement plus longues ont pour effet de dissuader la criminalité, tant sur le plan individuel que collectif, et que cet effet de dissuasion est le plus marqué pour le viol et l'agression».

En conclusion, Pauktuutit demande une enquête publique sur l'administration de la justice dans les T.N.-O. Le sort des femmes et enfants inuits victimes de violence nous préoccupe. Nous voulons que le gouvernement nomme une commission d'enquête pour examiner les nominations des juges, la discrétion des procureurs de la Couronne, la surveillance policière, l'établissement des peines—notamment dans les cas d'inceste et d'agression sexuelle—la participation de la victime dans le système judiciaire, et le rôle de la culture dans l'application de la loi.

We share the concern of all Inuit people and the judiciary that offenders serve their sentences in the NWT even if their sentences are over two years.

The public inquiry should also address this aspect of sentencing, as well as the question of access to counselling and treatment services while in prison. Since that press release last September the Government of the Northwest Territories has appointed a special adviser on gender equality. I myself have been appointed to the Aboriginal Advisory Committee on Justice of the Government of the Northwest Territories

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In closing we would just like to ask this committee to support our efforts to alleviate violence against women and violence against children in the north.

Mr. Karpoff: Your submission leaves no doubt that there is discrimination against aboriginal people and Inuit in the north, and particularly against women. I think it becomes more critical when that appears to be perpetuated by people in a position of authority, because it seems to imply that there is a sanction from society and from the whole community.

I wonder whether you were able to co-ordinate any additional information about lenient sentences where the victim was Inuit or native and the offender was white. Was there a comparable difference? The statistics you gave were for cases in which both parties were Inuit. Are there differences in sentencing when the victim is Inuit and the offender is white, or when the offender and the victim are both white?

Ms Linda Archibald (Special Project Officer, Inuit Women's Association (Pauktuutit)): That is something we will be looking into very clearly. Pauktuutit has been accepted in the first stages of the Court Challenges Program. That will be part of the research. Right now we are just dealing empirically, watching sentences as they come through the northern papers. There appears to be a difference. We need the statistics now to back that up.

Mr. Karpoff: In most cases of violence against women it is within the family context, either by husbands or brothers or uncles—close family or friends. It is not typically strangers, although that does happen. Is it your experience in findings within the Northwest Territories that the violence is being perpetuated within the family context?

Ms Kuptana: Certainly there are many, many cases that involved only close relations such as family or other blood relatives or friends. Many of the violent behaviours tend to be related to chemical abuse such as drug or alcohol or other solvents.

Mr. Karpoff: Is the alcohol and drug abuse and solvent abuse also related to the incidence of violence against children?

Ms Kuptana: When I conducted the research for this publication entitled *No More Secrets*, which is to look at child sexual abuse in Inuit communities, I found that in many instances the offender of the child sexual abuse said that they

[Translation]

Avec tous les Inuit et les juges, nous souhaitons que les contrevenants purgent leurs peines dans les T.N.-O, même s'ils sont condamnés à plus de deux ans.

L'enquête publique doit également porter sur cet aspect de la peine, ainsi que sur les questions de l'accès au traitement et aux services de counselling pendant l'emprisonnement. Depuis la publication de notre communiqué en septembre dernier, le gouvernement des Territoires du Nord-Ouest a nommé un conseiller spécial sur l'égalité sexuelle. J'ai moi-même été nommée au Comité consultatif autochtone de la justice par le gouvernement des Territoires du Nord-Ouest.

En conclusion, je demande simplement au comité de nous appuyer dans nos efforts contre la violence à l'endroit des femmes et des enfants dans le Nord.

M. Karpoff: Votre présentation montre sans l'ombre d'un doute que les autochtones et les Inuit dans le Nord, et particulièrement les femmes, sont victimes de discrimination. Cela devient encore plus grave lorsque la discrimination semble être perpétuée par des personnes en position d'autorité, car cela laisse entendre qu'elle est approuvée par la société et la collectivité tout entières.

Avez-vous pu établir une comparaison avec des peines indulgentes lorsque la victime est inuit ou autochtone et l'agresseur est Blanc. Y a-t-il le même genre de différences? Dans les exemples que vous nous avez cités ici les deux parties étaient inuit. Constate-t-on des différences dans les peines prononcées lorsque la victime est inuit et l'agresseur est Blanc, ou lorsque les deux parties sont blanches.

Mme Linda Archibald (agent chargé des projets spéciaux, Inuit Women's Association (Pauktuutit)): C'est bien sûr une question sur laquelle nous nous pencherons. La demande d'assistance financière de Pauktuutit dans le cadre du Programme de Contestation judiciaire a passé les premières étapes. Cela fera partie de nos recherches. Nos données sont jusqu'ici empiriques, notre information provenant des journaux locaux. Il semble y avoir une différence. Maintenant il nous faut les statistiques pour le prouver.

M. Karpoff: Dans la plupart des cas de violence faite aux femmes, les agresseurs sont les membres de la famille, maris, frères, oncles, parents ou amis proches. Ce ne sont généralement pas des étrangers, même si cela peut arriver. Avez-vous pu constater que dans les Territoires du Nord-Ouest aussi la violence a généralement lieu dans le contexte familial?

Mme Kuptana: Il est certain qu'il y a énormément de cas impliquant des parents proches ou des amis. Les comportements violents sont souvent dus à l'abus de drogues, d'alcool ou autres solvants.

M. Karpoff: L'alcool, les drogues et les solvants sont-ils également un facteur dans la violence à l'égard des enfants?

Mme Kuptana: Lorsque j'ai fait mes recherches pour la publication intitulée *No more Secrets*—sur l'exploitation sexuelle d'enfants dans les communautés inuit, j'ai pu constater que les agresseurs des enfants disaient souvent

did not know what was going on or that they had been intoxicated by alcohol or drugs or other solvents. Whatever the case, I do not believe this is a good excuse for committing the crime.

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Mr. Karpoff: I agree with you that it is not.

Ms Kuptana: But that is something that has to be addressed at the community level and at the personal level by Inuit organizations.

Mr. Karpoff: You are calling for a full public inquiry. What form would you see that taking? Do you see a judicial inquiry, a commission, a group of elders? A public inquiry is a fairly broad term, so I am not sure what it is you are asking for in terms of the format of the inquiry, the powers of the inquiry, who would be sitting on the inquiry.

Ms Archibald: I think that was what Pauktuutit was calling for last fall. It looks like that will not be happening. But in its place there has been a special adviser on gender equality issues and justice. Rosemarie has been appointed to the Aboriginal Advisory Committee on Justice. I think there is a lot of faith that there may be some progress to be made by having people like Rosemarie and having gender equality as a specific issue.

Mme Venne: Je regardais rapidement votre revue qui s'appelle Does Your Husband or Boyfriend Beat You?. À la page 11, vous parlez des choses que le juge examine avant de prendre sa décision. Au numéro 3, vous marquez:

how badly you were beaten.

Pour moi, le seul fait d'être frappée est suffisant, mais il se peut que les juges regardent si la femme a un oeil au beurre noir ou deux yeux au beurre noir. Si c'est le cas, ils ont certainement besoin d'être éduqués sur le sujet, comme le proposait l'Association nationale de la femme et du droit que nous avons reçue cet après-midi.

À la page 10, vous écrivez en caractères gras, à la fin d'un paragraphe:

Do not contact the police unless you want to, but remember, you do have the right to protect yourself.

Je ne sais pas si je comprends bien ce que vous voulez dire dans ce cas-là. Voulez-vous dire aux femmes de ne pas avoir recours à la justice tellement elle est mauvaise ou de se protéger elles-mêmes? Est-ce que cela veut dire: Défendez-vous? Je ne suis pas dans le contexte et ces deux éléments m'ont sauté aux yeux. Pouvez-vous me répondre?

Ms Archibald: On the first point, I would say that we agree that if judges are taking into consideration how badly the woman was beaten, that is wrong, and it appears that in many cases they do.

On the second point, this booklet was not produced as another way of telling women what to do. It was just a reminder that the woman can decide whether or not to go to the police, but she should take into consideration that she has the right to protect herself. She has that right. The booklet is not telling them they have to go to the police. It respects the right of every woman to make her own decision.

#### [Traduction]

qu'ils ne savaient pas ce qu'ils faisaient, ou qu'ils étaient sous l'empire de l'alcool, de drogues ou de solvants. Quoi qu'il en soit, j'estime que cela n'excuse pas le crime.

M. Karpoff: Je conviens que cela ne constitue pas une excuse valable.

Mme Kuptana: Mais c'est une question à laquelle les organisations inuit doivent s'attaquer au niveau tant individuel que collectif.

M. Karpoff: Vous demandez une enquête publique totale. Quelle forme lui voyez-vous? Pensez-vous à une enquête judiciaire, à une commission, à un groupe d'aînés? Enquête publique est un terme assez vaste, et je ne sais pas trop au juste ce que vous demandez sur le plan des pouvoirs, de la composition des membres, etc.

Mme Archibald: J'ai pensé à ce que Pauktuutit a réclamé l'automne dernier. Il paraît que cela ne se matérialisera pas. Au lieu de cela, on a créé un poste de conseiller spécial pour les questions d'égalité et de justice entre les sexes. Rosemarie a été nommée au Aboriginal Advisory Committee on Justice. Je crois que nous avons tout lieu de croire que des progrès seront réalisés du fait que l'on peut compter sur des gens comme Rosemarie et que la question de l'égalité entre les sexes ressort spécifiquement.

Mrs. Venne: I was leafing through your booklet entitled *Does* Your Husband or Boyfriend Beat You?. On page 11, you mentioned the things that judges take into consideration for making their decisions. In item 3, you point out:

comme nous étions battues.

As far as I am concerned, having being beaten is enough, but judges may consider whether the woman has one or two black eyes. If this is so, they certainly need to be enlightened on the subject, as was proposed by the National Association of Woman and the Law, whom we heard this afternoon.

On page 10, you write in bold characters, at the end of a paragraph:

Ne contactez la police que si vous le voulez bien, mais rappelez-vous que vous devez vous protéger.

I am not sure that I clearly understand what you mean here. Are you trying to tell women to avoid the legal system because it is so bad, or to protect themselves? Does this mean, defend yourself? I do not understand the context and these two things leaped out at me. Can you reply?

Mme Archibald: Pour ce qui est du premier point, nous sommes d'accord pour dire que les juges ont tort quand ils prennent en considération la sévérité des coups infligés à la femme, et il paraît que cela entre en ligne de compte dans beaucoup de cas.

Deuxièmement, ce livret n'a pas été conçu comme un autre moyen de dire aux femmes quoi faire. Il vise seulement à rappeler qu'une femme peut décider si elle veut faire appel à la police ou non, et qu'elle devrait tenir compte du fait qu'elle a le droit de se protéger. Elle a ce droit. Le livret n'affirme pas qu'elle doive aller à la police. Il respecte le droit de chaque femme de prendre sa propre décision.

Mme Venne: Rosemarie, je voudrais savoir quel pouvoir vous avez dans votre communauté. Est-ce que vous exercez personnellement un pouvoir de décision, un pouvoir monétaire, un pouvoir quelconque dans votre communauté?

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Mrs. Clancy: I think the translation was a little off on that. Are you asking about the committee or the community?

Mrs. Venne: The community.

**Mrs. Clancy:** Sorry, my problem. I thought you were asking something about the committee.

Mrs. Venne: No. What am asking you is if you have any power in your community.

Ms Kuptana: Are you referring to something similar to a band council?

Mrs. Venne: It can be in that also, or in something else. I do not know if you have other organizations.

Ms Kuptana: In the Inuit homelands the structures are quite different from Indian reserve structures in southern Canada. We have a municipal council, but there are many Inuit women's groups in each Inuit community. In fact, we have a representative from each community at the annual general meetings of Pauktuutit from northern Quebec, Labrador, and the Northwest Territories.

Mme Venne: Chez vous, les femmes peuvent faire partie d'un conseil municipal. Donc, elles ont déjà un certain pouvoir qui commence à ce niveau-là. Avez-vous des chefs de bande chez vous?

Ms Kuptana: Not many, but some of our Inuit organizations have Inuit women as heads; for instance, the Inuit Circumpolar Conference, which is an international organization with representatives from the Soviet Union, Alaska, Greenland, and Canada that has a general assembly every three years where they discuss issues of major concern to Inuit in the circumpolar region, whether they be political, economic, cultural, or social, and both civil and strategic matters. So we have women at the international level and the national level. We have women sitting in the Legislative Assembly as ministers. Unfortunately, our MP is a man. Well, not unfortunately, but he is.

Some hon, members: Oh, oh.

Mrs. Clancy: Oh, that is not unfortunate.

Ms Kuptana: We wanted a woman.

I am just citing those as examples to let you know that Inuit women are very active in many issues.

Mme Venne: Vous dites que les femmes se réunissent au niveau international pour discuter de différents sujets, sociaux économiques ou autres. Après avoir discuté ensemble, que font ces femmes? Comment font-elles pour mettre ces choses en oeuvre?

It is something to discuss it, but afterwards you have to act.

Ms Kuptana: I am sorry if I misled you. The Inuit Circumpolar Conference is not just a women's organization. It is an organization that represents all Inuit in the circumpolar region.

[Translation]

Mrs. Venne: Rosemarie, I would like to know what power you have in your community. Do you personally exercice a decision-making or moneraty or any other power in your community?

Mme Clancy: La traduction n'était pas tout à fait exacte. Parlez-vous du comité ou de la collectivité?

Mme Venne: La collectivité.

Mme Clancy: Pardon, c'est mon erreur. Je croyais que vous posiez une question à propos du comité.

Mme Venne: Non, je me demandais si vous aviez des pouvoirs dans votre collectivité.

Mme Kuptana: Vous voulez parler d'une sorte de conseil de bande?

Mme Venne: Dans cette structure-là, ou autrement. Je ne sais pas si vous avez d'autres organisations.

Mme Kuptana: Dans les patries inuit, les structures sont très différentes de celles des réserves indiennes du Sud. Nous avons un conseil municipal, mais dans chaque collectivité il y a des groupements de femmes inuit. En fait, à l'assemblée générale de Pauktuutit nous avons une représentante de chaque localité du nord du Québec, du Labrador et des Territoires du Nord-Ouest.

Mrs. Venne: Your women can belong to a municipal council. Therefore they already have a superior amount of power. Do you have band chiefs?

Mme Kuptana: Pas beaucoup, mais certaines organisations inuit ont à leur tête des femmes; c'est le cas, par exemple, de la Conférence circumpolaire inuit, organisme international représentant les Inuit d'Union soviétique, d'Alaska, du Groënland et du Canada, et qui tient une assemblée générale tous les trois ans pour discuter des grandes questions intéressant les Inuit de la région circumpolaire, que ce soit dans le domaine politique, économique, culturel, social, civil ou stratégique. Nous avons donc des femmes au niveau international et national. Il y a des femmes ministres à l'Assemblée législative. Malheureusement, notre député est un homme. Enfin, pas malheureusement, mais c'est ainsi.

Des voix: Oh, oh.

Mme Clancy: Oh, ce n'est pas un malheur.

Mme Kuptana: Nous souhaitions avoir une femme.

Je vous cite ces quelques exemples pour vous montrer que les femmes inuit sont très actives dans bien des domaines.

Mrs. Venne: You say that women meet at the international level to discuss various subjects, social, economic and others. What do those women do when they finish discussing? How do they get things going?

C'est une chose que de parler, mais après il faut agir.

Mme Kuptana: Je suis désolée de ne m'être pas clairement exprimée. La Conférence circumpolaire inuit n'est pas une organisation féminine. Elle représente tous les Inuit de la région circumpolaire.

Mrs. Venne: Okay. You mean that men-

The Chair: Other countries too.

Mrs. Venne: Yes, but the men are there.

Ms Kuptana: What I was saying is that the president is a woman.

Mrs. Venne: The president is a woman but you have men on it

Ms Kuptana: Yes.

Mrs. Venne: And the majority I suppose...?

Ms Kuptana: The majority are men.

Mrs. Venne: Yes, that is what I supposed.

Mrs. Clancy: I think the level of "appallment"—if that is a word—on the actions of Judge Bourassa reverberated right across the country, but when Justice Conrad made her rather unusual report, was that at the behest of the Judicial Council of Canada or was it a separate request of the territorial government?

**Ms Archibald:** I think the process was that he was a territorially appointed judge and the territorial judicial council made a recommendation. But it was the Commissioner who appointed him.

Mrs. Clancy: So he is not a federal judge.

Ms Archibald: No.

Ms Kuptana: But justice still falls under the jurisdiction of the federal government.

• 1540

Mrs. Clancy: But you are telling me that you have a territorial judicial council, so it is like the provincial and federal in that sense.

I am sure I know the answer to this, but I will ask the question anyway. Are there any native judges?

Ms Kuptana: Yes.

Mrs. Clancy: How many?

Ms Kuptana: As far as I know, two.

Mrs. Clancy: Two native judges out of how many judges altogether?

Ms Kuptana: I do not know how many judges there are in Canada.

Mrs. Clancy: No, I mean in the Northwest Territories or even just in the eastern Arctic.

Ms Kuptana: I am not sure of the numbers, but there is Justice James Igloliorte, who made the landmark decision on the Inuit several years ago, and there is Judge Jim Sinclair in Manitoba. I do not know the number of aboriginal judges.

Mrs. Clancy: I was just wondering about the north, but that is okay. I know women—

Ms Kuptana: As far as aboriginal judges in the north, there are none.

[Traduction]

Mme Venne: Bien. Vous voulez dire qu'il y a des hommes...

La présidence: Et d'autres pays aussi.

Mme Venne: Oui, mais il y a des hommes.

Mme Kuptana: J'ai voulu dire que la présidente en est une femme.

Mme Venne: La présidente est une femme, mais il y a aussi des hommes.

Mme Kuptana: Oui.

Mme Venne: Et la majorité, je suppose?

Mme Kuptana: La majorité sont des hommes.

Mme Venne: Oui, c'est bien ce que je pensais.

Mme Clancy: Je crois que les paroles du juge Bourassa ont jeté la consternation dans tout le pays, mais lorsque le juge Conrad a présenté son rapport plutôt étrange, l'a-t-elle fait à la demande du Conseil de la magistrature du Canada ou à la demande du gouvernement territorial?

Mme Archibald: Comme il s'agit d'un juge territorial, il me semble que c'est le conseil territorial de la magistrature qui a fait une recommandation. Mais c'est le commissaire qui l'a nommé.

Mme Clancy: Il n'est donc pas juge fédéral?

Mme Archibald: Non.

Mme Kuptana: Mais la justice est un domaine de compétence fédérale.

Mme Clancy: Mais vous voulez dire que vous avez un conseil de la magistrature territorial, c'est donc un peu la même division qu'entre le fédéral et le provincial.

Je suis sûre de connaître la réponse, mais je vais poser la question quand même. Y a-t-il des juges autochtones?

Mme Kuptana: Oui.

Mme Clancy: Combien?

Mme Kuptana: A ma connaissance, deux.

Mme Clancy: Deux juges autochtones sur combien au total?

Mme Kuptana: Je ne sais pas combien il y a de juges au Canada.

Mme Clancy: Non, je veux dire dans les Territoires du Nord-Ouest, ou même dans l'est de l'Arctique.

Mme Kuptana: Je ne suis pas sûre du chiffre, mais il y a le juge James Igloliorte qui a rendu il y a quelques années une décision qui a fait date pour les Inuit, et puis il y a le juge Jim Sinclair au Manitoba. Je ne sais pas combien il y a de juges autochtones.

Mme Clancy: Je voulais avoir le chiffre juste pour le Nord, mais ca ne fait rien. Les femmes. . .

Mme Kuptana: Parmi les juges autochtones du Nord, il n'y en a pas.

Mrs. Clancy: It then follows that there are no women aboriginal judges. But there is a woman judge.

**Ms** Archibald: A women judge was recently appointed in the Baffin region, but she is not an aboriginal woman.

Mrs. Clancy: Out of curiosity—and I wish you the best of luck—are you still going on that Court Challenges Program?

Ms Kuptana: Yes.

Mrs. Clancy: Are you in touch with LEAF as well?

Ms Kuptana: Yes.
Mrs. Clancy: Good.

Another question I want to ask is this: what would have been the incidence of violence against women, either sexual or wife battering, before the country was overtaken by Europeans, and how would it have been dealt with in your traditional system of

Ms Kuptana: When I was doing the research, and when I was a child, I heard many legends and stories. Unfortunately, there is sexual stereotyping in Inuit society as well. For instance, sometimes when girl was born she would be left behind to die. She might be considered a burden on the family because they could not provide for her or she was of no use to the community. Sometimes they would leave an old woman behind. But when a boy was born there was much to celebrate because he would be a provider for his family and for the community.

Mrs. Clancy: So sexism is endemic to the human condition.

Ms Kuptana: Yes, and it is unfortunate because many of these kinds of attitudes translate into negative social behaviour such as spousal assaults, child sexual abuse, drug and alcohol abuse and many other deviate negative behaviours that exist in our communities. It creates an imbalance.

Mrs. Clancy: Given the experience with the judiciary I understand why you would have... Your brief talks about sexual assualt more than anything else, but what about the incidence of wife battering in the Inuit community? I was in Iqaluit in the summer of 1989 and there was a transition house, a shelter, for women. I talked a fair bit with the personnel there. Can you say that one is a worse problem than the other? What is your opinion on that?

Ms Kuptana: It is very difficult to measure something like that. The only way you can begin dealing with it is to educate the people in the communities about these social ills. They can do two things, they can educate the people and sometimes they can act as a deterrent to the commission of a crime.

Mrs. Clancy: My final question relates to this special adviser on gender and your position as an aboriginal adviser. I hesitate to ask whether you get to work with Judge Bourassa or not. He certainly appears to be... Having unfortunately known Judge Bourassa 20 years ago, I can sympathize, but... How do you think it is working? Do you think it is doing the job you want it to do?

[Translation]

Mme Clancy: Ce qui veut donc dire qu'il n'y a pas de juge autochtone femme. Mais il y a une femme juge.

Mme Archibald: Une femme a été nommée récemment dans la région de Baffin, mais elle n'est pas autochtone.

Mme Clancy: Par curiosité—et je vous fais tous mes voeux—avez-vous l'intention de continuer avec le Programme de contestation judiciaire?

Mme Kuptana: Oui.

Mme Clancy: Etes-vous en contact également avec le FAEJF?

Mme Kuptana: Oui.

Mme Clancy: Bon.

Je voulais également vous demander ceci: les femmes étaient-elles victimes de violence, sexuelle ou conjugale, avant la conquête du pays par les Européens, et comment le problème était-il traité par la justice traditionnelle?

Mme Kuptana: Dans le cadre de mes recherches, et lorsque j'étais enfant, j'ai entendu bien des légendes et des histoires. Malheureusement, la société inuit n'était pas exempte de stéréotype sexuel. Par exemple, il arrivait qu'on laisse mourir les petites filles à la naissance. Elles étaient parfois considérées comme un fardeau pour la famille qui ne pouvait subvenir à ses besoins et elle n'était pas utile à la collectivité. Il arrivait aussi qu'on abandonne les vieilles femmes. Mais lorsqu'un garçon naissait, on fêtait l'arrivée d'un pourvoyeur pour la famille et la collectivité.

Mme Clancy: Le sexisme est donc endémique à la condition humaine.

Mme Kuptana: Oui, et c'est triste parce que ces attitudes se traduisent souvent par des comportements sociaux négatifs comme les voies de fait contre les conjoints, l'exploitation sexuelle des enfants, l'alcoolisme, la toxicomanie et autres comportements déviants négatifs que l'on peut constater dans nos collectivités. Il en résulte un déséquilibre.

Mme Clancy: Compte tenu de votre expérience du système judiciaire, je comprends que vous ayez... Vous parlez surtout dans votre mémoire d'agression sexuelle, mais qu'en est-il de la violence conjugale parmi les Inuit? J'étais à Iqaluit pendant l'été 1989 et j'y ai visité un foyer de transition pour femmes. J'ai longuement parlé au personnel. Pouvez-vous me dire si un problème est plus prévalent que l'autre? Qu'en pensez-vous?

Mme Kuptana: C'est très difficile à mesurer. La seule façon d'aborder le problème c'est par l'éducation, en sensibilisant les collectivités à ces maux sociaux. Ils peuvent faire deux choses, ils peuvent éduquer la population et parfois aussi servir de moyen de dissuasion.

Mme Clancy: La dernière question concerne le conseiller spécial en matière d'égalité sexuelle et votre rôle de conseillère autochtone. J'hésite à vous demander si vous avez l'occasion de travailler avec le juge Bourassa. Il semble certainement. . . Ayant eu le triste privilège de le rencontrer il y a 20 ans, je peux vous comprendre, mais. . . Pensez-vous que ça marche? Pensez-vous que cela va donner les résultats escomptés?

• 1545

Ms Kuptana: The terms of reference have just been drawn up. A special adviser on gender equality was just appointed several months ago. The aboriginal advisory committee has not had its first meeting yet, and the mandate has just been drawn up. As to whether we work with Bourassa, I assume that we have to, but we are advising the Minister of Justice, Mike Ballantyne, on our findings. We will recommend ways we can incorporate aboriginal views in the justice system in the Northwest Territories.

Mrs. Clancy: Good luck.
Ms Kuptana: Thank you.

The Chair: I wanted to ask you about the services that are available for the Inuit in the Northwest Territories. Could you tell us what is available, if anything, and expand on that aspect.

Ms Kuptana: When I was doing the research into child sexual abuse in Inuit communities, I found that in many areas of social problems—such as drug and acohol abuse, spousal assault and child sexual abuse-little to no treatment, facilities, personnel, or resources were available in the communities. Often when the offenders were sentenced or while they were incarcerated, they were not given any kind of treatment. Therefore whatever social problem or crime they had committed, once they went back to the community or back into the region, they were given the opportunity to recommit a crime. In some cases it is cyclical. Where there were treatment facilities, they were in the major centres-Yellowknife, Igaluit, Goose Bay. The professionals communities who provide healing treatment—whether for spousal assault, child sexual abuse, or drug and alcohol abuse-were often very over-extended, because they were working on other social issues like family allowance or getting ready to go to court with the defendant. They had so many responsibilities. So there is very little.

We are addressing treatment in our child sexual abuse report, in which we are recommending to the different levels of government in northern Quebec, Labrador and the Northwest Territories to provide treatment facilities.

The Chair: Are there any halfway houses?

Ms Kuptana: There are several halfway houses in the Northwest Territories. I refer to the Northwest Territories because that is what I am most familiar with. I am from Sachs Harbour in the western Arctic.

Mrs. Clancy: You do have a woman MP.

The Chair: Transition houses, or. ..?

Ms Kuptana: There is a halfway house in Yellowknife and one in Inuvik.

The Chair: Are the services provided by Inuit people?

Ms Kuptana: Some of the personnel are Inuit, but we need the participation of many more Inuit. That is something we are going to have to address ourselves. [Traduction]

Mme Kuptana: On vient tout juste de rédiger le mandat. Le conseiller spécial sur l'égalité des sexes a été nommé il y a quelques mois à peine. Le conseil consultatif autochtone n'a pas encore tenu sa première réunion et l'on vient tout juste de rédiger notre mandat. Quant à travailler avec Bourassa, j'imagine que nous serons obligées de le faire, mais c'est le ministre de la Justice, Mike Ballantyne, que nous devons informer de nos conclusions. Nous devons recommander des moyens d'incorporer le point de vue autochtone dans le système judiciaire des Territoires du Nord-Ouest.

Mme Clancy: Bonne chance.

Mme Kuptana: Merci.

La présidence: Je voudrais savoir quels services sont offerts aux Inuit dans les Territoires du Nord-Ouest. Pouvez-vous nous dire ce qui est disponible et donner quelques détails?

Mme Kuptana: Lorsque j'ai fait mes recherches sur l'exploitation sexuelle des enfants dans les collectivités inuit, j'ai pu me rendre compte que pour bien des problèmes sociaux-toxicomanie, abus d'alcool, violence conjugale et exploitation sexuelle d'enfants-il y a très peu de possibilités de traitement, de personnel, ou de ressources disponibles dans les collectivités. Les contrevenants ne recevaient souvent aucun traitement pendant l'emprisonnement ou la peine. Ouel qu'ait été leur problème social, ou le crime qu'ils avaient commis, une fois de retour dans la collectivité ou dans la région, ils étaient prêts à recommencer. Dans certains cas, le problème est cyclique. Les centres de traitement se trouvent dans les grandes collectivités: Yellowknife, Igaluit, Goose Bay. Les professionnels chargés des traitements et des conseils-que ce soit pour la violence conjugale, l'exploitation sexuelle d'enfants, ou la toxicomanie-étaient souvent débordés car ils s'occupent en même temps d'autres questions sociales comme les allocations familiales, ou alors ils doivent accompagner les accusés au tribunal, ils avaient tant de responsabilités. Il y a donc peu de choses disponibles.

Nous abordons la question du traitement dans notre rapport sur l'exploitation sexuelle d'enfants et nous recommandons aux différents paliers de gouvernement du nord du Québec, du Labrador et dans les Territoires du Nord-Ouest de créer des centres de traitement.

La présidence: Y a-t-il des maisons de transition?

Mme Kuptana: Il y en a plusieurs dans les Territoires du Nord-Ouest. Je parle des Territoires du Nord-Ouest parce que c'est la région que je connais le mieux. Je viens de Sachs Harbour dans l'ouest de l'Arctique.

Mme Clancy: Vous avez une femme pour député.

La présidence: Maison de transition, ou...?

Mme Kuptana: Il y a une maison de transition à Yellowknife et une à Inuvik.

La présidence: Les services sont-ils assurés par des Inuit?

Mme Kuptana: Certains membres du personnel sont Inuit, mais il en faudrait davantage. C'est un problème que nous devrons régler nous-mêmes.

As for services or halfway houses, they are listed in that booklet that we handed out—Does Your Husband Or Boyfriend Beat You?

• 1550

The Chair: Thank you very much.

To our next witness, welcome to the committee. You have a big job to do. You are representing the immigrant and visible minority women of Canada.

Ms Eunadie Johnson (President, National Organization of Immigrant and Visible Minority Women of Canada): Thank you. I am here alone, not necessarily by choice but because of the short notice. I was away on holidays and did not have time to do a very large presentation, and not only that—I will tell you why the presentation is not that large in page numbers a little later on—but in terms of getting in touch with the women across the country who would have had some expertise in terms of answering questions here.

One of the reasons I decided—not deliberately, but as a matter of making a point—not to expand this presentation is because we do not have any data. When it comes to the constituency of immigrant and visible minority women, any information that is out there regarding violence against women does not include this data. Any time they are mentioned it is when a superficial count is taken from any information that is developed and it is used to represent immigrant and visible minority women.

I am also pleased that the committee decided to invite our organization. To me, it is a step in the right direction in the recognition of our organization's existence.

We have been in existence for the last four years. It is a young organization. I usually draw an analogy between our organization and NAC, because I am pretty brave! I say that NAC has existed for the last umpteen years. I go to their meetings and they are very good meetings with lots of heated discussions. Then I hear people talking about our organization in terms of: Oh, there is lots of dissension. When you get an organization such as this that represents so many women from such diverse backgrounds, culturally and otherwise, it is a very, very difficult thing to get us all to agree on one thing.

The representation that we make, myself as president of this organization, is on behalf of members who belong to provincial groups, and those provincial groups are part of the national organization. Some of the actual direct work is done at the provincial level in most areas, but we co-ordinate at the national level to respond to any government policies or political decisions that may have an effect on our lives.

• 1555

Primarily I work as the director of the Women's Crisis Centre in Thompson, Manitoba. I have done that for the last 10 years. I have worked with the Canadian Association of Sexual Assault Centres. I demanded that they choose me to go to Nairobi as their representative and have worked with several groups in the more dominant mainstream society on violence against women. So I would consider that I have some information and expertise in that area. That is another

[Translation]

Pour ce qui est des services ou des maisons de transition, vous en trouverez la liste dans la brochure que nous vous avons remise—Does Your Husband Or Boyfriend Beat You?.

La présidence: Merci beaucoup.

Je souhaite la bienvenue au témoin suivant. Vous avez une tâche énorme. Vous représentez les immigrantes et les femmes appartenant à une minorité visible.

Mme Eunadie Johnson (présidente, Organisation nationale des femmes immigrantes et des femmes appartenant à une minorité visible du Canada): Merci. Je suis venue seule, pas par choix, mais à cause du peu de préavis. J'étais en vacances et je n'ai pas eu le temps de préparer une très grande présentation. Je vous dirai un peu plus tard pourquoi le mémoire est si mince, mais si nous avions pu communiquer avec les femmes que nous représentons dans tout le pays, nous aurions été mieux préparés pour répondre à vos questions.

Une des raisons pour lesquelles j'ai décidé—non pas délibérément, mais pour illustrer un problème—de ne pas étoffer ce mémoire, c'est que nous n'avons pas de données. Toutes les informations disponibles concernant la violence à l'égad des femmes ne contiennent aucune donnée sur les femmes immigrantes ou appartenant à une minorité visible. Elles ne sont mentionnées que si on a fait un décompte superficiel à partir des informations obtenues et on s'en sert pour représenter les femmes immigrantes et appartenant à une minorité visible.

Je suis heureuse que le comité nous ait invités. Cela représente pour moi un pas dans la bonne direction, vers la reconnaissance de notre organisation.

Notre organisme a été créé il y a quatre ans. Il est jeune. Comme je suis assez courageuse, je me permets de faire un rapprochement entre notre organisation et le CNA. Le CNA existe depuis bien des années. J'assiste à ses réunions qui sont fort intéressantes et les discussions sont animées. Quand les gens parlent de notre organisation ils disent: Oh, il y a beaucoup de divergences d'opinions. Quand un organisme représente des femmes aussi diverses par leur culture et par le reste, il est extrêmement difficile de faire l'unanimité.

En tant que présidente de cette organisation, je vous présente ce mémoire au nom des membres des groupes provinciaux, lesquels sont membres de l'organisation nationale. Une partie de l'intervention directe a lieu au niveau provincial, dans la plupart des domaines, mais elle est coordonnée au niveau national pour réagir devant les politiques et décisions du gouvernement qui peuvent toucher nos vies.

Ma principale occupation depuis 10 ans maintenant est celle de directrice du «Women's Crisis Centre» à Thompson, au Manitoba. J'ai travaillé avec l'Association canadienne des centres contre le viol. J'ai exigé d'être leur représentante à Nairobi, et j'ai travaillé avec divers groupes de la société dominante sur les problèmes de la violence faite aux femmes. J'estime donc avoir des connaissances et des compétences dans ce domaine. C'est une autre raison pour laquelle mon

reason my presentation was not too long: I did not want to give you a lot of information for free. I want to get paid for my expertise.

I have been discussing, working with, presenting, and arguing the subject of violence against women for a long time. Although I realize that it is wishful thinking, I hope that this presentation will make a difference. The immigrant and visible minority women of Canada, the organization of which I am president, have in their forums discussed violence in their various communities. It was, and still is, a priority. The list of recommendations drawn from the most recent biannual assembly in November 1990 includes general concerns from the group—and I did leave a copy of some of those recommedations with you, if you want to look at them at some point.

In addition to the sexist and racist attitudes of the general society, the abused woman from the identified target population, in this case immigrant and visible minority women, has to deal with the complexity of her position within her community. She is expected to understand those complexities and pressures and put her relationship with an abusive partner in some perspective. Whilst women from the dominant culture face the same pain of abuse, the situation for immigrant and visible minority women becomes more complex.

Let me say from the outset that the pain of abuse is the same for every woman. I do not think a woman who is abused, whether she is from the dominant cultural, an aboriginal woman or an immigrant woman, suffers differently. The pain is the same.

The image of the target population as long-suffering or passive, or, in some cases, big and strong, creates confusion about the abuse in their lives and clouds the fact that they are multiply oppressed. In our communities, the images and expectations reinforce the silence that one maintains about the violence in our lives. On the other hand, sexist and racist systems have given us little choice.

To be specific, the immigrant women who are not fluent in English or French are without supports of most areas of this country to access services. The educational information, when presented, does not have the desired impact because of the language barriers. The refugee woman faces an added barrier, as she does not enjoy immigrant status. For visible minority women with the language, it is a question of stereotypes: who we are, where we are coming from, what happens within our culture. It contributes to the confusion and insecurity already felt because of the abuse. Those women have a tendency to feel it is their responsibility to placate their partners or understand their excuses for the behaviour, not to protect themselves from the violence and anger.

I will give you a little elaboration in that area. When I say protecting the partner and finding excuses for his behaviour, in a lot of the visible minority communities where there is abuse, the partner tends to blame the system, why he

#### [Traduction]

exposé n'est pas très long: je ne veux pas vous donner toute cette information gratuitement. Je demande à être payée pour mes compétences.

Cela fait longtemps que je suis plongée dans le sujet de la violence contre les femmes, que j'en discute, que je m'en occupe, que j'en débats. Tout en sachant que c'est utopique, j'espère tout de même que cette présentation aura une incidence. Les femmes immigrantes et les femmes appartenant à une minorité visible du Canada, dont je suis la présidente, ont débattu de la violence dans leurs collectivités. C'était, et cela reste un sujet prioritaire. La liste des recommandations sorties de la dernière assemblée biannuelle en novembre 1990 reflète les préoccupations générales du groupe; je vous ai laissé une copie de certaines recommandations, si cela vous intéresse.

Outre les attitudes sexistes et racistes de la société en général, la victime qui appartient à la population cible, dans ce cas celle des immigrantes et des minorités visibles, doit faire face à la complexité de sa position dans sa collectivité. Elle doit en comprendre les complexités et les pressions et examiner de ce point de vue particulier son rapport avec un partenaire agresseur. Les femmes appartenant à la culture dominante connaissent la même douleur, mais la situation des immigrantes et des femmes appartenant à des minorités visibles est plus compliquée.

Permettez-moi de dire d'emblée que la douleur causée par l'agression est la même pour toutes les femmes. Les femmes victimes d'agression ne souffrent pas différemment selon qu'elles appartiennent au groupe culturel dominant, qu'elles sont autochtones ou immigrantes. La douleur est la même.

L'image d'une population cible souffrante ou passive, ou dans certains cas, forte et solide, entoure de confusion l'agression dont elles sont victimes et masque le fait que leurs oppresseurs sont multiples. Dans nos collectivités, les images et les attentes épaississent le silence dont nous entourons la violence dans nos vies. Par ailleurs, des systèmes sexistes et racistes nous ont laissé peu de choix.

Plus précisément, les femmes immigrantes qui ne parlent bien ni l'anglais ni le français n'ont pas accès aux services, dans la plupart des régions du pays. Et la barrière linguistique émousse l'effet des informations pourraient recevoir. Les réfugiées rencontrent une difficulté pas supplémentaire puisqu'elles n'ont le d'immigrantes. Quant aux femmes appartenant à des minorités visibles et qui parlent l'une des deux langues, leur problème vient des stéréotypes. Qui nous sommes, d'où nous venons, comment les choses se passent dans notre culture. Tout cela ajoute à la confusion et à l'insécurité qu'elles ressentent déjà à la suite des agressions. Elles ont tendance à penser qu'il leur incombe de pacifier leurs partenaires ou d'excuser leur comportement plutôt que de se protéger contre la violence et la colère.

Je vais approfondir un peu. Quand je parle de protéger le partenaire et de lui trouver des excuses, c'est que dans bien des collectivités de minorités visibles, le partenaire en cas d'agression a tendance à rejeter le blâme sur le système et à

is abusing the woman, and not recognizing that the woman is also being victimized by the system. The woman tends to, in her bid to keep the family together, keep the silence about the abuse, because it is those people out there who are abusing us, and they rarely do not recognize the fist from the system.

• 1600

The image of immigrant, refugee and visible minority women, especially the latter, is either non-existent or must fit within the stereotype that has existed for centuries. Those images I am talking about are the media images. If they are there, it is the stereotype. If they are there in some situations, they are supposed to look like what the media thinks that person should be like, not like me, big, black and beautiful.

Therefore, they seem to deny the violence in their lives. When they see the violence, it is most often dismissed as part of their culture. So many times we have heard, "it must be their culture". It is the same as the aboriginal women. I have worked so long with aboriginal women in the north, and I just get really angry every time I hear a police officer talk about those people and their culture, and when they drink that is how they are on a Friday or Saturday evening. When white people are in the bar drinking, they are happy and they have a good time. When the native person drinks, they are drunks.

When we review the programs and services that have been developed to prevent and respond to violence, we are acutely aware of the non-existence of correlated and significant data pertaining to immigrant and visible minority women and their particular experience. I want to keep stressing the fact that we do not have any data. We do not have any information.

Across Canada, representation of women in the police force is a mere 5%. For immigrant and visible minority women—I do not have the stats—I expect the numbers are negligible. It would stand to reason that they have not had any input in any programs or protocols developed by the police. While there has been some involvement by the target population with community groups, the information presented and subsequently developed program models does not address the specific needs of these women.

Police attitudes towards women who have experienced violence have generally reflected those of the more dominant cultures. They are not immune to and have been part of the sexist, racist attitudes that pervade our society. Too many times I have witnessed that attitude transferred to certain behaviour towards immigrants and visible minority women who have been abused. Again, in some cases, it must be part of their culture.

# [Translation]

ne pas reconnaître que la femme en est elle aussi la victime. La femme, cherchant à maintenir l'unité familiale, tend à passer l'agression sous silence, parce que ce sont ces gens-là qui sont les agresseurs, et elles distinguent rarement le poing du système.

L'image que se fait la société des immigrantes, des réfugiées et des femmes appartenant aux minorités visibles est soit non existante, soit obnubilée par les stéréotypes qui ont cours depuis des siècles. Les images dont je parle sont les images projetées par les médias. Si ces femmes y sont représentées, c'est par l'entremise d'images stéréotypées. Si elles sont présentes dans certaines situations, elles sont censées ressembler à l'image que se font d'elles les gens des médias, plutôt qu'à moi, par exemple, bien portantes, noires, belles.

Par conséquent, les médias semblent nier la violence qui fait partie de la vie de ces femmes. S'ils la voient, ils l'écartent le plus souvent sous prétexte qu'elle fait partie de leur culture. Combien de fois avons-nous entendu ces mots: «ça doit faire partie de leur culture». C'est pareil pour les femmes autochtones. Je travaille depuis très longtemps avec des femmes autochtones dans le Nord, et cela me rend furieuse chaque fois que j'entends un policier parler de ces gens et de leur culture, et que s'ils boivent c'est parce que c'est normal pour eux de faire cela les vendredis ou les samedis soirs. Quand ce sont des Blancs qui vont boire dans les bars, on dit qu'ils font la fête, qu'ils se paient du bon temps. Mais si c'est un autochtone qui boit, c'est un ivrogne.

Quand nous passons en revue les programmes et les services qui ont été mis au point pour prévenir la violence et pour y réagir, nous sommes péniblement conscientes du fait qu'il n'existe aucune donnée significative et corrélée sur les immigrantes et les femmes appartenant aux minorités visibles et leur expérience propre. Je veux bien insister sur le fait que nous ne disposons d'aucune donnée. Nous n'avons pas d'information.

Dans l'ensemble du Canada, la représentation des femmes au sein des corps policiers atteint à peine 5 p. 100. Je n'ai pas de statistiques à ma disposition, mais j'imagine que le nombre d'immigrantes et de femmes appartenant à une minorité visible au sein de ces forces est quantité négligeable. Il est donc logique de supposer qu'elles n'ont pas eu l'occasion d'être consultées ou de participer à l'élaboration de programmes ou de protocoles mis au point par la police. Bien qu'il y ait une certaine participation de la population cible dans les groupes communautaires, les renseignements présentés et les modèles de programmes mis au point subséquemment ne tiennent pas compte des besoins spécifiques de ces femmes.

Les attitudes des policiers envers les femmes qui ont été victimes de violence reflètent en général les attitudes qui ont cours dans les cultures dominantes. Ils ne sont pas à l'abri des attitudes sexistes et racistes qui prévalent dans notre société; ils en font partie. J'ai trop souvent vu cette attitude se manifester dans certains comportements à l'égard d'immigrantes et de femmes appartenant à une minorité visible qui avaient fait l'objet d'agressions. Encore une fois, dans certains cas, cela doit faire partie de leur culture.

We must, however, understand that the police are beginning to recognize, with pressure from community and women's groups, the extent of violence against women and the eventual outcomes. There has been considerable attention focused on the issue of violence in the past 10 years, most recently since the violent deaths of several women across Canada. Of course, every person who has access to the media is denouncing violence, except our friend Barbara Amiel.

There are no co-ordinated efforts through legislation to commit funds and resources to these programs. When I say no co-ordinated efforts through legislation, you can get project funding, but the project funding seems to think that at the end of the project, the violence will end. People say, hey, we are going to do something to eradicate violence, and I say, in your dreams. You have to change the whole system. Are the people who have the power going to give up the power so that we can change the system? What is happening to the programs that have been developed? Where is the extension of it? Where is the extension of it in the several communities that exist—the Inuit, the aboriginal, the immigrant and visible minority women's communities?

Announcements are made to react to violent situations and only for a limited time, as if the violent behaviour and attitudes is expected to disappear at the end of the project. Community groups, mostly from the mainstream women's movement, have done excellent work in creating awareness. There are a few of us who, through sheer tenacity and determination, have insisted on participation. But the programs and protocols developed are still a long way from reaching and meeting the needs of immigrant and visible minority women.

• 1605

A simple thing like having a woman from the Philippines come into the shelter where I am the executive director and someone telling me it is funny that twice in a row she left the potatoes and the meat on the table. I said: "Do we have any rice in the house? Did you ask her whether she likes something else?" It is simple; it is just to make the woman comfortable in the environment. Those are the kinds of issues I am talking about.

When educational programs are developed there is no translation. This is not helpful in assisting women who do not have access in either official language. It may also be that in some areas the police and community groups have done their best with the available resources.

Then there is the criminal justice system, which in its zeal to protect the innocent—great thought—further victimizes the victim. Judges are constantly making derogatory remarks about the women who have been victimized. We wrote to the judge in the Northwest Territories. We wrote to Judge Bourassa. We grab at anything like that. We do not let it stand.

[Traduction]

Nous devons, toutefois, comprendre que les forces policières commencent à reconnaître, aidées en cela par les pressions exercées par les groupes communautaires et les groupes de femmes, l'étendue de la violence perpétrée contre les femmes et tout ce qu'elle peut entraîner. Le problème de la violence a attiré beaucoup d'attention au cours des 10 dernières années, et surtout récemment depuis la mort violente de plusieurs femmes en divers endroits au Canada. Bien sûr, quiconque a accès aux médias dénonce maintenant la violence, exception faite de notre amie, Barbara Amiel.

Mais il n'y a pas d'efforts concertés pour affecter des fonds et des ressources à ces programmes par voie législative. On peut arriver à faire financer un projet particulier, mais ceux qui dispensent ces fonds semblent penser qu'une fois le projet mené à bien, la violence prendra fin. Les gens disent bon, voilà, nous allons faire quelque chose pour éliminer la violence, et moi je dis qu'ils rêvent en couleurs. Il faut changer tout le système. Ceux qui détiennent le pouvoir vont-ils le céder pour que l'on puisse modifier le système? Qu'arrive-t-il aux programmes qui ont été mis au point? Comment y donne-t-on suite? Est-ce qu'on les étend aux collectivités des femmes inuit, autochtones, immigrantes, et aux femmes appartenant à un minorité visible?

On annonce des projets ponctuels et d'une durée limitée en réaction à des incidents violents, comme si les attitudes et comportements violents allaient disparaître en même temps que le projet. Les groupes communautaires, surtout les groupes de femmes de la majorité, ont fait un excellent travail de conscientisation. Quelques-unes d'entre nous ont insisté pour participer, et nous y sommes arrivées en faisant preuve d'une ténacité et d'une détermination à toute épreuve. Mais les programmes et les protocoles qui ont été mis au point ne tiennent toujours pas compte des besoins des femmes immigrantes et appartenant à une minorité visible, et n'y répondent pas, loin de là.

Il peut s'agir de choses toute simples. Prenez le cas de cette Philippine du centre d'accueil dont je suis la directrice générale; quelqu'un m'a dit qu'elle trouvait curieux qu'à deux reprises cette femme ait laissé sa viande et ses pommes de terre dans son assiette. J'ai répondu: «Avons-nous du riz? Lui avez-vous demandé si elle aimerait autre chose?» C'est simple; il s'agit simplement de faire en sorte que cette femme se sente à l'aise dans ce milieu. C'est le genre de chose dont je veux parler.

Quand des programmes d'éducation sont mis au point, ils ne sont pas traduits. Ce n'est pas utile pour aider les femmes qui ne parlent ni l'une ni l'autre des deux langues officielless. Il se peut aussi que dans certaines régions la police et les groupes communautaires ont fait tout ce qu'ils ont pu avec les ressources disponibles.

Il y a ensuite le système de justice pénale, qui dans son ardeur à protéger l'innocent—beau principe—ajoute au fardeau pesant déjà sur la victime. Les juges font constamment des commentaires désobligeants au sujet des femmes qui ont été victimes d'agressions. Nous avons écrit au juge des Territoires du Nord-Ouest. Nous avons écrit au juge Bourassa. Nour réagissons à tout incident de la sorte. Nous ne laissons rien passer.

Racist comments are commonplace. It is apalling to review statistics pertaining to the disposition of cases when women are violated or killed. I think somebody asked the aboriginal women about the ratio of sentences in the dominant group and the aboriginal group. I can tell you I see it a lot. When it is an aboriginal family versus a white family, the sentencing is far different in Thompson, Manitoba. We have the statistics to prove it in that area.

The idea of a royal commission is probably a good one. My first instinct is to say that it will highlight and profile the issue. After all, my understanding of the word "royal" is that it must be very important, but then after the commission comes the commitment to act. Will there be a commitment, or do we need another Montreal? Any commissions or studies must record the experiences of immigrant and visible minority women of Canada. Any programs or protocols developed must have the input from the target population, which is certainly not lacking in expertise. In ten minutes I can give you a list of names of people with expertise in our communities.

In Canada we have become known for efforts to assist developing countries in identifying the struggle for women's equality. When are we going to make that same commitment to Canadian women? When are we going to include the experiences of immigrant and visible minority women?

Mme Venne: Au lieu de dire que la violence fait partie de la culture de certains hommes, je me demande si certains hommes ne deviennent pas violents au Canada à cause de leur nouvel environnement, à cause du manque de travail, à cause de toutes sortes de situations? Est-ce que cela a été constaté, ou s'il s'agit en général de gens violents chez eux qui le sont également au Canada? Est-ce qu'on a fait une recherche quelconque là-dessus?

Ms Johnson: I will answer your question first by saying it does not necessarily mean that it is when the man arrives here that he becomes violent. Most men in this world have the potential to abuse. The potential to abuse is given to them through the society, and the atmosphere within which we live clearly dictates that men have power. Therefore all men are aware of their power against their own partners. They have had the potential to abuse before they came here. In some situations they chose not to do it because everything was happening in their favour. When they arrive here, certain things go against the grain, which contributes and increases the potential for them to abuse their partners.

• 1610

Because of the system here, through its lack of recognition of the expertise that a lot of immigrants bring to this country and the feeling that most of the men have that somehow they are no longer powerful, they usually take it out on their partners. [Translation]

Les observations racistes sont chose courante. Il est navrant de revoir les statistiques ayant trait aux décisions rendues dans les cas de viol ou de meurtre de femme. Je crois que quelqu'un a posé une question aux femmes autochtones au sujet des sentences imposées aux groupes dominants et aux groupes autochtones. J'estime que le racisme existe sur ce point. À Thompson, au Manitoba, les sentences qu'on impose aux familles blanches diffèrent beaucoup de celles qu'on impose aux familles autochtones. Nous disposons dans ce domaine de statistiques prouvant ce que j'avance.

L'idée d'une commission royale est sans doute bonne. Ma première réaction serait de dire qu'une telle commission permettrait de mettre en lumière le problème et de lui donner un certain relief. Après tout, je comprends bien le sens du mot «royal», cela doit s'appliquer à quelque chose de très important, mais après la commission il faudra un engagement plus concret. Y aura-t-il un tel engagement, ou nous faudra-t-il d'autres massacres comme celui de Montréal? Toute commission ou étude doit prendre en compte les expériences des immigrantes et des femmes appartenant à une minorité visible au Canada. On doit susciter la participation de la population-cible dans l'élaboration de tout progamme ou protocole, car ce groupe ne manque certainement d'expertise. Je pourrais vous dresser en dix minutes une liste de noms de gens de notre collectivité dont l'expérience pourrait vous être utile.

Le Canada est connu pour les efforts qu'il déploie pour aider les femmes des pays en voie de développement à lutter pour l'égalité. Quand allons-nous nous engager de la même façon envers les femmes canadiennes? Quand allons-nous inclure les expériences des immigrantes et des femmes appartenant à une minorité visible?

Ms Venne: Rather than saying that violence is a part of the culture of certain men, I wonder whether certain men do not become violent in Canada because of their new environment, because of unemployment, because of all kinds of factors? Has anyone looked at that possibility, or are these generally people who were violent back home and continue to be violent in Canada? Has any type of research been done on this?

Mme Johnson: Je répondrai à votre question en disant tout d'abord que ce n'est pas nécessairement en arrivant ici que certains hommes deviennent violents. Où que ce soit, la plupart des hommes ont en eux un potentiel de violence. Ce potentiel leur est donné par la société, et l'atmosphère dans laquelle nous vivons indique clairement que les hommes ont ce pouvoir. Par conséquent, tous les hommes sont conscients du pouvoir qu'ils détiennent et qu'ils peuvent utiliser contre leur partenaire. Même avant de venir ici, le recours à la violence leur était possible. Dans certains cas ils ont pu choisir de ne pas actualiser ce potentiel simplement parce que tout se passait très bien pour eux. Quand ils arrivent ici, certaines choses les gênent et les rendent plus susceptibles d'agresser leur partenaire.

La société d'ici ne reconnaît pas l'apport et les compétences de nombreux immigrants, ce qui fait que la plupart des hommmes ont l'impression d'être devenus impuissants, et s'en prennent généralement à leur partenaire.

The fine line between some women being abused in one situation or another is one where some women know their place and keep that place, and some women decide to step out of bounds.

Mme Venne: Vous dites être d'accord sur la création d'une commission royale d'enquête. Verriez-vous des hommes siéger à cette commission?

Ms Johnson: Before I saw Mr. Karpoff there, I was going to ask you, where are the men? I want the men to be part of it. I want them to hear; I want them to know; I want them to participate; I want them to have the commitment. I do not want women constantly to take the responsibility of violence against women. I want the whole House of Commons, every parliamentarian, every politician, to be aware of the issue and to support any initiatives that will help eradicate violence against women. So yes, there should be men on the committee, but women should control the committee.

**Mme Venne:** Ce sera assez difficile à faire accepter. Dès qu'ils ont une certaine place, ils prennent généralement le contrôle.

Ms Johnson: Well, we will have to take it back.

Mrs. Clancy: Welcome. What a breath of fresh air! I think it is really mean the way you attacked poor Barbara Amiel, and I am sure she will be right back after you.

Ms Johnson: Oh. I know.

Mrs. Clancy: There are many things in your presentation... I found myself nodding my head all the way through. A couple of things I wanted to talk about or ask you about.

We frequently hear the expression that immigrant women, visible minority women, are doubly discriminated against, because you can either see or hear that they belong to a minority, plus they are women, which is the first step. But really it is a treble discrimination, I think, given what you said regarding the way the powers that be, if you will—the administrators of justice, the police, etc.—always say, you know, that is their culture. So they have the visibility, the gender problem, and then the cultural problem as well. It becomes almost a third thing.

I was looking at it in the sense that you have to deal with the cultural aspect from the point of view of the woman—not in the sense of saying oh, that is their culture and that is how they behave, but to reach the woman, to help her, you have to be extremely sensitive, as you do with aboriginal women, to the cultural nuances that are there. Rising out of that, I do not take exception, but I question you on one thing you said: that if they know their place then they will be all right,

[Traduction]

Le fait que certaines femmes soient agressées, alors que d'autres ne le sont pas, tient parfois à des différences subtiles de comportement; certaines femmes restent soumises et continuent de jouer leur rôle traditionnel, alors que d'autres décident de s'émanciper.

Ms Venne: You say you would be in favor of the creation of a royal commission of inquiry. Do you feel men should be allowed to sit on that commission?

Mme Johnson: Avant que je n'aperçoive M. Karpoff, j'allais vous demander: où sont les hommes? Je veux que les hommes en fassent partie. Je veux qu'ils entendent; je veux qu'ils sachent; je veux qu'ils participent; je veux qu'ils s'engagent. Je ne veux pas qu'on remette constamment la responsabilité de résoudre le problème de la violence faite aux femmes entre les mains des femmes seulement. Je veux que toute la Chambre des communes, que chaque parlementaire, chaque politicien soit conscient du problème et appuie toute initiative qui pourra aider à éliminer la violence faite aux femmes. Donc, oui, je pense que des hommes devraient siéger à cette commission, mais que des femmes devraient en avoir la direction.

Ms Venne: That would be difficult for the men to accept. As soon as they have a foot in the door, they generally take over.

Mme Johnson: Eh bien, dans ce cas, nous devrons reprendre le contrôle.

Mme Clancy: Je vous souhaite la bienvenue. Comme vos propos me semblent rafraîchissants! Je pense toutefois qu'il était méchant d'attaquer la pauvre Barbara Amiel, mais je suis sûre qu'elle saura se défendre.

Mme Johnson: Je n'en doute aucunement.

Mme Clancy: Il y a beaucoup de choses dans votre exposé...Je me suis aperçue que je hochais constamment de la tête pendant que vous le lisiez. Je voulais discuter d'une ou deux choses avec vous.

On entend souvent dire que les femmes immigrantes qui appartiennent à une minorité visible font l'objet d'une double discrimination, car on peut voir ou entendre qu'elles appartiennent à une minorité, et en plus elles sont femmes, ce qui constitue le premier volet. Mais il s'agit en fait d'une discrimination triple, je pense, si l'on songe à ce que vous avez dit au sujet des autorités—ceux qui sont chargés d'administrer la justice, la police etc.—qui disent toujours, ah oui, vous savez, cela fait partie de leur culture. Ces femmes appartiennent donc à une minorité, doivent aussi composer avec tous les problèmes de leur sexe, et le problème culturel vient s'ajouter aux deux premiers. Cela ajoute presque une troisième dimension au problème.

Je me disais qu'il faut traiter l'aspect culturel dans la perspective de la femme—pas dans le sens de ceux qui disent: c'est leur culture et c'est ainsi qu'ils agissent, mais pour rejoindre la femme, pour l'aider, il faut être extrêmement sensible, comme avec les femmes autochtones, aux nuances culturelles qui existent. C'est ce qui m'amène à la question—et ce n'est pas une remise en question—que j'aimerais vous poser sur quelque chose que vous avez dit: Si

but if they step out then they will not. Is it not true, though, that knowing your place does not always protect you,—

Ms Johnson: No.

Mrs. Clancy: —that if you have someone who is pathological in the violent sense then knowing your place will not do you—

Ms Johnson: Yes, but knowing your place is something where you can control the number of times that violent behaviour is extended towards you. You know that when this person comes home after a certain period and he is frustrated, you do exactly what he expects you to do.

Mrs. Clancy: To protect yourself.

Ms Johnson: It is like any woman in here who might say this could never have happened to me, but if it did, I would. So we all at some point have that fear because of the power, the inequality—

Mrs. Clancy: That is right.

Ms Johnson: —and the system we live under.

Mrs. Clancy: Thank you. I just wanted you to clarify that.

• 1615

Ms Johnson: Just in terms of the double discrimination, we could go on and on to name double, triple, quadruple or whatever, because there is capitalism, racism, classism, sexism, agism and all those isms to go against the less dominant culture. In certain sequences. . .

Mrs. Clancy: Some things become more important than others.

Ms Johnson: Exactly.

Mrs. Clancy: I think the point I was really trying to make is that certainly we have not dealt with the problem in the dominant culture. In other words, the white middle class woman in my riding of Halifax has very little recourse or assistance if she is a battered wife. How much worse for the black woman, an African immigrant, or a woman from the islands in downtown Toronto, etc., without even any of the cultural nuances? That is what I meant.

Another question is really not tongue in cheek, although it sounds it. Did Judge Bourassa answer your letter?

Ms Johnson: No.

Mrs. Clancy: I am not surprised.

Ms Johnson: I doubt he would. It was not a very nice one.

#### [Translation]

ces femmes se cantonnent à leur rôle traditionnel sans y déroger, elles n'auront pas d'ennuis, mais dès qu'elles cherchent à s'émanciper, les choses vont mal. Mais n'est-il pas vrai que le fait de rester soumise ne vous protégera pas nécessairement toujours...

Mme Johnson: Non.

Mme Clancy: . . . et que si votre partenaire a des tendances à la violence pathologique, le fait de rester soumise ne vous. . .

Mme Johnson: Oui, mais le fait de vous cantonner à votre rôle de femme soumise vous permettra peut-être de contrôler le nombre d'incidents violents. Vous savez que quand il revient à la maison après un certain temps et qu'il est frustré, vous faites exactement ce qu'il attend de vous.

Mme Clancy: Pour essayer de vous protéger.

Mme Johnson: Toutes les femmes qui sont ici se disent peut-être que cela ne pourrait jamais leur arriver, mais si cela devait leur arriver, sans doute réagiraient-elles de cette façon. À un moment donné, nous avons toutes connu cette crainte, à cause du pouvoir, de l'inégalité...

Mme Clancy: C'est exact.

Mme Johnson: . . . et du système dans lequel nous vivons.

Mme Clancy: Je vous remercie. Je voulais simplement éclaircir ce point.

Mme Johnson: Au sujet de la double discrimination dont font l'objet certaines femmes, nous pourrions discuter très longuement de discrimination double, triple, quadruple et que sais-je encore, car il y a le capitalisme, le racisme, la discrimination due à la classe, au sexe, à l'âge, et à tout ce qui fait qu'on n'appartient pas en tous points à la culture dominante. Certaines séquences font que. . .

Mme Clancy: . . . certaines choses deviennent plus importantes que d'autres.

Mme Johnson: Exactement.

Mme Clancy: Je pense que ce que j'essayais de dire, au fond, c'est que nous n'avons certainement pas réglé ce problème au sein de la culture dominante. En d'autres termes, la femme blanche de classe moyenne dans ma circonscription d'Halifax a très peu de recours ou d'aide sur laquelle compter si son partenaire la bat. Sans même tenir compte des nuances culturelles, la situation d'une femme noire, d'une immigrante africaine, ou d'une femme des îles qui vit au centre-ville de Toronto et qui se retrouve dans le même cas est d'autant plus dramatique. Voilà ce que je voulais dire.

J'ai une autre question qui peut sembler ironique, bien qu'elle ne le soit pas. Le juge Bourassa a-t-il répondu à votre lettre?

Mme Johnson: Non.

Mme Clancy: Cela ne m'étonne pas.

Mme Johnson: J'aurais été étonnée qu'il nous réponde. Ce n'était pas une lettre bien gentille.

Mrs. Clancy: I would like your opinion on this. The whole question of immigrant and visible minority women in this country has a great deal to do with access to training programs in English as a second language or French as a second language, depending on where you live, and employment. I am wondering if you could comment on that.

**Ms Johnson:** We should not make the overall assumption that every immigrant and/or visible minority woman needs language training.

Mrs. Clancy: No. I realize that.

Ms Johnson: We should also not make the overall assumption that they need some other kind of training. I sit on a federal advisory committee for employment equity, and it includes targeting both visible minority men and women. I am in my sixth year on that committee, and what we have heard over and over is that we are not lacking in applications of well-qualified people to go into the system. What we have is an attitude towards the people, a lack of sensitivity, be it cultural or otherwise, about where these people are coming from and who they are.

We have an education system that immediately decides that if you are trained in another country, you do not have the right or the proper training to do the job, and therefore it brings lack of access. We cannot access because people make decisions. I step in that door and immediately somebody has formed an opinion about me just by looking at me. If I were a white woman with a language problem, you would not make your decision until after I sat down and started speaking. All of those things serve to exclude us, not because we all necessarily need training. The people who need the training are the people with the attitude.

Mrs. Clancy: I stand corrected. Perhaps that is the situation in the larger centres, Toronto, Montreal, Ottawa and Vancouver. In general, immigrant women in my part of the country are desperately in need of language training and there is not any.

Ms Johnson: Do you know how many times immigration used to come to our islands and ask us to come here? What they never did was bring an educational package to tell us how racist this society was when we arrived here.

Mrs. Clancy: Of course, some of the news must have gotten through, and it would have been really insane for blacks from the Caribbean to come to Nova Scotia.

Ms Johnson: Probably.

Mrs. Clancy: Thank you, Madam Chair.

Ms Black (New Westminster—Burnaby): I would also like to welcome you to the committee. I very much appreciated the presentation. It was very, very good.

[Traduction]

Mme Clancy: J'aimerais connaître votre opinion sur cette question: la situation des immigrantes et des femmes appartenant à une minorité visible dans notre pays est intimement liée à l'accès à l'information linguistique en anglais et langue seconde ou en français et langue seconde, selon la région où vous vivez, et à l'emploi. Je me demande si vous pourriez nous faire part de vos commentaires à ce sujet.

Mme Johnson: Il faudrait éviter de généraliser et supposer que toutes les immigrantes ou femmes appartenant à une minorité visible ont besoin de formation linguistique.

Mme Clancy: Non, je m'en rends bien compte.

Mme Johnson: Il ne faudrait pas non plus supposer qu'elles ont toutes besoin de formation, quelles qu'elles soient. Je siège à une commission consultative fédérale dont l'objectif est de promouvoir l'équité dans l'emploi, et notre groupe cible comprend les hommes et les femmes appartenant à une minorité visible. Je siège depuis six ans au comité, et ce que l'on constate à maintes et maintes reprises, c'est qu'il n'y a pas de pénurie de candidats bien qualifiés dans ces groupes. Le problème tient plutôt à l'attitude que rencontrent ces gens, à l'absence de sensibilité culturelle ou autre, face à leurs expériences propres et à leur identité.

La position qui a cours dans notre système d'éducation, c'est que si vous avez été formé dans un autre pays, vous n'avez ni le droit ni la formation voulus pour effectuer un travail, et on empêche ainsi les gens d'accéder à l'emploi. Nous ne pouvons obtenir de postes parce que les gens prennent des décisions. Dès que j'entre quelque part, les gens ont déjà formé une opinion à mon sujet simplement à cause de mon apparence. Si j'étais une femme blanche qui connaissais mal votre langue, vous ne prendriez pas de décision avant que je me sois assise et que vous ayez eu l'occasion de parler avec moi. Toutes ces choses nous excluent, et ce n'est pas nécessairement que nous ayons tous besoin de formation. Les gens qui ont besoin de cette formation sont ceux qui manifestent cette attitude à notre égard.

Mme Clancy: Je reconnais mon erreur. Peut-être est-ce le cas dans les grands centres comme Toronto, Montréal, Ottawa et Vancouver. Dans ma région, toutefois, les immigrantes en général ont un besoin criant de formation linguistique, et il n'y a pas de programme conçu pour elles.

Mme Johnson: Savez-vous combien de fois les représentants de l'immigration sont venus dans nos îles pour nous demander de venir ici? Toutefois, ils n'ont jamais tenu de séance d'information pour nous préparer au racisme que nous rencontrons une fois ici.

Mme Clancy: Il est sûr que certains renseignements commencent par filtrer quand même, et il aurait vraiment été insensé que des noirs des Antilles viennent s'établir en Nouvelle-Écosse.

Mme Johnson: Sans doute.

Mme Clancy: Je vous remercie, madame la présidente.

Mme Black (New Westminster—Burnaby): J'aimerais aussi vous souhaiter la bienvenue au comité. J'ai beaucoup apprécié votre exposé. Il était très, très bon.

I am interested in your comments to the question Mrs. Venne asked about the participation of men in ending the cycle of violence against women. I appreciate your answer very much. I agree with it. I think unless we include men in the equation in seeking solutions, we will never win the struggle ourselves. Also, we need men to take the message forward to their brothers in every culture in our society, so that the message gets out that violence against women simply is not acceptable in any culture.

• 1620

Ms Johnson: They must take responsibility for what their peers are doing.

Ms Black: I am not sure if everybody on this committee agrees with that approach, but I think it is important that it is stated.

You spoke very briefly about funding for shelters for battered women —  $\,$ 

Ms Johnson: Programs.

Ms Black: —and you probably have some points of view on programs, other than funding. Would you just expand on that—not everybody understands the difference between project funding, operational funding and core funding—and say what your frustrations have been with the funding process and what frustrations other women share in that process.

Ms Johnson: In most parts of the country, except probably Alberta and for some of the women in B.C. who have decided to take matters into their own hands, funding comes through a per diem, which is the CAP fund—the cost-shared programs between the federal and provincial governments. The mainstay is the per diem, with a small grant probably for operations, but not looking at what is necessary to have a shelter open 24 hours, to have the crisis line, to make sure that there is staffing, and staffing with the diversity to meet the cultural needs of the women in the shelters. It is very difficult for shelters to do any kind of planning or program development for the women and, most importantly, for the children who come with the women, so that the children do not keep repeating the cycle as they grow up, as they continue to see abuse in their lives.

The kind of funding we receive in shelters is so totally inadequate because there are no policies developed between provincial and federal governments in terms of how shelters should be funded. Alberta has a specific kind of funding program, so the shelters there are a little more advanced in terms of the kind of funding they have, but still there are some gaps in the services. There are gaps in the services to aboriginal women.

#### [Translation]

Je m'intéresse aux observations que vous avez faites en réponse à la question de M<sup>me</sup> Venne, qui vous demandait si les hommes devaient aussi essayer de résoudre le problème de la violence faite aux femmes. J'ai beaucoup aimé votre réponse. Je suis d'accord avec vous. Je pense que si nous n'arrivons pas à inclure les hommes dans notre recherche d'une solution, nous ne gagnerons jamais la partie toutes seules. Il faut aussi que les hommes acceptent de transmettre le message à leurs frères de toutes les cultures de notre société, pour que tous comprennent que la violence envers les femmes est tout simplement inacceptable, quelle que soit la culture à laquelle on appartient.

Mme Johnson: Ils doivent accepter la responsabilité collective des actes de leurs pairs.

Mme Black: Je ne suis pas certaine que tous les membres du comité sont d'accord avec cette perspective, mais il est important, je pense, que vous puissiez la faire entendre.

Vous avez parlé très brièvement du financement des centres d'accueil pour femmes battues. . .

Mme Johnson: Des programmes.

Mme Black: . . . et vous aimeriez sans doute nous faire part de votre point de vue sur les programmes, outre leur financement. Pourriez-vous nous en dire un peu plus long là-dessus—tous ne comprennent pas la différence entre le financement d'un projet, les subventions de fonctionnement, et le financement de base—et nous faire part de vos frustrations au sujet du processus de financement ainsi que des frustrations que d'autres femmes ont pu connaître face à ce processus.

Mme Johnson: Dans la plupart des régions du pays, sauf peut-être en Alberta et en Colombie-Britannique, où certaines femmes ont décidé de prendre les choses en main. le financement se fait par le biais d'une indemnité quotidienne versée en vertu du RAPC-il s'agit de programmes dont les coûts sont partagés entre les gouvernements fédéral et provinciaux. La majeure partie des fonds est versée sous forme d'une indemnité quotidienne, auquelle s'ajoute généralement une petite subvention de fonctionnement, mais personne ne tient vraiment compte des sommes nécessaires pour financer le fonctionnement d'un centre d'hébergement ouvert 24 heures sur 24, une ligne d'écoute téléphonique, le personnel nécessaire, et il faut que ce personnel soit suffisamment diversifié pour répondre aux besoins culturels variés des femmes qui se réfugient dans ces centres. Dans ces conditions, les centres ont beaucoup de mal à faire de la planification ou à mettre au point des programmes pour les femmes et—chose très importante—pour les enfants de ces femmes, afin qu'en grandissant ils n'entrent pas dans le cycle de l'agression dont ils sont témoins.

Le financement que reçoivent ces centres est tout à fait inadéquat parce qu'il n'y a pas de politique commune élaborée par les gouvernements fédéral et provinciaux en la matière. Il y a en Alberta un programme de financement précis, et les centres d'hébergement sont pour cette raison un peu mieux nantis, mais présentent quand même certaines lacunes pour ce qui est des services qu'ils offrent. Les services offerts aux femmes autochtones laissent à désirer.

I had a call last week from aboriginal women who said they wanted to start something in Calgary, and who wanted to know how to go about finding funding to do this. There are hotels in Calgary for shelters. Why are these women not accessing these shelters? But obviously the cultural sensitivity is not there in the shelters.

I am not telling the government it should tell community groups who to hire when it funds these shelters, but I am saying that when you submit your proposal to me and tell me what your target population is, we should say as a condition of the funding that we expect you to meet the needs of the women you serve.

Funding has to be taken out from this welfare system. Some women who would rather visit a psychiatrist or get Valium must know that shelters are available to them, because shelters are seen as a poor woman's facility.

Ms Clancy: Hear, hear.

Ms Johnson: Because it comes under the needs test, and if women supposedly have money... Most women I know living under a battering situation—they can have millions, but they do not have access to it right away. These women can know that these shelters are also out there for them. We are missing a large group of women in shelters because the funding is not structured to allow the woman to have some dignity in her life when she comes to the shelters. The whole welfare connotation around a woman coming into a shelter is ridiculous and should be removed.

Ms Black: Thank you. When you talk about problems with funding, there are two questions I would like to ask you. One is that the federal government has put a ceiling on CAP funds in three provinces in Canada—Ontario, British Columbia and Alberta. How will that affect shelters for battered women and the per diem? Also, what has been your experience with the federal program called "Project Haven"? Have you been able to access that program? How has that program served the needs of battered women and their families?

• 1625

Ms Johnson: Are there any Health and Welfare people here? Project Haven—yes, \$40 million over four years. When people hear \$40 million, they think, what a lot of money! Twenty—two million dollars of that went to CMHC; \$1.9 million went to Indian Affairs; I think \$3-point-something million went to Health and Welfare; and the list goes on. With the enormous bureaucracy and overhead that has been taken out of that \$40 million, very few women or their constituencies will see some of that money. We are still struggling, after an application of two years, to get \$20,000 to do program description within our own shelter. There are many women who have complained across this country that

[Traduction]

J'ai reçu un appel téléphonique la semaine dernière de femmes autochtones qui m'ont expliqué qu'elles voulaient ouvrir un centre à Calgary et désiraient savoir comment et où recueillir les fonds nécessaires. On met à Calgary des hôtels à la disposition de ceux qui ont besoin de centres d'hébergement. Pourquoi ces femmes n'ont-elles pas accès à ces centres? Manifestement, la sensibilité culturelle fait défaut dans ces centres d'accueil.

Je ne préconise pas que le gouvernement aille dire aux groupes communautaires qui embaucher quand il finance ces centres, mais il me semble que quand on soumet une proposition pour venir en aide à un groupe quelconque, le financement devrait être assorti d'une condition selon laquelle vous devez satisfaire les besoins des femmes que vous allez servir.

Il faut que le financement de ces centres cesse de provenir des fonds affectés au bien-être. Certaines femmes préfèrent se rendre chez un psychiatre et se faire prescrire du valium plutôt que de se rendre dans un centre d'accueil, bien qu'elles sachent qu'ils existent parce que ces centres sont perçus comme des établissments pour femmes pauvres.

Mme Clancy: Je suis tout à fait d'accord.

Mme Johnson: Parce qu'on tient compte du revenu de la personne qui demande l'hébergement, si une femme a de l'argent... La plupart des femmes battues que je connais—elles peuvent avoir des millions, mais elles n'auront pas accès au centre immédiatement. Il faut que ces femmes sachent que ces centres existent aussi pour elles. Il y a tout un groupe de femmes que ces centres n'arrivent pas à rejoindre, parce que le financement est tel qu'il ne permet pas à la femme de conserver un minimum de dignité dans sa vie quand elle se présente au centre. Toute la connotation de bien-être social qui entoure une femme qui se présentant à un centre d'accueil est ridicule et devrait être éliminé.

Mme Black; Je vous remercie. Au sujet des problèmes de financement, j'aimerais vous poser deux questions. La première est reliée au fait que le gouvernement fédéral a fixé une limite aux fonds qui peuvent être déboursés en vertu du RAPC dans trois provinces du Canada—l'Ontario, la Colombie—Britannique et l'Alberta. Quel effet cette limite aura-t-elle sur les abris pour femmes battues et sur les indemnités quotidiennes? Aussi, avez-vous pu profiter des services offerts par le programme fédéral intitulé «Opération refuge»? Avez-vous réussi à y avoir accès? De quelle façon ce programme a-t-il répondu aux besoins des femmes battues et de leurs familles?

Mme Johnson: Y a-t-il des fonctionnaires du ministère de la Santé et du Bien-être social dans la salle? L'Opération refuge—oui, 40 millions de dollars sur une période de quatre ans. Quand les gens entendent la somme de 40 millions de dollars, ils se disent: quelle somme astronomique! Vingt-deux millions ont été versés à la SCHL; 1,9 million a été confié aux Affaires indiennes; je pense qu'environ 3 millions ont été confiés à Santé et Bien-être social; et je pourrais continuer. Vu la bureaucratie énorme et les frais généraux qui devront être financés à même ces 40 millions de dollars, très peu de femmes ou de membres des groupes cibles verront la couleur de cet argent. Nous nous débattons

they have applied to Project Haven, women who provide the services. Do you know who gets the money? The psychiatrists doing research, the people who have no idea about family violence, who have never been involved in providing services or developing programs. More and more research is being done, and that is where the money is going. So we really have not seen very much of it.

Ms Black: There is the capping of CAP.

Ms Johnson: Manitoba is also experiencing CAP. We have just had a letter saying not to ask for any increase this year in our funding, though the costs of running shelters, including the GST, have gone up. We have had information saying that there will be no increase, so it will have a definite effect on the kinds of services we are able to provide, and I see cut-backs coming in those shelters.

Ms Black: I am interested in knowing your perspective on mandatory charges being laid against abusers.

Ms Johnson: I was just with the inspector of police last Wednesday. I think a crime has been committed. There is no question about that fact that mandatory charges are necessary. The police in some areas are still asking women whether or not they want to lay the charges—

Ms Black: And leaving the responsibility-

Ms Johnson: —and leaving them responsible. So I am for the mandatory charges being laid.

What you find, though, is the shelters still having to advocate for the women when those charges are laid, because when the charges are laid and the man is picked up, an hour later he may be released.

Ms Black: And he is still angry.

Ms Johnson: She is not notified. What happens? He goes back and beats the shit out of her. She does not call the shelter or anybody again because she is thinking: how can I get protection when I just called them, they took him away, put him in jail for an hour, nobody informed me that he is coming out, and here he is again?

So it has its deterrents, because there are no support systems to back up what happens after the charges and the police arrest, what happens to the woman and the sequence of events. Except in London, Ontario, there are very few response teams in the country that have everybody who has to do with family violence dealing with the issues: the children; the man, the police take him away; the woman, where she goes, what happens next, who informs her—all those things. It should remain, but there have to be supports in place so the woman and her children can be safe.

# [Translation]

toujours après avoir fait une demande, il y a deux ans, pour essayer d'obtenir 20,000\$ pour préparer des descriptions de programmes pour notre propre centre d'hébergement. De nombreuses femmes partout au pays se sont plaintes d'avoir fait des demandes vaines dans le cadre de l'Opération refuge, des femmes qui fournissent ces services. Savez-vous qui touche l'argent? Les psychiatres qui font de la recherche, des gens qui ne connaissent pas particulièrement le domaine de la violence conjugale, qui n'ont jamais fourni de services, qui n'ont jamais mis au point de programme. Il se fait de plus en plus de recherche, et c'est à cette recherche qu'on affecte les fonds. Ainsi, nous n'en avons pas vraiment vu beaucoup.

Mme Black: Il y a aussi cette limite qu'on a imposée au RAPC.

Mme Johnson: On commence à sentir ces compressions au Manitoba. Nous venons de recevoir une lettre nous disant de ne pas demander que notre financement soit augmenté cette année, bien que les coûts d'exploitation des centres d'accueil aient augmenté, à cause de la TPS, par exemple. On nous a informés qu'il n'y aurait pas d'augmentation, ce qui aura un effet certain sur le type de services que nous pouvons offrir, et je pense que certains centres devront fermer leurs portes.

Mme Black: J'aimerais savoir ce que vous pensez de l'obligation de porter plainte contre les agresseurs.

Mme Johnson: Justement, j'ai rencontré l'inspecteur de police mercredi dernier. Je pense qu'un crime a été commis. Il ne fait aucun doute que ces mises en accusation obligatoires sont nécessaires. Dans certaines régions, la police demande toujours aux femmes si elles veulent porter plainte ou non...

Mme Black: Plaçant ainsi la responsabilité. . .

Mme Johnson: . . . sur ces femmes. Je suis donc en faveur de cette politique de mise en accusation obligatoire.

Ce qui se produit, par contre, c'est que les centres d'hébergement doivent quand même prendre la défense des femmes quand ces accusations sont portées, car l'homme est détenu pour la mise en accusation, mais une heure plus tard, il peut très bien être libéré.

Mme Black: Et il est toujours en colère.

Mme Johnson: Personne n'avise la victime. Que se passe-til? Il rentre chez lui et la roue de coups. Elle n'ose plus téléphoner ni au centre ni à qui que ce soit parce qu'elle se dit: comment arriveront-ils à me protéger alors que je les ai appelés, la police est venue le chercher, on l'a emprisonné pendant une heure, personne ne m'a dit qu'on le libérait, et voilà qu'il revient pour me tabasser?

La procédure a donc ses mauvais côtés, parce qu'il n'y a pas de mécanisme de soutien pour venir en aide à la femme après la mise en accusation et l'arrestation; personne ne s'occupe d'elle ni de la suite des événements. Sauf à London, en Ontario, très peu d'équipes d'urgence au pays réunissent tous ceux qui s'occupent de violence conjugale pour traiter tous les aspects d'une situation: les enfants, l'homme, que la police emmène, la femme, où va-t-elle, que se passe-t-il ensuite, qui l'informe. . . Tous les aspects de la situation sont pris en charge. Je crois que le processus de mise en accusation obligatoire devrait être maintenu, mais il faut mettre en place des mécanismes de soutien pour assurer la sécurité de la femme et de ses enfants.

The Chair: Do you think there is a disproportionate level of violence against women in the immigrant community?

Ms Johnson: No. A disproportionate level of silence is what there is, not a disproportionate level of violence.

The Chair: The other issue I would like your comments on. I was at a conference on wife assault that was sponsored by the Canadian Muslim Women's Association. Are you familiar with Aruna Pap?

Ms Johnson: No.

The Chair: She works in the Southeast Asian community. She commented on the false expectations of women coming as spouses from Southeast Asian communities, where they have no idea about the cultural expectations over here. In her own particular instance, she was made to work at three menial labour jobs while her husband went and looked for something suitable for him.

• 1630

I am wondering if you are running into that kind of thing where women come over with. . . You have already spoken about the racism aspect, but there are also other things: having to work, the attitudes, the housing problem, the total lack of preparation.

Ms Johnson: The women from the target populations that I represent come to this country with certain expectations when they are granted a visa or whatever. They assume that the husband has been the breadwinner, and although they have worked—of course in this society there is still the thought that sometimes you work to support your husband's salary: when I come here, if I get a job, then it will be to support his salary, because a lot of these women have not worked.

In some situations it is women who have had domestic help in their home. They come here and they have to take certain jobs in people's homes to supplement the family income while the man is probably looking for something that is more suitable. I do not know if that is as widespread as the woman said.

I have met women who have had to take two jobs or whatever, while the man pursues an education so that he can get a better job. But once he gets that better job, then the woman seems to say at this point I can stay home with my children or I can continue my education. So I do not think it is as widespread.

The Chair: It may be more a Toronto kind of thing.

Ms Johnson: Probably. The cost of living is higher there, and people's expectations and whatever. . .

The Chair: Arranged marriages.

Ms Johnson: We all arrange marriages, in whatever form.

The Chair: We hear stories that people are paid.

Ms Johnson: Well, yes, there is the dowry system. Who is to say whether it is good or bad. I do not know what that has to do with their coming here and taking two jobs. I do not know whether that is a widespread—

[Traduction]

La présidence: Pensez-vous que le nombre d'agressions envers les femmes soit plus élevé chez les immigrants?

Mme Johnson: Non. Ce n'est pas qu'il y ait un plus grand nombre d'agressions, mais un plus grand silence entoure ces agressions chez les immigrants.

La présidence: J'aimerais connaître votre avis sur un autre sujet. J'étais présente à une conférence sur les femmes battues qui était parrainée par la Canadian Muslim Women's Association. Connaissez-vous Aruna Pap?

Mme Johnson: Non.

La présidence: Elle travaille auprès des immigrants originaires de l'Asie du Sud-Est. Elle a parlé des attentes tout à fait irréalistes des femmes mariées qui viennent ici de l'Asie du Sud-Est, n'ayant aucune idée de ce qui sera exigé d'elles dans ce nouveau contexte culturel. Dans son propre cas, elle a été forcée d'accepter trois postes où elle effectuait des travaux domestiques, alors que son mari cherchait un emploi qui lui convenait.

Je me demande si vous rencontrez des femmes qui... Vous avez déjà évoqué le problème du racisme, mais il y a également d'autres aspects: l'obligation de travailler, les attitudes, le problème du logement, l'absence totale de préparation.

Mme Johnson: Les femmes des populations cibles que je représente ont certaines attentes lorsqu'elles arrivent au Canada, lorsqu'elles obtiennent un visa. Pour elles, leur mari est le soutien de famille et, si elles ont déjà travaillé...dans cette société, bien entendu, on estime toujours que les femmes travaillent pour compléter le salaire de leur mari. Bon nombre d'entre elles n'ont jamais travaillé, et elles pensent qu'en arrivant au Canada elles chercheront un emploi afin de compléter le salaire de leur mari.

Dans certains cas, elles avaient des domestiques dans leur pays. Quand elles arrivent au Canada, elles doivent accepter de travailler elles-mêmes comme employées de maison pour compléter le revenu familial pendant que leur mari cherchent un travail plus convenable. Je ne sais pas si cette situation est aussi répandue que l'a dit cette femme.

J'en ai connu qui devaient cumuler deux emplois pour permettre à leur mari de poursuivre ses études afin d'obtenir un meilleur travail. Une fois que cet objectif a été atteint, il semble que la femme reste à la maison à s'occuper des enfants ou décide de poursuivre elle-même ses études. Par conséquent, je ne pense pas que cette situation soit très répandue.

La présidence: C'est peut-être une situation particulière à Toronto.

Mme Johnson: Probablement. Le coût de la vie y est beaucoup plus élevé, et les gens ont des attentes différentes.

La présidence: Et les mariages arrangés?

Mme Johnson: Les mariages sont tous plus ou moins arrangés.

La présidence: Il paraît que les gens se font payer.

Mme Johnson: Oui, c'est le système de la dote. Ce système a du bon et du mauvais. Je ne sais pas s'il y a un rapport avec leur revenu au Canada et le fait qu'elles prennent deux emplois. Je ne sais pas si cette situation est répandue. . .

4:116

The Chair: It is false expectations if they are not properly informed about the lifestyle they are going to have to live in Canada, that they are going to have to work.

Ms Johnson: A lot of women read about coming to Canada. They should openly discuss the attitudes that exist here. They talk about tolerance. I hate the world "tolerance". We are a tolerant society. I do not want anybody to tolerate me. I want them to remove the veil of secrecy around the racist attitudes in this society and tell people that in Canada we have certain attitudes toward certain people of different colours. It is not that we are "tolerant" of them. You may encounter, and most likely will encounter, prejudice and discrimination. So be aware of that. Those are the kinds of things. It may be very difficult for you to get a job, unless you have a letter stating that you are going to be getting a job in whichever place. I think people should be told very clearly. We were not told when they were coming to the islands and the different parts of the world to recruit people, because at that time there were several jobs.

I remember in 1975, in Thompson, Manitoba, they recruited maybe 50 nurses from the Philippines to come to Thompson to work because they could not get nurses. Then in 1979, when there was an influx of nurses graduating from the University of Manitoba who could not get jobs in Winnipeg and came to Thompson, they told those nurses who had worked the last four years, you do not have enough qualifications to be an RN, go and sit an exam. And because of the language barrier, some these women who had degrees in nursing failed the exam. They offered them nurses aides jobs, but they had been doing RN jobs for the past four years. That is part of the false expectations I am talking about.

The Chair: Thank you. That was an excellent presentation.

We have one last presentation today from the National Associations Active in Criminal Justice. Welcome to the committee. I will let you proceed with your brief.

• 1635

Ms Linda MacLeod (President, National Associations Active in Criminal Justice): My name is Linda MacLeod, and with me is Lorraine Berzins from the NAACJ. I shall be making the presentation, but when we come to the questions we will both be fielding the questions. I am really grateful to be coming to you. I am sure many people have said that to you, but I feel so strongly that there are so many messages you have to hear. I just feel overwhelmed that you are doing this and that I can come here.

I am here really wearing two hats, and in a sense giving a slightly incomplete brief. That is not because I do not want to give you a complete one, but I think you are aware I was involved in the preparation of another brief. As a result, I did not want to repeat myself here, so you are getting half of the other part. If there are some things that do not seem fleshed out, I really apologize for that.

[Translation]

La présidence: On leur donne donc de faux espoirs si on ne les informe pas exactement du genre de vie qu'elles auront à mener au Canada, par exemple si on ne leur dit pas qu'elles auront à travailler.

Mme Johnson: Beaucoup de femmes se renseignent sur le Canada. Elles devraient parler ouvertement des attitudes qui prévalent ici. Elles parlent de tolérance. Je déteste ce mot. Nous sommes une société tolérante. Je ne veux pas être tolérée. Je veux lever le voile du secret qui enveloppe les attitudes racistes de la société canadienne. Je veux proclamer qu'il existe au Canada certaines attitudes envers les gens de certaines races et de couleur différente. Nous ne sommes pas «tolérants» à leur égard. Les préjugés et la discrimination existent bel et bien. Il ne faut pas se leurrer. C'est la réalité. Il peut être extrêmement difficile d'obtenir un emploi lorsqu'on n'a pas déjà en main une offre d'emploi précise. Je pense qu'il faudra le dire clairement. Les gens des îles et de toutes les autres régions du monde n'ont pas été avertis lorsqu'ils ont été recrutés, parce que les emplois étaient nombreux à l'époque.

En 1975, je me souviens qu'il y avait une pénurie d'infirmières à Thompson, au Manitoba, et que 50 infirmières ont été recrutées aux Philippines. Par la suite, en 1979, quand les infirmières diplômées de l'université du Manitoba sont venues chercher de l'emploi à Thompson parce qu'elles n'avaient pas pu en trouver à Winnipeg, on a dit aux infirmières philippines, après quatre ans de travail, qu'elles n'étaient pas suffisamment qualifiées pour être infirmières agréées et qu'elles devaient passer un examen. Certaines ont échoué à l'examen à cause de la langue. On leur a donc offert un travail d'aide—infirmière, alors qu'elles avaient effectué pendant quatre ans le travail d'infirmière agréée. C'est le genre de fausses représentations que j'ai dénoncées.

La présidence: Merci. C'était un excellent exposé.

Il nous en reste un dernier à entendre aujourd'hui, c'est celui des associations nationales intéressées à la justice criminelle. Bienvenue au comité. Je vous cède la parole pour la présentation de votre exposé.

Mme Linda MacLeod (présidente, Associations nationales intéressées à la justice criminelle): Je m'appelle Linda MacLeod et je suis accompagnée de Lorraine Berzins des ANIJC. Je vais présenter l'exposé, mais nous pourrons toutes deux répondre aux questions. Je ne suis probablement pas la seule à vous le dire, mais je suis très heureuse d'être ici aujourd'hui, parce que j'ai vraiment beaucoup de choses à vous dire. Je suis vraiment enthousiasmée par votre initiative et par la possibilité que vous me donnez de présenter un témoignage.

Je suis ici à double titre et, dans un sens, je vais vous présenter un exposé légèrement incomplet, non parce que je le veux ainsi, mais parce que, comme vous le savez, j'ai participé à la préparation d'un autre mémoire. Par conséquent, comme je ne veux pas me répéter, je vais parler également du contenu de l'autre mémoire. Je vous prie donc de m'excuser si certaines choses peuvent paraître un peu schématiques.

I am here both as chair of the National Associations Active in Criminal Justice and also as a person who has been an advocate, researcher, and lobbyist, community developer, and a lot of things around the issue of violence against women for 12 years.

The National Associations Active in Criminal Justice is committed to reducing violence in our society in a very large sense, but has not focused explicitly on violence against women except in a workshop that was held a year and a half or two years ago on family violence which focused on violence against women in the home. Therefore, I really want to stress before I begin that the recommendations I have made in my brief really are not official NAACJ recommendations. They may support them, but I have not had a chance to vet them. I want to make that very clear, that those are really things that come out of me, and if you want to take exception to them or have elaboration, then please do not see those as being official.

One of the reasons I am so pleased to be here is that I think we are really at a turning point in our society in terms of our responses to violence. I think you are hearing this from other people, and I am delighted. I was delighted to come after the previous presenter because so much of what she said is really the same kind of thing I am going to say.

I think we have done a lot, but I am not sure we can say that we have progressed. I think a lot of people who are working in this area are now feeling that we are at a kind of impasse and it is a frustrating impasse. I really do believe that the majority of people working on this issue are very committed to it and really mean that they want to prevent violence against women and really care about this issue. I am frustrated completely because here they have tried so hard and the government has put so much money into this, and we do not get the sense that a lot is happening. As a matter of fact some of the things that we would like to think are progress, we are now questioning. Are they having unanticipated consequences that are pushing us backwards? Are we really getting anywhere? Is violence actually being reduced? I think a lot of people are wondering whether or not that is actually true.

I am not going to talk about the extent of violence. That is really covered in the other brief that I was part of and I think you are going to hear about that. It is not that I do not think that is important, but it is not what I am going to focus on. I really want to try to approach why we are not getting anywhere. I want to try to talk about how we can change our approach so that we may actually move somewhere towards prevention instead of just spinning our wheels, putting more money and more and more energy into it without really getting anywhere.

Before I really start I want to introduce you briefly to NAACJ, because many people do not seem to know very much about our coalition. I will just give you a 30-second blurb on NAACJ.

#### [Traduction]

Je suis ici à titre de présidente des Associations nationales intéressées à la justice criminelle et également en mon nom personnel comme défenseur, recherchiste et lobbyiste, animatrice communautaire et militante luttant depuis 12 ans contre la violence faite aux femmes.

Les Associations nationales intéressées à la justice criminelle ont pour objectif général de réduire la violence dans notre société. Cependant, elles ne se sont pas intéressées explicitement à la violence dont sont victimes les femmes, sauf lors d'un atelier qui a été consacré, il v a un an et demi ou deux ans, à la violence familiale et, plus particulièrement à la violence dont les femmes sont victimes au sein même de leur foyer. C'est pourquoi je souhaite souligner d'entrée de jeu que les recommandations que je présente dans mon mémoire ne sont pas vraiment les recommandations officielles des ANIJC. Je n'ai pas eu l'occasion de vérifier si les associations appuient mes recommandations. Je veux qu'il soit bien clair que je présente mes propres recommandations et que vous ne devez pas les considérer comme des recommandations officielles si vous avez des questions ou des explications à demander à leur sujet.

Je suis heureuse d'être ici aujourd'hui, entre autres, parce que je suis persuadée que notre société se trouve à un point tournant en matière de réaction à la violence. Je crois que je ne suis pas la seule à l'affirmer et j'en suis ravie. Je suis contente de présenter mon exposé après un témoin qui a évoqué les mêmes problèmes que moi.

Je crois que nous avons beaucoup accompli, mais je ne suis pas certaine que nous ayons beaucoup progressé. Beaucoup des intervenants dans le domaine croient que nous nous trouvons actuellement dans une sorte d'impasse et que cela est très frustrant. Je pense que la majorité des intervenants prennent réellement les choses à coeur et veulent vraiment lutter contre la violence faite aux femmes. Je suis terriblement décue, car n'avons pas l'impression d'avoir fait changer les choses, même si tous ces gens ont beaucoup travaillé et même si le gouvernement a consacré beaucoup d'argent à la question. On commence d'ailleurs à s'interroger sur certains aspects qui nous paraissaient être des progrès. Est-ce que ces soi-disant progrès ont des conséquences imprévues qui nous ramènent en arrière? Allons-nous aboutir quelque part? Est-ce que la violence a vraiment diminué? Je crois que beaucoup de gens se posent des questions à ce sujet.

Je ne veux pas vous parler des divers méfaits de la violence. Ils sont évoqués dans l'autre mémoire auquel j'ai collaboré, et je crois que vous en entendrez parler. Ce n'est pas que cet aspect ne me paraît pas important, c'est tout simplement parce que je me suis fixé un autre objectif. J'aimerais savoir pourquoi nos efforts n'aboutissent pas. J'aimerais savoir comment il faudrait modifier notre approche de manière à obtenir des résultats concrets en matière de prévention, afin de cesser de dépenser notre énergie et nos fonds sans vraiment obtenir de résultats.

Avant de présenter mon exposé, j'aimerais vous parler brièvement des ANIJC, étant donné que notre coalition ne semble pas très connue. Je vais donc prendre 30 secondes pour vous présenter les ANIJC.

• 1640

The National Associations Active in Criminal Justice is a loose coalition of 21 national organizations that come together because we all have an interest in the justice system and in reform of the justice system. For some of our membership that focus is very central. We have the John Howard Society, the Elizabeth Frye Society and the Bar Association among our membership, and of course their focus is very justice-oriented. But we also have groups like the YMCA/YWCA and the Canadian Council on Children and Youth—our most recent member—and other people for whom it is peripheral. I think that is the real richness and strength of the NAACJ, we bring a really diverse set of views to the table.

As well, each of our members is in some way very attached to the community and very focused on the real people out there. The way I am bringing the NAACJ to this presentation is by trying to stress this community-based orientation, by trying to stress a multi-disciplinary way of looking at this and by trying to speak for women across Canada, not just one specific type of woman.

In the national report attached to your brief there is a list of all the member organizations. You can look at that. I am not going to read this brief because it is too long for the time allocated and I think we would rather just talk. I will try to zip through and highlight some of the important points and then we can just talk about it. I am going to focus on five major points. I will read these because it will help us get started. I think it is important to reiterate them and I would like to elaborate on them, perhaps in the question period.

If we are really going to start looking at prevention, we must base it on intervention. For sure we need intervention in specific crisis situations, but we need intervention which recognizes that all forms of violence against women are rooted in the values and institutions of our society. I know you have heard that a million times since you began hearing these briefs, but I think the message I am bringing is different. I do not believe it is too big a task, I do not believe it is impossible, and I do believe the people in power are willing to make some changes.

If we look at the value and institutional base of violence in a perspective that is broad enough, we can in fact address it. We must address it. If we cannot do that we will never move toward prevention. I do have some recommendations to show you how that might be achieved.

Second, I believe there is a public sense of urgency to prevent violence against women. We need to understand where that energy comes from, because if we understand that we can then use that energy to push the agenda of prevention forward.

Mrs. Clancy: Excuse me, are you saying "energy" or "urgency"?

[Translation]

Les associations nationales intéressées à la justice criminelle regroupent 21 organisations nationales qui s'intéressent toutes au système judiciaire et à sa réforme. Pour certains de nos membres, cet objectif est très important. Par exemple, certains de nos membres comme la société John Howard, la société Élisabeth Frye et l'Association du barreau ont des activités tout à fait orientées vers la justice. En revanche, nous comptons dans nos rangs des groupes comme le YWCA/YWCA et le Conseil canadien de l'enfance et la jeunesse, notre recrue la plus récente, ainsi que d'autres associations pour lesquelles la justice n'est pas une préoccupation principale. Les ANIJC sont donc en mesure de présenter des opinions très diverses, et c'est, à mon avis, ce qui fait leur force et leur richesse.

D'autre part, tous nos membres ont des attaches très fortes dans la communauté et sont très proches des gens. J'essaie de vous faire comprendre que les ANIJC sont vraiment axées sur la communauté, qu'elles ont une approche pluridisciplinaire et qu'elles représentent toutes les Canadiennes et pas seulement un type particulier de femmes.

Vous trouverez, dans notre rapport national, présenté en annexe à notre mémoire, une liste de tous nos membres. Je ne vais pas vous lire notre mémoire, étant donné qu'il est trop long pour le temps dont nous disposons. Je vais plutôt essayer d'en faire un résumé et de souligner quelques points importants avant de passer à la discussion. Je vais évoquer cinq points importants et lire ce que j'ai préparé à ce sujet afin de lancer le débat. À mon avis, il est important d'exposer à nouveau ces points, et j'aimerais en parler un peu plus, peut-être pendant la période des questions.

Pour que la prévention soit vraiment efficace, elle doit s'appuyer sur l'intervention. Il est clair qu'il faut intervenir dans certaines situations de crise, mais il faut également une intervention qui reconnaisse que toutes les formes de violence contre les femmes sont alimentées par les valeurs et les institutions de notre société. Je sais que vous avez entendu ce genre de déclaration des millions de fois depuis que vous avez commencé vos audiences, mais je suis persuadée que le message que j'apporte est différent. Je ne pense pas que la tâche soit trop grande, ni qu'elle soit impossible. D'autre part, je suis convaincue que le gouvernement actuel est décidé à changer certaines choses.

Nous pouvons et nous devons intervenir en analysant, dans une perspective suffisamment vaste, les valeurs et les institutions qui sont à la base de la violence. Si nous ne pouvons le faire, nous ne pourrons jamais instaurer de bonnes mesures de prévention. J'explique, dans mes recommandations, comment on pourrait s'y prendre.

Deuxièmement, je pense que le public a pris conscience de l'urgence qu'il y a à prévenir la violence contre les femmes. Nous devons chercher à comprendre d'où vient cette énergie, de manière à pouvoir l'utiliser pour accélérer les mesures de prévention.

Mme Clancy: Excusez-moi, est-ce que vous parlez «d'énergie ou d'urgence»?

Ms MacLeod: Both. There is urgency, but it is energized by energy. This is all in the brief. When you have a chance to look at it you will be able to see it.

I think men as well as women are becoming increasingly committed to this issue. I can give you some examples so do not look so doubtful. They see violence, usually not just against women, as fair. Usually it is against children. When they see it involving women and children this sense of urgency becomes the greatest.

The youth of our society are saying this very strongly. They see the apparent aura of violence in our society as an indicator of growing injustice and growing loss of control in our society. If we look at it as more than simply violence against women and recognize the links to our growing sense of injustice and our growing loss of control, we can mobilize this energy and really use to do some very effective prevention.

I believe strongly, and I speak for NAACJ concerns when I say this, that violence against women must be a community concern, a society-wide concern and a community and society-wide responsibility. I agree totally with the presenter before me who said we must not insist that women solve this problem. Of course women have to be part of this problem. Their wisdom, their knowledge and their experiences must be given complete credibility and they must be leaders in this area, but at the same time we cannot just put it on their backs. That will not fix it, it will just ghettoize it. It is going to frustrate and burn out women. It is not going to solve the problem. It is just going to add another form of violence to women's agendas.

• 1645

Of course I am speaking for an organization concerned with justice reform, so it makes sense that I am emphasizing it in this brief, but I do believe that, beyond the specific interest of NAACJ, justice reform is crucial symbolically to restore public confidence that fairness, equality, and community solidarity are possible.

I am sorry I did not get this brief to you soon enough so you could have read it all, but throughout it I try to make these links, because I look at the way different people—including victims and survivors of violence, perpetrators, service providers, and other people in society—see violence.

Over and over again, I see that these various themes are caught up in the way violence is understood. I think that somehow people focus on justice reform not only because Canada has had a leadership role in terms of the justice system response to violence against women, but also because when we see the justice system treating violence against women as nothing, or treating it unjustly, or treating it ineffectively, that gives us a bigger message. It gives us a

[Traduction]

Mme MacLeod: Des deux. L'énergie est mise en mouvement par l'urgence. J'explique tout cela dans le mémoire. Et vous le comprendrez facilement quand vous en aurez pris connaissance.

Je pense que les hommes aussi bien que les femmes s'intéressent de plus en plus à cette question. Il me suffira de vous donner quelques exemples pour vous convaincre. Ils considèrent la violence, et pas seulement la violence dont sont victimes les femmes, comme quelque chose d'injuste. Généralement, ce sont les enfants qui en sont victimes. Ce sentiment d'urgence est surtout évident lorsque la violence concerne les femmes et les enfants.

Les jeunes sont très clairs là-dessus. Ils estiment que la valorisation de la violence dans notre société est symptomatique du dérapage de notre société, qui devient de plus en plus injuste. Il faut considérer la violence comme un phénomène qui ne concerne pas uniquement les femmes et reconnaître qu'elle est liée à notre sentiment de plus en plus fort d'injustice et de perte de contrôle, afin de mobiliser cette énergie et l'appliquer à des mesures de prévention véritablement efficaces.

J'estime que l'ensemble de la collectivité et de la société doit se sentir responsable face à la violence faite aux femmes. En disant cela, j'exprime l'opinion des ANIJC. Je suis totalement d'accord avec la personne qui m'a précédée pour dire que ce n'est pas aux femmes de résoudre ce problème. Bien entendu, les femmes doivent prendre part aux efforts déployés pour trouver une solution. Il faut tirer parti de leur sagesse, de leurs connaissances et reconnaître la validité de leurs expériences. Les femmes doivent être chefs de file dans cette lutte, mais il ne faut pas leur demander de régler elles-mêmes le problème de la violence. D'ailleurs, cela n'aurait pour effet que d'enfermer la violence dans un ghetto, que d'utiliser inutilement l'énergie des femmes, sans pour autant résoudre le problème. Cela ne ferait qu'ajouter une autre forme de violence à toutes celles dont les femmes sont déjà victimes.

Je sais que je parle au nom d'un organisme qui s'intéresse à la réforme judiciaire, mais je crois malgré tout, au-delà des intérêts particuliers des ANIJC, que la réforme de la justice est cruciale sur la plan symbolique, pour redonner confiance à la population et lui prouver que la justice, l'égalité et la solidarité sont encore possibles.

Je suis désolé de ne pas vous avoir fait parvenir mon mémoire suffisamment tôt pour permettre à tous de le lire, car j'essaie d'établir des liens et de montrer comment la violence est perçue par différentes personnes, qu'il s'agisse des victimes et des personnes qui survivent à la violence, des agresseurs, des personnes qui fournissent les services sociaux et des autres membres de la société.

J'ai constaté à maintes reprises que ces divers thèmes sont mêlés aux différentes perceptions que les gens ont de la violence. Je crois que les gens demandent une réforme judiciaire, non seulement parce que le Canada a été l'un des premiers pays à réagir à la violence faite aux femmes, mais aussi parce que nous avons l'impression, lorsque le système judiciaire néglige la violence faite aux femmes ou s'y intéresse de manière injuste ou inefficace, que nous ne pouvons plus

message that we do not have anywhere to turn, that we cannot trust our society to care if we are the victim of violence.

The fifth major point is that I really believe—and this is a bit of repetition, but I guess I think it is important—that the community-based responsibility for preventing violence must be enhanced. I want to stress this not to say that the government has no responsibility. I believe the government has responsibility, but I believe a large part of the government's responsibility is to help communities take responsibility, not to own the issue.

I have tried, as I said before, through this brief really to stress a deeper understanding of violence through the eyes of women who have been victims and are now survivors of this violence, through the eyes of men who have been violent, through the eyes of service providers, and through the eyes of the general public who are committed to preventing violence.

I believe we are having trouble preventing violence because we are falsely structuring our vision of violence. I think we get hung up on the individual act of violence. I am not saying that is not important. I am not saying that suddenly we should abandon women who are suffering from violence. I am not saying that we do not need support services and effective intervention. Please, do not misunderstand me when I say that. But I think that we keep narrowing our focus, and that narrow focus has a profound impact.

First of all, it tends to make us look very much at the really horrendous cases, the dreadful cases of maiming and death and the things that give us nightmares. Those are awful things and we need to look at them; but when we look primarily at those cases, we reduce our sense of commonality with that violence. We forget that violence is in each of our lives. We fail to see our part in perpetuating the violence through our values and the way we behave in society, and we tend to fragment the problem. We tend to distance ourselves from the problem and say, oh, well, those poor people over there, that is dreadful-but of course that could never happen to me and if I just protect myself from that absolutely dreadful thing happening to me and my children and anybody I care about then I have done my bit and I do not really have to worry about it. By doing that, we are focusing on isolated little chunks. We are fragmenting the problem. We are failing to see the continuum of violence that our values and our institutions underlie.

Last year I had a really profound experience throughout the year in understanding what violence really means to women and men across Canada. I had the opportunity to do a series of community development workshops on reducing fear and increasing safety of women in community settings. I went out to eight different places over the course of the year, and in those workshops I started out by asking people how they understood fear, what made them feel fearful. I was trying to get at specific things like, I feel fearful at this particular intersection or when I go to an underground parking garage. I was trying to get something concrete so we could work on them owning the problem and coming up with solutions to that problem.

#### [Translation]

faire confiance à la société et que les victimes de violence n'ont plus aucun recours.

Le cinquième point est un peu une redite, mais je pense qu'il est important de le souligner: La prévention de la violence est la responsabilité de tous. Cela n'exclut pas la responsabilité du gouvernement, mais je pense que le gouvernement a surtout pour tâche d'aider la collectivité à prendre ses responsabilités.

Comme je viens de vous le dire, j'ai essayé, dans mon mémoire, de mieux comprendre la violence en me mettant à l'écoute des femmes qui en ont été victimes et qui y ont survécu, des hommes qui ont agressé d'autres personnes, des préposés qui viennent en aide aux victimes et des membres du grand public qui luttent contre ce fléau.

Je crois que nous avons de la difficulté à empêcher la violence, parce que nous en avons une vision fausse. Nous restons braqués sur les actes individuels. Je ne dis pas qu'il faudrait s'en détourner et abandonner les femmes qui en sont victimes. Comprenez-moi bien, je ne dis pas que nous n'avons pas besoin de service de soutien, ni d'intervention efficace. Ce que je dis, c'est que nous nous laissons polariser et que cette polarisation a des conséquences graves.

Tout d'abord, nous nous laissons polariser par les cas les plus horribles où la violence tue et défigure, comme dans les pires cauchemars. Ce sont des faits divers affreux qu'il ne faut pas négliger, mais en leur consacrant toute notre attention, nous oublions que la violence est courante, qu'elle fait partie du quotidien. Nous ne nous apercevons pas que nous la perpétuons en raison de nos valeurs et des comportements que nous avons vis-à-vis des autres. Nous avons tendance à fragmenter le problème, à croire que la violence ne peut pas nous toucher. Évidemment, nous avons pitié des pauvres gens qui en souffrent, mais nous croyons que rien ne peut nous arriver si nous nous protégeons, nous, nos enfants et les personnes que nous aimons. En réagissant de cette manière, nous nous polarisons sur des faits divers isolés. Nous fragmentons le problème et nous ne nous rendons pas compte que la violence est alimentée par les valeurs et les institutions de la société.

L'an dernier, j'ai fait une expérience vraiment intéressante qui m'a permis de comprendre ce qu'était vraiment la violence pour les Canadiens. J'ai eu l'occasion de donner une série d'ateliers de développement communautaire destinés à apprendre aux femmes à lutter contre la peur et à augmenter la sécurité. Au cours de l'année, j'ai présenté huit ateliers dans des endroits différents. Au début de chaque rencontre, j'ai demandé aux participants de me dire ce qui leur faisait peur et ce qu'était pour eux la peur. Mon but était de savoir si elles se sentaient moins en sécurité à tel ou tel endroit, dans un garage souterrain, par exemple. Je voulais obtenir des éléments concrets afin de pouvoir réfléchir à leur problème et leur proposer des solutions.

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[Traduction]

I found some very interesting things. I found things that I did not expect at all. I found that when people speak about violence against women, as I have said before, they are also speaking about inequality, injustice, about their own feelings of isolation and loss of control, about their own experiences of vulnerability and violation, and about their own fears for the future. This may sound just too philosophical to you, but I think it is really important to see; otherwise we are going to continue with our old vision of violence.

Let me give you some more concrete examples of this. When I asked them what they were fearful of, people did not say I am afraid of being raped on this corner, I am afraid of being beaten by someone, I am afraid of being beaten by my husband. They mentioned those things, but that was not the entire answer. Instead they also talked, and often centrally, about their fears of being unprotected by our legal system because of police corruption and violence, because of the insensitivity and distance of judges and lawyers, and because of their fears that our laws are too limited to help them.

Women spoke of their fears of intolerance, racial violence, the victimization of lesbian women, gay men, visible minorities and people with disabilities. They spoke about that kind of intolerance for difference in their society. People spoke of their fears of being isolated—isolated geographically sometimes, isolated because they have no community network, or isolated because they lack knowledge about services available to help them. People spoke often about their fears that neighbours or passers—by would not come to their assistance if they were in danger or were actually being attacked. Women expressed the fear that they would not receive support from other women, and told stories of being abused by their husbands and going to their friends and not getting support. Participants who were immigrants, seniors or who were disabled raised fears of not knowing how to get help if they needed it.

Participants spoke of fears for their children and they spoke about this in the context of violence against women in the ways we usually speak of it. They spoke in every one of those workshops except one about brutal, simulated gang rapes of little, tiny girls, grade one and grade two girls, on the playgrounds. These things were commonly repeated with no prompting on my part. I made a point of not introducing. . "and guess what I heard at the last one". I did not do that; yet in seven out of eight the same sorts of stories came up over and over again. They brought that up because they could not think just of the rape of women; they had to think of the values and of the fact that our playgrounds are not appropriately being monitored to stop and discourage that kind of behaviour.

J'ai découvert des choses intéressantes, des choses auxquelles je ne m'attendais pas du tout. Comme je l'ai déjà dit tout à l'heure, j'ai découvert qu'en parlant de la violence faite aux femmes, les gens évoquent l'injustice, leurs propres sentiments d'isolement et d'impuissance, leurs propres expériences de vulnérabilité et de violation ainsi que leurs craintes pour l'avenir. Cela vous paraît peut-être un peu trop philosophique, mais je pense qu'il est vraiment important d'en tenir compte si nous voulons changer notre vision de la violence.

Permettez-moi de vous donner d'autres exemples plus concrets. Les personnes à qui j'ai demandé de quoi elles avaient peur ne m'ont pas dit qu'elles avaient peur d'être violées à tel ou tel endroit, qu'elles avaient peur d'être battues par quelqu'un ou d'être frappées par leur mari. Bien sûr, elles ont mentionné ces différentes choses, mais ce n'était pas essentiel dans leurs réponses. Les gens que j'ai interrogés ont aussi évoqué, et souvent même avec insistance, leurs craintes de ne pas être protégées par le système légal en raison de la corruption de la police et de la violence, en raison de l'insensibilité et de l'inaccessibilité des juges et des avocats et en raison de ce qu'ils perçoivent comme l'incapacité des lois à leur venir en aide.

Les femmes ont dit craindre l'intolérance, la violence raciale, la victimisation des lesbiennes, des homosexuels, des minorités visibles et des handicapés. Elles ont évoqué le rejet par la société de tout ce qui est différent. Les gens ont parlé de leurs craintes d'être isolés, parfois géographiquement, par absence de liens au sein de la communauté ou encore par la méconnaissance des services dont ils pourraient bénéficier. Les gens ont dit souvent qu'ils avaient peur que leurs voisins ou les passants ne leur viennent pas en aide s'ils étaient en danger ou même s'ils étaient attaqués. Des femmes se demandaient si elles pouvaient compter sur l'aide des autres femmes. Certaines ont raconté que leurs amies ont refusé de leur venir en aide lorsqu'elles ont été brutalisées par leur mari. Quant aux immigrants, aux personnes âgées et aux handicapés, ils craignaient ne pas savoir à qui s'adresser pour obtenir de l'aide.

Les participants m'ont dit qu'ils avaient peur pour leurs enfants, craignant qu'ils ne soient déjà victimes de la violence faite aux femmes. Dans tous les ateliers, à l'exception d'un seul, il a été question des simulations brutales de viol collectif sur de petites filles de première ou deuxième année, dans les cours de récréation. Tous ces témoignages n'ont pas été influencés par moi. Je me suis fait un devoir de ne jamais intervenir en disant: «savez-vous ce qu'on m'a dit la dernière fois?» Je n'ai jamais fait de telles interventions; pourtant, j'ai constamment entendu la même chose dans sept ateliers sur huit. Les participants ont évoqué ce phénomène parce qu'il va au-delà du viol, parce qu'il est la manifestation des valeurs de notre société. Ils voulaient également dénoncer le fait que nos écoles ne sont pas suffisamment surveillées pour empêcher et décourager ce type de comportement.

Parents of older children cited their concerns about the vulnerability of children working in fast food chains or in street retail booths. That brought out the fact that again we have to look at the structure of our society, the ways of living, the fact that young women and men are in very vulnerable positions in our society where they have no protection.

I guess that is what I am trying to get across. People were saying that they are vulnerable; that they feel they have no control over their lives; that there is no one to help them, and therefore those things make their fear of being raped or of being beaten far, far greater. It makes their ability to deal with that fear in a productive, constructive way far less.

Women spoke of their fears of every form of transportation available. They said they are afraid to walk after dark; they are afraid of taxi drivers; they are afraid of walking or biking in parks or on campuses; they are afraid of driving alone or with their kids after dark; they are afraid of using subways and buses—anything you can think of. Women also spoke of their fears of working late and of sexual harassment in their places of work. Women linked those fears again to their inequality in the workplace. How can they work late and get as much work done as some of the other men who are willing to work into the night, if they feel so vulnerable working late when they cannot get their car afterwards?

Women frequently concluded from these workshops—and I actually wrote a paper called this—that they have "no safe place" and no one they can trust, since violence against women is so often perpetrated by someone close to them. I think these links are crucial to build on if we are to create responses to violence against women which actually prevent violence.

# • 1655

From these expressions of fear it became obvious to me that unless we address inequality in justice, isolation, and this feeling of vulnerability that women have within our solutions, we will not develop responses which make women feel less fearful. And we will not design programs which significantly reduce women's experiences of violence, because violence for women is this entire constellation.

In much of the rest of the brief I have tried to show these same links through different eyes. I have shown these links through specific quotes by women who have been victims of physical or sexual violence. I have included a few quotes from men who have been perpetrators of violence.

I have also looked at how women who have been victims and who have experienced services that are offered to them. As you heard from the previous presenters, so often they experience them as extensions of the violence. That is partly

#### [Translation]

Les parents d'enfants plus âgés se souciaient de la vulnérabilité des enfants qui travaillent dans les chaînes de restauration rapide ou dans les éventaires sur la voie publique. Ils nous ont rappelé que nous devons nous pencher sur la structure de la société, sur les façons de vivre, sur le fait que les jeunes gens et les jeunes filles sont très vulnérables, car ils ne bénéficient d'aucune protection dans notre société.

J'essaie de me faire le porte-parole de toutes ces préoccupations. Les gens m'ont dit qu'ils se sentaient vulnérables, qu'ils ont l'impression de n'avoir aucun contrôle sur leur existence qu'ils ne semblent pas savoir vers qui se tourner pour avoir de l'aide et que tout cela ne fait qu'augmenter leurs craintes d'être violés ou battus. Par conséquent, ils sont moins à même de juguler cette crainte de manière productive et constructive.

Les femmes m'ont dit qu'elles ne se sentaient en sécurité dans aucun moyen de transport. Le soir, elles ont peur de se déplacer à pied; elles ont peur des chauffeurs de taxi; elles ont peur de se déplacer à pied ou à bicyclette dans les parcs ou dans les campus; la nuit tombée, elles ont peur de rentrer chez elles en voiture, seules ou avec leurs enfants; elles ont peur d'emprunter le métro et l'autobus-elles ne se sentent en sécurité nulle part. Les femmes m'ont dit également qu'elles avaient peur de travailler tard le soir et qu'elles redoutaient le harcèlement sexuel au travail. Là encore, les femmes relient ces craintes à l'inégalité dont elles souffrent au travail. Comment peuvent-elles rester plus tard au bureau et abattre autant de travail que leurs collègues masculins qui n'ont pas peur de rentrer chez eux la nuit? Les femmes hésitent à faire des heures supplémentaires le soir, car elles se sentent vulnérables.

Au cours de ces ateliers, les femmes ont souvent conclu qu'elles ne se sentent en sécurité nulle part. J'ai d'ailleurs écrit un article sur ce sujet. Les femmes ne peuvent faire confiance à personne, étant donné qu'elles sont souvent agressées par leurs proches. Je pense qu'il faut accorder à ces liens toute leur importance si nous voulons nous attaquer à la violence faite aux femmes en proposant des solutions qui la préviennent véritablement.

Devant l'expression de toutes ces craintes, je me suis rendu compte que les femmes ne se sentiront pas plus en sécurité si nous ne nous attaquons pas à l'inégalité dans l'application de la justice, à l'isolement et au sentiment de vulnérabilité qu'elles ressentent. Quant aux programmes que nous proposons, ils ne permettront pas de réduire de manière significative la violence dont elles sont victimes, puisque elle est présente partout dans leur quotidien.

J'ai essayé, dans le reste du mémoire, de faire ressortir ces mêmes liens à partir d'autres expériences. Je les ai soulignés dans les témoignages des femmes qui ont été victimes de violence physique ou d'agressions sexuelles. Je les ai fait ressortir du témoignage de certains agresseurs.

Je me suis également intéressée aux femmes qui ont victimes de violence et qui ont fait appel aux services qui leur sont offerts. Comme les témoins précédents l'ont mentionné avant moi, ces services sont souvent perçus comme des

not because the people giving the service are nasty people or because they are not well intentioned, but because they are not providing this entire constellation. They are looking at the violence in a too fragmented way, in a way that does not mean anything to the woman, so that the woman still feels violated because she is not being validated, because the constellation of her needs is not being met. She is being seen as a victim. This one thing that happened in her life is suddenly defining her and she is feeling violated and abused because she is not being seen in the way that she sees herself, and her experience is not being seen in the way she is presenting it.

We will not prevent violence by just fixing offenders, or by just providing shelter, or by just providing a counselling service. All those things are necessary. But they are only a small, small pieces of the entire puzzle. We must start looking at the bigger puzzle.

I am going to skip over to page 18, to start talking about reform in the justice system. I would hope that you would read the rest of it because some of what I did point out is the importance of seeing the violence that we live with every day of our lives.

I talk about workshops that I held mainly with men actually, and I think that this is important for you to know. They were a mixed groups, but they tended to be heavily skewed towards police and crown attorneys and groups that still tend to be mainly men. I asked them to think about times in their lives when they were violent. But I extended the definition of violence to include psychological violence or spiritual violence, not only physical or sexual violence. I asked them also to think about times in their lives when they experienced violence, again defining violence in this broad way. It was a very moving experience for them as well as for me to recognize that when I had them think about those things. They suddenly could understand so much more clearly what women who are victims of violence are going through. Suddenly they could understand so much more clearly why the services they were providing just were not adequate and could be seen as violent.

I think we must personalize violence. Whether or not you have actually been a victim of what we call physical or sexual violence, all of us have been victims of psychological or spiritual violence. If we understand how that feels for us and then try to apply a service approach to how we would feel, given that experience, suddenly clarity comes about. You can see what is wrong with services when you actually apply it to yourself.

When we look at these insights that I have tried to put forth in this brief, they allow us to see links across forms of violence. They allow us to see that you and I are not different from the woman who is sitting in the court because she has been beaten by her husband or raped by someone she knows. They allow us to see that there is a lot more continuity in this continuum of violence.

#### [Traduction]

prolongements de la violence. Cela ne tient pas au fait que les personnes qui les dispensent sont hostiles ou mal intentionnées, mais au fait qu'elles ne prennent pas en compte la dimension entière de la violence. Les intervenants en ont une vue trop fragmentaire. Une fois de plus, la femme se sent violée, parce qu'elle n'est pas crue, parce qu'on ne tient pas compte de l'ensemble de ses besoins. Elle est perçue comme une victime. Un simple incident de sa vie la classe tout à coup dans une catégorie à part. Elle se sent lésée de ne pas être perçue comme elle se voit elle-même, elle se sent incomprise.

Nous ne pourrons pas régler ce problème en sanctionnant uniquement les agresseurs, en construisant des centres d'hébergement ou en offrant des services de consultation. Toutes ces choses-là sont nécessaires, mais ce ne sont que de petits fragments de toute la structure que nous devons construire. Nous devons nous intéresser à des éléments plus importants.

Je vais maintenant passer à la page 18 et parler de la réforme du système judiciaire. J'espère que vous lirez le reste, car je précise, entre autres combien il est important de reconnaître la violence dans la vie quotidienne.

J'ai parlé des ateliers au cours desquels j'ai rencontré surtout des hommes. Je pense que c'est important à signaler. Il y avait toutes sortes de participants, mais ils provenaient surtout de la police, des milieux juridiques et des groupes qui sont encore dominés par les hommes. Je leur ai demandé de penser aux épisodes de leur vie où ils se conduits de manière violente. J'avais élargi la définition de la violence afin d'ajouter à la violence physique ou sexuelle la violence psychologique ou spirituelle. Je leur ai demandé de penser au moment de leur vie où ils ont été victimes de violence, là encore, la violence étant définie de manière générale. Cette expérience a été très émouvante pour eux comme pour moi. Tout à coup, ces hommes étaient capables de comprendre plus clairement ce que ressentent les femmes victimes de violence. Tout à coup, ils pouvaient comprendre beaucoup mieux pourquoi les services qu'ils offrent aux victimes de violence ne sont pas suffisants et qu'ils peuvent même être perçus comme des prolongements de la violence.

Je pense que nous devons personnaliser la violence. Même si certains d'entre nous n'ont pas été victimes de violence physique ou sexuelle, nous avons tous connu la violence psychologique ou spirituelle. Tout s'éclaire soudainement si nous nous mettons à la place d'une victime et si nous essayons de comprendre ce qu'elle ressent quand elle fait appel au service d'aide. On comprend les lacunes des services quand on se met à la place de la victime.

Tous les témoignages que j'ai essayé de mentionner dans le mémoire nous aident à faire un lien entre toutes les formes de violence. Ils nous aident à comprendre que nous ne sommes pas, vous et moi, différents de la femme qui est assise sur le banc des témoins au tribunal parce qu'elle a été battue par son mari ou violée par un homme de son entourage. Ces témoignages nous aident à comprendre la continuité de la violence.

[Translation]

• 1700

They also allow us to see that offenders can be victims. I hope you will hear someone representing women who are federally sentenced. There was a recent task force on federally sentenced women. In the research for that study, they found that in the population of all federally sentenced women, 80% said that they had been physically or sexually abused at some point in their lives. These statistics are in the brief. Those statistics were much higher for aboriginal women, and that is really worth looking at. It is not to say that we excuse people being violent because they have had violence in their lives, but it is very important for us to recognize that those links do exist. To deal with this effectively and sensitively, we have to recognize that.

I think even more importantly, these insights give us the responsibility for personalizing our approach to violence; otherwise, we tend to make it a we-they scenario. We are not going to come up with sensitive solutions unless we stop doing that and see it as something that affects all of us and is our responsibility.

The Chair: It is the end of the day. I think we would like to get into the questions—

Ms MacLeod: That is fine. I will just go to "Future Directions".

Mrs. Clancy: A point of order, if I might, Madam Chairman.

The Chair: Yes.

Mrs. Clancy: I am not sure whether we have a motion, but I would be happy to move that a number of these brief that have been submitted—some of the groups have submitted, some have not—be appended.

The Chair: Yes.

Mrs. Clancy: Good. It will be part of the record.

Ms MacLeod: I think future directions must address value and attitude change centrally and courageously. I really have not had a chance to elaborate on that, but I hope you will read it. Changes to our justice, health, social service and educational institutions should be addressed in the context of the need for value and attitude chang. All programs, services and policies should be designed to validate women's experiences of violence by promoting a sense of justice and by reducing isolation and vulnerability in keeping with the expressed needs of women who are victims or survivors of violence. Initiatives taken should strengthen communities and encourage community involvement in prevention.

I realize education is not under federal jurisdictional, but the encouragement of value and attitudinal change does not seem to be picked up to the extent it needs to be by the provincial ministries of education. I believe, therefore, that in Ils nous aident également à comprendre que les agresseurs peuvent être des victimes. J'espère que vous aurez l'occasion d'entendre le témoignage d'une personne qui représente des femmes incarcérées dans des établissements fédéraux. Au cours des recherches effectuées en vue de la rédaction de cette étude, on a constaté que 80 p. 100 des femmes détenues dans des établissements fédéraux avaient été physiquement ou sexuellement agressées à un moment quelconque de leur vie. Ces statistiques sont mentionnées dans le mémoire. Il est vraiment intéressant de noter qu'elles sont beaucoup plus élevées chez les femmes autochtones. Cela ne signifie pas qu'il faut excuser les personnes violentes parce qu'elles en ont elles-mêmes été victimes. Cependant, il est très important de reconnaître l'existence de ce lien si nous voulons trouver une solution efficace et humaine à ce problème.

Mais je crois surtout que ces témoignages nous obligent à personnaliser notre approche à l'égard de la violence, à défaut de quoi nous risquons de trop nous distancer de celles qui en sont victimes. Nous ne parviendrons pas à trouver une solution humaine tant que nous changerons pas d'attitude et tant que nous ne reconnaitrons pas que nous sommes tous touchés par la violence et que notre responsabilité est en jeu.

La présidence: C'est la fin de la journée. Nous aimerions passer aux questions. . .

Mme MacLeod: Très bien, je vais passer directement aux perspectives d'avenir.

Mme Clancy: Un rappel au Règlement, madame la présidente.

La présidence: Oui.

Mme Clancy: Je ne sais pas si nous avons déposé une motion à ce sujet, mais je veux bien proposer moi-même que les mémoires déposés—certains témoins n'en ont pas remis—soient annexés au procès-verbal.

La présidence: Certainement.

Mme Clancy: Très bien. Les mémoires seront donc annexés au procès-verbal.

Mme MacLeod: A l'avenir, je pense que nous devrons intervenir de manière courageuse et radicale pour changer les valeurs et les attitudes. Je n'ai pas vraiment eu l'occasion de parler de tout cela, mais j'espère que vous lirez le mémoire. On ne peut espérer faire évoluer la justice, les services de santé, les services sociaux et les établissements scolaires sans modifier nos valeurs et nos attitudes. Tous les programmes, tous les services et toutes les politiques peuvent prendre en compte l'expérience des femmes victimes de violence afin de promouvoir un sens de la justice et de réduire le sentiment d'isolement et de vulnérabilité conformément aux besoins exprimés par les femmes qui connaissent ou ont connu la violence. Les initiatives devraient renforcer les structures communautaires et encourager la participation à la prévention.

Je sais que l'éducation ne relève pas des compétences fédérales, mais les ministères provinciaux de l'éducation ne semblent pas encourager autant qu'il le faudrait les changements d'attitude et de valeur. Par conséquent, je crois

some way the federal government must provide incentives to prompt ministries of education to encourage local school boards at the primary and secondary levels, and at pre-school levels where possible, to hold classes on non-violent conflict resolution for both teachers and students. This should not just be one isolated lesson but teachers should actually put it into practice in the classroom, in the halls, on the playground. These should be courses on positive interactions between boys and girls, women and men, and, where appropriate for the age of the students, to offer classes on violence against women and children with an emphasis on practical responses to these forms of violence and on prevention of violence through attitudinal change.

I think senior bureaucrats and politicians should be required to attend sensitization workshops that provide personal awareness of the subtle insidious and painful dynamics of domination, oppression and discrimination; that raise their awareness of violence and thereby effect its prevention; that provide models of power and conflict resolution that are less dangerous to the vulnerable in our society. I think through this training they would be able to make better public decisions to help prevent violence against women. I also believe that similar sensitization sessions are required for many service providers and provincial, territorial and local decision–makers who influence the futures of women.

I think awareness sessions for members of the media are needed to help influence them to report rapes, assaults and murder in ways that will not sensationalize violence and make people feel more hopeless and more out of control, and will not escalate fear unduly. I am not saying people do not need to know about this, but we need better local information, so people know what their realistic risks are, so they do not have the bogy man approach. Women need to know what and who are their real risks. Too often the media sensationalizes stranger rapes, when, I am sure you know, the majority of rapes are not by strangers. So a whole mythology is created through that kind of media presentation.

#### • 1705

Public education campaigns are needed to emphasize that all of us have experienced degrees of violation. Women who have been victims or survivors of violence are no different from anyone else, and we are all responsible for prevention.

A careful, thoughtful synthesis of available research on violence is needed to help inform attempts to encourage value and attitude change. There has been quite a lot of research, but it is not put together. We do not know if doctors or psychologists have found out something. We are generating more without looking at what we know already. There may very well be a need for more research, but first we have to digest what we know. There is a lot of local research

#### [Traduction]

que le gouvernement fédéral devrait inciter les ministères de l'Éducation à demander aux conseils scolaires locaux d'organiser dans les écoles primaires et secondaires et, si possible, dans les écoles maternelles, des cours sur la résolution non violente des conflits, à l'intention des enseignants et des élèves. Il ne faudrait pas que ces cours soient isolés, mais mis en pratique par les enseignants en classe, dans les couloirs et dans les cours de récréation. Ces cours devraient donner des exemples d'interaction positive entre les garçons et les filles, les femmes et les hommes, et aborder, selon l'âge des élèves, la question de la violence faite aux femmes et aux enfants, en mettant l'accent sur les réactions pratiques à ce type de violence et sur la prévention de la violence par le changement des attitudes.

Je crois qu'il faudrait obliger les hommes politiques responsables et les hauts fonctionnaires à participer à des ateliers de sensibilisation qui leur feraient prendre conscience de la dynamique subtile, insidieuse et douloureuse de la domination, de l'oppression et de la discrimination, qui leur feraient également prendre conscience de la violence et les améneraient à la prévenir, qui présenteraient des modèles de résolution de conflits moins dangereux pour les personnes vulnérables de notre société. Grâce à une telle formation, ils seraient mieux à même d'élaborer de meilleurs politiques pour prévenir la violence faite aux femmes. Je crois que de telles séances d'information seraient fort utiles à bon nombre de fournisseurs de services et décideurs provinciaux, territoriaux et locaux, qui ont une influence sur l'avenir des femmes.

Il faudrait également proposer des séances d'information aux journalistes afin de leur apprendre à ne pas présenter la violence de manière sensationnelle dans les comptes rendus de viol, d'agression et de meurtre, afin que les gens se sentent moins démunis, impuissants et envahis par la peur. Je ne dis pas que les gens n'ont pas besoin d'être au courant, mais il nous faut une meilleure information locale afin que les gens sachent quels sont vraiment les risques et qu'ils n'inventent pas des croque-mitaines. Les femmes doivent savoir quelles sont les véritables menaces et d'où elles viennent. Les médias mettent souvent trop en relief les viols commis par des étrangers, alors que, vous le savez certainement, la majorité des viols ne sont pas commis par des étrangers. La façon dont les médias présentent les choses, donne naissance à toute une mythologie.

Il faut des campagnes d'éducation publique pour souligner que nous avons tous subi des viols à des degrés divers. Les femmes qui en ont été victimes ou y ont survécu ne sont pas différentes des autres, et la prévention est l'affaire de tous.

Il faut réaliser une synthèse soigneuse et réfléchie de toute la recherche disponible sur la violence pour savoir sur quoi s'appuyer pour essayer de favoriser des changements de valeurs et d'attitudes. Beaucoup de recherche se fait, mais elle n'est pas rassemblée. Nous ne savons pas si les médecins ou les psychologues ont découvert quelque chose. On fait de nouvelles recherches sans étudier celles dont on dispose déjà. Il est fort possible que des recherches nouvelles soient

done by local community groups, transition houses and rape crisis centres that needs to be included in this synthesis.

The subcommittee should stimulate community-based meetings, including representatives from local businesses, public transportation agencies, advertising agencies, local TV and radio networks, newspapers, etc., to promote alternatives to violence and sexual exploitation in visual arts and literature and encourage these businesses to ensure that no advertising will be accepted and displayed that sexually targets women. I think the federal government could also encourage businesses to give awards for egalitarian advertising and media programming that portrays non-violent relationships.

In the area of justice reform, I was not able to talk about it, but NAACJ has made a legislative reform proposal that I would encourage you to look at. I would really appreciate it if you could give us some comments on it. We have been sending this to various people across the country, and we certainly would welcome your input.

I would also suggest that the subcommittee hold a forum or think tank of justice professionals to explore how men who abuse their wives could be removed from the home within the current laws. That is something I talked about in the brief. If this is not deemed possible within our current legal system, how could our laws be changed to allow such removal in the spirit of encouraging the man to take responsibility for his actions while ensuring that he, as well as his partner and children, is integrated into and supported in the community? I do not want this to be seen as a purely punitive thing. I think it needs to be seen in the aura of prevention and trying to do something about the problem.

I also say here, which will not make much sense without going through the brief, that I believe this think tank should look at how allowances could be made within our laws to permit a number of innovative and effective measures I have mentioned here that are seen as at least questionable, if not illegal, within our current legal system. Again, I will just have to leave that to you.

I think police chiefs should be encouraged to institute police activities to make police a more visible and approachable part of our communities. I hope you will have heard about some community policing initiatives that could do that.

In terms of validating women's experiences and knowledge, I am in favour of a royal commission on violence against women, but I would like it to be structured differently. I think it is very important that such a commission be used as a public education tool, which I think everyone would acknowledge, but I think it is very important that it not be controlling and hierarchical and elitist. I think it is very important that we get away from the usual thing of

[Translation]

nécessaires, mais il faut d'abord digérer ce que nous connaissons. Beaucoup de recherches sont effectuées au niveau local par les groupes communautaires, les centres de transition et les centres d'aide aux victimes de viol, et il faudrait les inclure dans cette synthèse.

Le sous-comité devrait encourager les réunions axées sur la communauté, auxquelles pourraient participer des représentants des entreprises locales, des organismes de transport en commun, des agences de publicité, des stations locales de radio et de télévision, des journaux, etc.; on pourrait y étudier par quoi remplacer la violence et l'exploitation sexuelle dans les arts visuels et en littérature, et encourager ces entreprises à ne pas accepter ou afficher de la publicité axée sexuellement sur les femmes. Je pense que le gouvernement fédéral pourrait également encourager les entreprises à mettre à l'honneur la publicité égalitaire et les émissions présentant des relations non violentes.

Je n'ai pas pu parler de la réforme de la justice, mais l'ANIJC a présenté une proposition de réforme législative que je vous encourage à examiner. J'aimerais que vous nous présentiez vos commentaires à ce sujet. Nous l'avons envoyée à différentes personnes dans l'ensemble du pays et nous serions heureuses d'avoir votre réaction.

Je pense également que le sous-comité pourrait organiser un forum ou un groupe de réflexion de professionnels de la justice pour voir comment les hommes qui maltraitent leur épouse peuvent être expulsés de leur domicile dans le cadre des lois actuelles. C'est quelque chose dont j'ai parlé dans le mémoire. Si cela est jugé impossible dans le système juridique actuel, comment peut-on modifier les lois pour rendre possible une telle expulsion destinée à encourager l'homme à assumer ses responsabilités tout en faisant qu'il soit intégré dans la communauté et soutenu par elle en même temps que sa compagne et ses enfants? Je ne veux pas que l'on considère cela comme purement punitif. Il faudrait, selon moi, l'envisager sous l'angle de la prévention et des efforts en vue de régler ce problème.

Je dis également, et il faut lire le mémoire pour le comprendre, que, selon moi, ce groupe de réflexion devrait voir comment on pourrait, du point de vue juridique, ouvrir la porte à un certain nombre de mesures novatrices et efficaces que j'y mentionne et qui paraissent à tout le moins contestables, voire illégales avec les lois actuelles. Là encore, je m'en remets à vous à ce sujet.

Il faudrait, selon moi, encourager les chefs de police à prendre des initiatives permettant à la police d'être mieux visible et plus accessible au sein de la communauté. Vous êtes, je l'espère, au courant de certaines initiatives de ce type.

Pour ce qui est de valider les expériences et des connaissances des femmes, je suis en faveur d'une commission royale sur la violence contre les femmes, mais j'aimerais qu'elle ait une structure différente. Il me paraît très important qu'une telle commission serve à l'éducation du public, ce que tout le monde pourrait appuyer, mais aussi qu'elle ne soit pas manipulatrice, hiérarchique et élitiste. Il me paraît essentiel que, contrairement à l'habitude, les

Canadians coming as supplicants to royal committees. I am being a little silly here, but you know what I mean. You have a group that is seen as elitist, whether or not they really are. People come to them. Even if they travel regionally, it is still seen that way.

I think a commission could be most useful if it was used as a launching pad for attitude and value changes through actual investigations of how our justice or social service or health or educational institutions could operate within a less hierarchical, competitive and controlling value framework. It would not just be people saying their experiences of violence. That could be part of it. I think the commission could use their time to bring people together to brainstorm on how things could be different and bring women who have been victims of violence to committees of educators or committees of lawyers or whatever to try to work through—not simply to hear and reject—some solutions. What is possible? How could we stretch things? How could we change things?

#### • 1710

I also would like such a royal commission to be used to bring people together who want to come together. There has been a need and a desire for transition house workers across the country to come together in some kind of forum so they can talk to one another for some time now. A royal commission could do that. At the same time as giving those people time to do their own agenda, the royal commission could also learn from them. I think that my vision of a royal commission is positive but it is a different vision. It is a vision that addresses a number of agendas.

I think municipalities should be encouraged to hire women as designated city or town planners, that funds should be provided to neighbourhood and community groups which represent women's as well as men's viewpoints to undertake local safety audits, that funds should be provided to programs serving immigrant women, women of colour, and women with disabilities, to ensure their ongoing survival and to enable them to translate documents, produce new documents, etc.

Involving communities, I have really gone through this so I am not going to say it all. I think that incentives are needed for corporate citizens. I think the real impact that churches can have should be encouraged, and I said this in a more detailed way. I think that the subcommittee could meet with trade unionists. Sexual harassment could very much be tabled at trade union meetings, and that is part of the solution that we are looking at. I think organized men's cultural and leisure groups should be involved in trying to find prevention and there should be innovative approaches made to them.

I think programs to train what have been called peer advocates in conjunction with Transition House and Rape Crisis Centre workers, as well as with the police and other official service providers in the communities, are important.

# [Traduction]

Canadiens n'aient plus à venir solliciter la bienveillance des commissions royales. Je plaisante un peu, mais vous voyez ce que je veux dire. On a un groupe qui est considéré élitiste, que ce soit ou non le cas. Les gens viennent le voir. Même s'il se déplace dans les régions, cette perception subsiste.

Une commission me paraîtrait particulièrement utile si on l'utilisait pour lancer des changements d'attitudes et de valeurs et si elle s'appuyait sur une véritable étude de la façon dont nos services juridiques ou sociaux, ou nos institutions de santé ou d'éducation, pourraient fonctionner avec des valeurs moins hiérarchiques, compétitives et manipulatrices. Il ne s'agirait pas seulement d'entendre des gens parler des violences qu'ils ont subjes, mais cela pourrait en faire partie. La commission devrait plutôt utiliser le temps dont elle dispose pour rassembler les gens et les faire réfléchir ensemble sur la façon dont on pourrait changer les choses et permettre aux femmes victimes de violence de rencontrer des groupes d'éducateurs ou d'avocats, ou autres, pour qu'ils essaient d'élaborer ensemble des solutions, et pas seulement d'écouter et de rejeter des propositions. Que peut-on faire? Comment peut-on prolonger les choses? Comment peut-on les changer?

J'aimerais également que l'on utilise une telle commission royale pour réunir des gens qui veulent se rencontrer. Les employés des centres de transition de l'ensemble du pays éprouvent depuis un certain temps déjà le besoin et le désir de se retrouver dans une sorte de forum pour échanger leurs idées. Une commission royale pourrait s'en charger. Tout en donnant à ces gens l'occasion de s'occuper de leurs propres problèmes, elle pourrait également apprendre auprès d'eux. La façon dont j'envisage une commission royale est positive, mais différente. Il s'agit d'essayer de s'occuper de plusieurs sortes de problèmes.

Je pense que l'on devrait encourager les municipalités à engager des femmes comme urbanistes; on devrait fournir des fonds aux groupes de quartier ou d'associations communautaires représentant les points de vue des femmes aussi bien que ceux des hommes pour effectuer des vérifications locales de sécurité; des fonds pourraient être fournis aux programmes desservant les immigrantes, les femmes de couleur et les handicapées, pour leur permettre de survivre, de faire traduire les documents, d'en établir de nouveaux etc.

Pour ce qui est de la participation communautaire, j'ai déjà traité cela et je ne vais donc pas tout répéter. Il me semble qu'il faut motiver les entreprises. L'impact réel que peuvent avoir les Églises devrait être encouragé et, je l'ai dit avec plus de détail, le sous-comité pourrait rencontrer des syndicalistes. Le harcèlement sexuel pourrait fort bien être discuté dans des réunions syndicales, et cela fait partie de la solution que nous cherchons. Les groupes culturels et récréatifs masculins organisés pourraient participer à la recherche de mesures de prévention, et on pourrait s'adresser à eux de façon novatrice.

Il serait important d'avoir des programmes de formation de personnes assurant la défense des intérêts de leurs pairs organisés de concert avec les centres de transition, les centres d'aide aux victimes de viol ainsi que la police ou les autres

That really means setting up a system of volunteers who would be in schools and places of employment, in recreation places—not to counsel, not to be experts on this, simply to be a conduit to information, a kind of outreach group to reach people who would not think necessarily of going to a rape crisis centre or to a transition house, to let kids know about it, to let other people know about it. In general I think non-governmental organizations should be involved in public education and sensitization and should be supported in projects to realize these aims.

I really believe we have a responsibility to move ahead, not to simply make the subcommittee another body that hears the same stuff and says, something must be done, but what? We do not need more of the same. We need an entirely different approach.

I want to end by reading you a quote by Marilyn French. I think it says it all, that we really have to start looking at a new way of living. She says:

The choice lies between a life lived through and a life lived between fragmentation and wholeness, between leaving behind us, as generations before us have done, a legacy of bitterness, sacrifice and fear, and leaving behind us, if nothing more than this, a memory of our own being and doing with pleasure, an image of a life our young will want to emulate rather than avoid. The choice lies between servitude and freedom, fragmentation and integration. The choice may be between death and life, and certainly is for many women.

She concludes "There is no choice". I agree with that. Thank you for your time.

The Chair: Thank you. It is certainly a very comprehensive brief and a great deal of effort I am sure has gone into this.

Dawn, would you like to begin?

Ms Black: Thank you very much for coming to the committee and for all the work that you have put into your brief. I am sorry that we did not have an opportunity to read it before you came so that we could be more aware of everything that is contained there.

There are a couple of comments that you made that I would ask you to expand on because I was not quite sure exactly what you meant. You talked about a public urgency to end violence against women. You talked about a community responsibility to end violence against women. But then you also talked about seeing violence against women in the broader spectrum of violence in our society. I think we are developing euphemisms for violence against women. We hear people call it domestic violence or we hear people call it family violence, when we know very well it is the women and the children who are being beaten in the family. Very little happens in a violent situation to the male in the family. So I

#### [Translation]

organismes locaux de prestation de services officiels. Cela voudrait dire mettre en place un réseau de bénévoles dans les écoles, sur les lieux de travail, dans les lieux de loisirs—pas pour jouer le rôle d'experts ou de conseillers, simplement pour transmettre l'information, une sorte de groupe cherchant à établir un contact avec ceux qui ne penseraient pas nécessairement à s'adresser à un centre d'aide aux victimes de viol ou à un centre de transition, pour que les jeunes, et d'autres gens aussi, soient au courant. En général, je pense que les organisations non gouvernementales devraient participer à l'éducation et à la sensibilisation du public, et qu'il faudrait les aider à réaliser des projets dans ce sens.

Je pense vraiment que nous avons le devoir d'avancer, et pas simplement de faire du sous-comité un organisme de plus écoutant les mêmes choses et disant qu'il faut faire quelque chose, mais quoi? Nous n'avons pas besoin de répéter les mêmes choses. Il nous faut les aborder de façon totalement différente.

Pour terminer, je vous lirai une citation de Marilyn French. Je crois qu'elle résume parfaitement la situation en disant que nous devons chercher un nouveau mode de vie. Je cite:

Il faut choisir entre une vie accomplie et une vie passée, entre la fragmentation et la totalité, entre le fait de laisser derrière nous, comme l'ont fait les générations qui nous ont précédés, un héritage d'amertume, de sacrifices et de craintes, et laisser derrière nous, même si ce n'est que cela, un souvenir du plaisir trouvé dans notre existence et dans nos actions, l'image d'une vie que nos enfants voudront imiter plutôt qu'éviter. Il faut choisir entre la servitude et la liberté, la fragmentation et l'intégration. Il peut s'agir d'un choix entre la mort et la vie, et c'est assurément le cas pour nombre de femmes.

Elle conclut en disant: «Il n'y a pas le choix». C'est aussi mon avis. Je vous remercie de votre attention.

La présidence: Merci. Il s'agit assurément d'un mémoire très complet, auquel vous avez, j'en suis sûr, consacré beaucoup d'efforts.

Dawn, voulez-vous commencer?

Mme Black: Je vous remercie de vous être présentée devant le comité, et aussi de tout le travail que vous avez consacré à la préparation de votre mémoire. Je suis désolée que nous n'ayons pas eu la possibilité de le lire avant votre arrivée pour être mieux au courant de son contenu.

Je vous demanderai de préciser certains commentaires que vous avez faits, car je ne sais pas exactement ce que vous entendiez par là. Vous avez dit qu'il était urgent pour la société de mettre un terme à la violence contre les femmes, et vous avez parlé d'une responsabilité de la communauté. Mais vous avez également dit qu'il fallait envisager cette violence contre les femmes sous l'angle plus large de la violence dans notre société. Je pense que l'on crée des euphémismes pour parler de la violence contre les femmes. Nous avons entendu des gens l'appeler violence domestique ou violence familiale, alors que nous savons très bien que ce sont les femmes et les enfants qui sont battus dans les

have a concern when you were talking about broadening the spectre of attention to violence, and of action to violence in our society, that is taking away the focus from the violence that is perpetrated on women and children.

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Ms Lorraine Berzins (Member, National Associations Active in Criminal Justice): I have heard that concern many times before. Yet I feel strongly that what Linda was getting at is very important. In fact we have a whole ethic in our society that structures everything in a way that has us accepting that the use of force by some people to dominate others is acceptable. If you start to think about that, it is something deeply entrenched in our whole way of living, and while women have fallen the most victim to this, so have children. Because the concern is not just physical violence but psychological violence, I think what Linda is getting at is that this is happening to men as well through the economic and social structures that we have, through interaction between men, women and children whenever any one of us gets a chance to have a role that can dominate the other. This is not to take away from the fact that women are more often victims. What has happened to women in the scheme of things is totally unacceptable, and it is a very good question as to why it is women who have been relegated to this role.

Unless we deal with the whole spectrum of ways in which we have all been socialized into this, and have all in some ways bought into a structure that perpetuates it, we are not going to end it.

I think it is a very important thing to begin to talk about and not be silent. I know there is some fear that we will get away from the fact that women are more often victims. But if what we are really trying to get at is some truth that is going to help empower us to overcome it, I think what has happened to men and women is a masculinization of culture. Women have also been socialized into a masculine model of everything. So we cannot just get at what has been done to us individually and structually, but also at what has been done to our psyche that we have accepted these models as a way of living and cannot even imagine a different way of living.

This is connected to it. I want to make this point at this time because I think that what Linda is getting at is a whole value area and the source of self-esteem that people get in our society that allows anyone to let that be done to them. It is not only what people do to you, but it is what you accept as something that you have to put up with. I think a very important thing to start focusing on is the number of women who, because their self-esteem is so tied up with definitions by men of what they should be like, with success in attracting and holding a man, with success on the sexual level, even though other things change in their lives and they can be economically successful, that basic definition of success for

#### [Traduction]

familles. Il y a fort peu de cas où c'est l'homme qui en est la victime. Lorsque que vous parlez d'envisager la violence sous un angle plus large et de prendre des mesures contre la violence dans notre société, je crains que vous ne distrayiez l'attention de la violence perpétrée contre les femmes et les enfants.

Mme Lorraine Berzins (membre des Associations nationales intéressées à la justice criminelle): J'ai souvent entendu cette crainte. Je considère néanmoins que ce dont parlait Linda est très important. Toute l'éthique de notre société fait que nous en arrivons à juger acceptable que certaines personnes fassent usage de la force pour en dominer d'autres. Si l'on y réfléchit, on s'apercoit que c'est quelque chose de profondément enraciné dans notre mode de vie, et si les femmes en sont les principales victimes, c'est aussi le cas des enfants. Ce qui nous préoccupe n'est pas seulement la violence physique, mais également la violence psychologique, et ce que Linda veut dire, c'est que cela se produit à l'encontre des hommes par le biais de nos structures économiques et sociales, à travers les interactions entre les hommes, les femmes et les enfants chaque fois que l'un de nous a l'occasion de jouer un rôle lui permettant de dominer l'autre. Cela n'empêche pas que les femmes en sont les victimes les plus nombreuses. Ce qui arrive aux femmes dans ce système est tout à fait inacceptable, et il est très intéressant de se demander pourquoi elles ont été réléguées à ce rôle.

A moins de nous pencher sur toutes les façons dont la société nous a amenés à cette situation, et enfermés dans un système qui la perpétue, nous ne pourrons y mettre un terme.

Il me paraît très important de commencer à en parler, au lieu de se taire. Je le sais, certains craignent que nous ne perdions de vue le fait que les femmes en sont en les principales victimes. Mais ce que nous voulons vraiment atteindre, c'est une forme de vérité qui nous donnera les moyens de surmonter cette situation. À mon avis, ce qui s'est produit, c'est que la culture des hommes et des femmes s'est masculinisée. Les femmes ont été conditionnées par la société selon un modèle masculin universel. Nous ne pouvons donc pas simplement nous pencher sur ce qui nous arrive à titre individuel et structurel, mais il faut voir également ce qui fait que notre mentalité accepte ces modèles de mode de vie et ne peut même pas en imaginer d'autres.

Ce qui suit va dans le même sens. Je vais le dire maintenant, car il me semble que ce dont parle Linda touche les valeurs en général et le fait que, par estime de soi, les membres de notre société acceptent de subir tout cela. Il ne s'agit pas seulement de ce que les autres vous font subir, mais aussi de ce que vous considérez normal d'accepter. Tout d'abord, et il est très important de commencer par là l'idée que de nombreuses femmes se font d'elles-mêmes est très fortement déterminée par la façon dont les hommes les définissent; pour elles la réussite est d'attirer et de retenir un homme, c'est une réussite sexuelle; même si d'autres choses changent dans leur vie et si elles atteignent la réussite

themselves and source of self-esteem based on what men have told them they should be, causes them to put up with an awful lot of abuse for an awful long time because they feel guilty for not succeeding.

There is just a whole level of work to be done there on what women have accepted as definitions of themselves and success in our society. They have allowed that to be perpetuated, have allowed it to be the definition of themselves that they themselves give. That continues to condone and accept forms of power that are absolutely unacceptable. Some of this has to get into a need for spiritual renewal in our culture. Our methods of defining our success are very much linked either to the sexual issue or economic issue.

There is a lot of propaganda on what women should be like. I think until women discover a source of self-esteem that is not linked to anybody else's definition of what they should be like, but comes from a source within themselves that is free, we are not going to get at the root of the problem.

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Although I firmly believe that the work is not all to be done by women, I do think that women have a handle on the problem more than anyone else does and have to provide some leadership in it, leadership defined from our inner source, not defined by any male model of what power and leadership are supposed to be about.

I do not know if that connects with how you would have wanted to answer that.

Ms Black: Are you then saying that you would support using the terminology "family violence" and "domestic violence"? Are you supportive of that right now?

Ms Berzins: I would use the terminology "violence in families" myself, as one aspect of what happens. The international research is showing that a great deal of violence in families happens between siblings and between children. Violence in families as a way of dealing with conflict, with the rubbing—

Ms Black: But where does the pattern come from? Where is the behaviour learned?

Ms Berzins: I think it comes from the deeply entrenched ethic that we have, that has been perpetuated by the church as well as by many other parts of our culture, that it is all right, that we need a hierarchy, that we need to have people with power in order to keep order, and that it is all right for the people with power to use force if necessary to maintain the power and to maintain the domination. As long as we have that pecking order, and the belief that we need the pecking order, there will be competition and violence in terms of establishing one's own rank in the pecking order, and a whole approach to dealing with differences that is based on somebody getting enough power to have their perception be

#### [Translation]

économique, comme pour elles la réussite et l'image qu'elles se font d'elles-mêmes reposent sur une définition établie par les hommes, elles sont prêtes à accepter d'être terriblement maltraitées, terriblement longtemps, parce qu'elles se sentent coupables de ne pas réussir assez bien.

Il y a beaucoup de travail à faire sur les définitions que les femmes ont acceptées, définitions d'elles-mêmes et de la réussite dans la société. Elles ont laissé cela se perpétuer et devenir leurs propres définitions. Cela maintient l'acceptation de formes de pouvoir qui sont absolument inacceptables. Cela montre la nécessité d'un renouveau spirituel de notre culture. Nos façons de définir la réussite sont beaucoup trop rattachées soit à l'aspect sexuel, soit à l'aspect économique.

Beaucoup de propagande se fait sur ce que devraient être les femmes. Tant que les femmes n'auront pas découvert une source d'estime de soi qui ne soit pas rattachée à une définition de ce qu'elles doivent être, faite par autrui mais venant d'elles-mêmes et libre, on ne pourra pas s'attaquer à la racine du mal.

Je crois fermement que ce n'est pas seulement la tâche des femmes, mais je pense que les femmes sont mieux que personne à même de traiter le problème et qu'elles doivent prendre certaines initiatives en s'appuyant sur leurs propres ressources intérieures et non pas sur un modèle masculin de ce que sont le pouvoir et le leadership.

Je ne sais pas si cela correspond à la réponse que vous attendiez.

Mme Black: Voulez-vous dire que vous êtes en faveur de l'utilisation des termes «violence familiale» et «violence domestique»? Êtes-vous en faveur de cela maintenant?

Mme Berzins: Je parlerais personnellement de «violence dans les familles», comme étant l'un des éléments de la situation. Les recherches internationales montrent qu'une bonne part de la violence intervenant dans les familles se produit entre les enfants, à l'intérieur d'une même famille ou avec d'autres enfants. La violence dans les familles, comme façon de faire face aux conflits, avec le contact...

Mme Black: Mais d'où provient ce mode de comportement? Comment est-il appris?

Mme Berzins: Je pense que cela vient de cette éthique solidement enracinée que nous avons et qui a été perpétuée par l'Église, tout comme par de nombreux autres éléments de notre culture: c'est très bien, nous avons besoin d'une hiérarchie, nous avons besoin de gens au pouvoir pour assurer le respect de l'ordre, et il est tout à fait normal que ceux qui sont au pouvoir fassent usage de la force, si nécessaire, pour préserver leur pouvoir et leur domination. Tant que nous aurons cette forme de hiérarchie et que nous croirons en avoir besoin, les gens se feront concurrence, emploieront la violence pour déterminer leur propre place dans cette hiérarchie et en cas de différend, considèreront

considered the right one and to win, instead of an approach to the fact that when people interrelate there are differences, there are conflicts, and everyone has a right to have their full needs considered as an important part of any solution that you develop.

The key place where you start to learn this is in the family. If you have a whole family where everybody is fighting constantly, and if the parents are in charge and the older siblings can dominate the younger siblings, you are affecting people's psyche from day one. That is going to have far more impact on your culture than anything any little program anywhere is going to be able to turn around.

Ms Black: When you spoke about legislative reform proposals—and as I say, obviously I have not been able to read everything yet—one of the areas that I have been advocating is mandatory gender sensitivity training for judges. Are you making that recommendation as well? I know that there are some voluntary kinds of programs, but I think the people who most need the programs, of course will not know that they need them, or see that in themselves, and go for voluntary. I would like to know how you feel about mandatory.

Ms MacLeod: We did not include that. We have a specific legislative proposal that does not touch on that. That is another half-hour talk, so I will not get into it.

When we talked about this sensitization, this awareness stuff that we talked about, certainly I would agree that it has to include gender sensitization. I think that is important.

Ms Black: And mandatory training or voluntary?

Ms MacLeod: Well, if it could be mandatory. I guess it is a problem, is it not, with lawyers and judges? I am not sure how you get mandatory. We have have been going to meet with the judicial education centre. I do not know where the inroad is. If you could do it, well, that is terrific.

Mrs. Clancy: That could be be done easily.

Ms MacLeod: Yes.

Mrs. Clancy: Professional development courses are frequently mandatory for professionals, be they judges, lawyers, doctors, whatever.

Ms MacLeod: Great.

Mrs. Clancy: I am a little troubled by your presentation, and it may be because I have not had the opportunity to read the brief.

I have a specific question. I want to ask you to show to me where you think that men are more aware, because I think that is a very debatable point. We might just have to agree to disagree on it.

#### [Traduction]

globalement qu'il faut obtenir assez de pouvoir pour faire valoir la justesse de leurs idées et l'emporter; on pourrait au contraire dire que lorsqu'il y a des relations entre des personnes, il y a des différends, des conflits, et que chacun a le droit de s'attendre à ce que la totalité de ses besoins soient considérés comme un élément important de la solution élaborée.

L'endroit clé pour l'apprentissage de tout cela est la famille. Si, dans l'ensemble de la famille, chacun se bat constamment, si les parents assument l'autorité et que les enfants plus âgés peuvent dominer les plus jeunes, cela a une influence sur la mentalité de chacun dès le début. Cela aura sur votre culture un impact beaucoup plus important que tout ce qu'un petit programme pourra faire pour essayer d'y remédier.

Mme Black: Quand vous avez parlé de proposition de réforme législative—et, comme je l'ai dit, je n'ai bien sûr pas encore pu tout lire—j'insiste personnellement pour que les juges reçoivent une formation pour les sensibiliser à la situation des femmes. Présentez-vous également cette recommandation? Je sais qu'il existe certains programmes facultatifs, mais je pense que ceux qui ont besoin d'un tel programme ne se rendent, bien sûr, pas compte du fait qu'ils en ont besoin, ou ne reconnaissent pas ce besoin en eux-mêmes et n'y vont donc pas volontairement. J'aimerais savoir si vous pensez que ce programme devrait être obligatoire.

Mme MacLeod: Nous n'en avons pas parlé. Nous avons une proposition législative précise qui n'aborde pas ce point. On pourrait en parler pendant une demi-heure de plus, je ne vais donc pas m'engager dans cette voie.

Quand on parle de cette sensibilisation, de cette prise de conscience, je suis certainement d'accord pour dire que cela devrait inclure la sensibilisation à la situation des femmes. Cela me paraît important.

Mme Black: Et la formation peut-être obligatoire ou facultative?

Mme MacLeod: Eh bien, elle pourrait être obligatoire. Je pense que cela pose un problème, n'est-ce pas, avec les avocats et les juges? Je ne sais pas comment on peut la rendre obligatoire. Nous devons rencontrer le centre d'éducation judiciaire. Je ne sais pas comment aborder cela. Si vous y arrivez, tant mieux, c'est excellent.

Mme Clancy: Cela peut se faire facilement.

Mme MacLeod: Bien.

Mme Clancy: Les cours de perfectionnement professionnel sont souvent obligatoires pour les professionnels, qu'ils s'agissent de juges, d'avocats, de médecins, etc.

Mme MacLeod: Très bien.

Mme Clancy: Je suis un peu gênée par votre intervention, et cela tient peut-être au fait que je n'ai pas eu l'occasion de lire votre mémoire.

J'ai une question précise. Pouvez-vous m'indiquer ce qui vous fait penser que les hommes sont plus conscients, parce que je crois que cela est tout à fait discutable. Nous devrons peut-être nous entendre pour dire que nous sommes en désaccord là-dessus.

I am concerned about some of the things you have said, and I have to say that I almost felt like I was caught in a time warp, to a degree. I am very concerned, as is my colleague, Ms Black, about the defeminization of violence in terminology, and I am very concerned about the euphemisms of "family" or "domestic" violence taking over what is violence against women.

• 1725

You mention sibling violence. I would be very interested to see empirical data on that, but I would also then be prepared to bet that it is brothers against sisters. It may be brothers against brothers as well, but I would be prepared that there is a male-female element in that.

The second thing is that what disturbed me in your presentation was the question of awareness by women of their own self-worth and their own abilities, and something you said about depersonalizing—that it is over there and not happening to me. It may be because I have spent a long time in the feminist movement, it may be because I taught at a women's university and dealt with a clientele almost exclusively female, but that is not really the case among an awful lot of people. Certainly it is not the case among an emerging group of young people in universities-young women. Again, I am talking women. Certainly those who are caught in the cycles of abuse cannot claim that ability, but there has been a tremendous spiritual renewal of women with the rise of the feminist movement. The students I taught over the last 10 to 12 years have an absolutely magnificent sense of themselves as women, and of their power.

I guess what I was afraid of—with the greatest of respect both to you and to some of my colleagues at the table—was I was almost hearing from you what I call a Margaret Thatcher syndrome—that women, to succeed, think they have to emulate men. Some do, yes, but I suggest to you that the vast preponderance see themselves as women and use the female resource within themselves to succeed.

Ms MacLeod: Lorraine and I would agree that there are women like that—of course there are—but I do a lot of public speaking to different groups, and when I speak to high school groups, I almost always come away from there feeling hopeless. I remember just in the last few months giving a speech to—I am getting inarticulate here—a women's program, talking about women as agents of change and getting booed because people did not want to talk about women as agents of change, getting booed when I used the word—

Mrs. Clancy: Do not tell me where, but tell me the context, because I do a lot of—

A voice: The context is the year of Lépine—the year after Lépine.

[Translation]

Certaines choses que vous avez dites m'inquiètent, et je dois dire que j'ai presque eu l'impression d'entendre des choses d'une autre époque, dans une certaine mesure. Comme ma collègue, M<sup>me</sup> Black, je m'inquiète beaucoup de la déféminisation terminologique de la violence et de l'emploi d'euphémismes comme violence «familiale» ou «domestique» pour désigner ce qui constitue une violence contre les femmes.

Vous avez parlé de la violence entre enfants d'une même famille. J'aimerais bien voir les données empiriques à ce sujet, mais je suis prête à parier qu'il s'agit surtout de violence des frères contre les soeurs. Il peut également s'agir des frères entre eux, mais j'ai l'impression qu'il y a un élément masculinféminin.

La deuxième chose qui m'a troublée dans votre exposé est la question de la prise de conscience par les femmes de leur valeur individuelle et de leur propre capacité, et vous avez parlé de dépersonnalisation-cela se passe là-bas et ne m'arrive pas à moi. Peut-être est-ce parce que j'ai passé beaucoup de temps dans le mouvement féministe ou parce que j'ai enseigné dans une université pour femmes et n'ai traité qu'avec une clientèle presque exclusivement féminine, mais ce n'est vraiment pas le cas pour un nombre énorme de gens. Ce n'est certainement pas le cas chez un nombre croissant de jeunes dans les universités—de jeunes femmes. Là encore, je parle de femmes. Bien sûr, celles qui sont enfermées dans le cycle des mauvais traitements ne peuvent pas posséder cette capacité, mais on constate un énorme renouveau spirituel des femmes avec l'essor du mouvement féministe. Les étudiantes auxquelles j'ai enseigné ces dix ou douze dernières années ont une conscience absolument merveilleuse de leur identité féminine et de leur pouvoir.

Ce qui m'a fait sans doute peur—sans vouloir vous offenser, ni vous ni certains de mes collègues à cette table—est que j'avais presque l'impression que ce que vous disiez réflétait ce que j'appelle le syndrome de Margaret Thatcher: pour réussir, les femmes ont l'impression qu'elles doivent imiter les hommes. Certaines le font, c'est vrai, mais je pense que dans leur grande majorité, elles se considèrent comme des femmes et utilisent, pour réussir, les ressources féminines qui sont en elles.

Mme MacLeod: Lorraine et moi conviendrons qu'il existe des femmes comme cela, bien sûr, mais je prends la parole devant des groupes variés, et quand il s'agit d'élèves du secondaire, je ressors presque toujours désespérée. Je me rappelle que ces derniers mois, je donnais un discours—je n'arrivais plus à m'exprimer—pour un programme de femmes, je parlais des femmes en tant qu'agents de changement, et on m'a huée parce que les personnes présentes ne voulaient pas que je parle des femmes comme qu'agents de changement, on m'a huée lorsque j'ai utilisé le terme. . .

**Mme Clancy:** Ne me dites pas où, mais dites-moi dans quelles circonstances, parce que je fais beaucoup de...

Une voix: Le contexte, c'est l'année de Lépine. . . l'année après Lépine.

Ms MacLeod: Yes. She is saying the year after Lépine, but women as well as men were booing me. When I used the word "feminist", I was getting booed by women as well as men. I am glad you have seen such a positive slice.

Mrs. Clancy: Maybe it is down in the depressed Maritimes. I do not know.

I will agree with you on the high schools. I discussed this with someone earlier, I think with the YWCA people. I said that you cannot expect a dedication to feminism from a 16-year-old. Sixteen-year-old girls are interested in 16-year-old boys. That is part of our femininity and masculinity, and you have to live with it. I can recall arguing with my predecessor in this job, Lucie Pépin, about the same thing years ago, saying that you are not going to get that awareness. You are getting it, though—I am talking about university students—and that is where the tremendous flame of hope for women is coming. I have certainly seen it in my own students. I have seen the downside too, and very badly so, but I think you may be too pessimistic.

 $\begin{tabular}{ll} \textbf{Ms MacLeod:} If that came across, it is really because you have not read the whole thing. Actually I am an incurable optimist. That is one of my faults. \\ \end{tabular}$ 

I am becoming tired too, so I am losing some of the threads. I think you took issue with me for saying there was an increased support for doing something about this among men as well as among women—

Mrs. Clancy: No, that is not what I took issue with. What I took issue with, and what I found in the wake of Marc Lépine and Montreal was... You remember hearing that it was not anything out of the ordinary. It was a psychotic killer.

Ms MacLeod: Yes, of course.

Mrs. Clancy: I remember the response from a number of people. If they stood 16 black people against the wall or 16 francophones against the wall, we would not have had the same argument. Yet I am hearing that still. We heard it in the wake of the anniversary when Dawn and I were both in Montreal and so on. That is my concern.

• 1730

Ms MacLeod: I am hearing it too. It is unfortunate that we just do not have enough time together, so it is not coming across obviously as clearly as it should. I am not saying we have won, that this awareness is all there. Of course, it is not. But I am seeing some inroads, again, I guess just because I speak to so many disparate groups. I am seeing inroads with people you did not used to get inroads with. I am seeing a greater openness. People are starting to feel that things are getting out of control. That is men as well as women. There are some embryonic men's groups. I am not talking about counselling groups for men who batter. I am talking about men's groups really trying to take some responsibility for growing awareness and spread that awareness. They may be very small, very isolated, but at least there is something.

[Traduction]

Mme MacLeod: En effet. Elle vient de dire l'année après Lépine, mais les femmes me huaient tout comme les hommes. Lorsque j'ai employé le mot «féministe», j'ai été huée aussi bien par les femmes que par les hommes. Vous avez de la chance de fréquenter un secteur aussi positif.

Mme Clancy: C'est peut-être dû aux difficultés économiques des Maritimes. Je ne sais pas.

Je suis d'accord avec vous à propos des écoles secondaires. J'en parlais précédemment avec quelqu'un, avec, je crois, les gens de l'UCJF. Je disais que l'on ne peut pas s'attendre à ce qu'une jeune fille de 16 ans se consacre au féminisme. Les filles de 16 ans s'intéressent aux garçons de 16 ans. Cela fait partie de la féminité et de la masculinité, et il faut s'en accommoder. Je me souviens d'une discussion avec celle qui m'a précédée à ce poste, Lucie Pépin, à propos de cette même question il y a des années, sur le fait qu'il ne fallait pas compter sur cette prise de concience. On la trouve, pourtant—je parle des étudiantes dans les universités—et c'est là que l'on voit surgir cette merveilleuses flamme d'espérance pour les femmes. Je l'ai certainement constaté chez mes propres étudiantes. J'ai également vu l'aspect négatif, très marqué même, mais je pense que vous êtes trop pessimiste.

Mme MacLeod: Si c'est l'impression que vous avez eue, c'est certainement parce que vous n'avez pas lu l'ensemble du mémoire. En fait, je suis incurablement optimiste. C'est l'un de mes défauts.

Je commence à être fatiguée également, parce que je perds le fil de mes propos. Vous avez, je crois, souligné que j'avais dit que de plus en plus l'idée s'imposait de faire quelque chose aussi bien chez les hommes que chez les femmes...

Mme Clancy: Non, je n'ai pas souligné cela. Mais ce que j'ai constaté après Marc Lépine et Montréal, c'est que...vous vous souvenez de ceux qui disaient que ce n'était rien d'extraordinaire. C'était un assassin psychotique.

Mme MacLeod: Oui, bien sûr.

Mme Clancy: Je me rappelle les réactions d'un bon nombre de gens. Si l'on avait mis 16 noirs ou 16 francophones le dos au mur, on n'aurait pas entendu les mêmes arguments. Pourtant, je les entends encore. Nous les avons entendus après l'anniversaire lorsque Dawn et moi-même étions tous les deux à Montréal, etc. C'est ce qui m'inquiète.

Mme MacLeod: J'ai entendu cela aussi. Il est dommage que nous n'ayons pas assez de temps ensemble; c'est pour cela que le message ne passe pas aussi clairement qu'il le devrait. Je ne dis pas que nous avons gagné, que la prise de conscience est totale. Bien sûr que non. Mais je vois certains progrès et, sans doute encore parce que je parle à des groupes tellement variés. Je vois des progrès du côté de gens qui ne nous y avaient pas habitué. Je vois une plus grande ouverture d'esprit. Les gens ont commencé à avoir l'impression que les choses passent les bornes. Aussi bien que des hommes que des femmes. Il y a certains embryons de groupes masculins. Je ne parle pas de groupes d'assistance aux hommes qui battent leurs femmes. Je parle de groupes d'hommes qui considèrent vraiment qu'il est de leur devoir de renforcer cette prise de conscience. Il s'agit peut-être de groupes très petits, très isolés, mais c'est déjà quelque chose.

In some of the work I did last year, and I am not just talking about the fear and safety ones, I did a number of different things involving disparate groups, and I guess I really did see at least a willingness among more men to engage in dialogue with women around this and not just to tell women to basically shut up in various ways. They at least listened. That may be because it has now become unfashionable not to listen after the Lépine thing.

Mrs. Clancy: To a degree, it probably relates to an increased assertiveness on the part of women.

Ms MacLeod: Yes. Terrific. Whatever it takes, it is working, and that is great.

Mrs. Clancy: It is a chicken and egg argument.

Ms MacLeod: With respect to the family violence thing, Lorraine needs to speak for herself, but I do not think she was saying we think we should talk about violence in the family to the exclusion of violence against women. Not at all. I think what she is saying and what I would also say is that we have to courageously name the violence. Of course, right now we are aware that the majority of violence in our society is against women. What I am afraid of, and I think Lorraine shares this fear, is that we do not want to put another set of blinders on that will keep us from being able to see the violence perpetrated against people who are disabled, women and men, etc. What we do not want to do, once again, is create a narrow vision of violence that will not allow us to see the links, because that also alienates and violates women.

Mrs. Clancy: It does, but I think those of us who have spent too long toiling in the fields of feminism have a fear of co-option. We have seen that fear of co-option over and over again. A very simple example is that we began with the term day care many years ago, and that term has become co-opted and debased. Now we have gone on to child care. It runs through the entire lexicon of feminism, with words being co-opted. It is so much more so with fears and feelings being co-opted. I think that is the reason we are very concerned to use words like wife abuse, wife battering.

Ms MacLeod: I agree.

Mrs. Clancy: Use the harsh words that say what the action is.

Ms MacLeod: I know Lorraine wants to say something, but I will just say one other thing. That is one of the reasons I am very supportive of a royal commission, because you are calling it violence against women, writ large. I love that holistic approach. I think it is time we look at that kind of holism.

[Translation]

Dans certaines de mes activités l'année dernière, et je ne parle pas seulement des questions de peur et de sécurité, j'ai fait un certain nombre de choses différentes touchant des groupes très variés, et il me semble que j'ai réellement constaté qu'un nombre plus important d'hommes étaient au moins prêts à nouer un dialogue avec les femmes à ce sujet au lieu de se contenter de dire aux femmes de se taire, de plusieurs façons différentes. Au moins, ils écoutaient. C'est peut-être parce que le fait de ne pas écouter est passé de mode depuis l'histoire de Lépine.

Mme Clancy: Jusqu'à un certain point, cela se rattache sans doute au fait que les femmes s'affirment plus qu'auparavant.

Mme MacLeod: Oui. Excellent. Quoi qu'il en soit, cela marche, et c'est formidable.

Mme Clancy: C'est l'histoire de la poule et de l'oeuf.

Mme MacLeod: Pour ce qui a trait à la question de la violence familiale, Lorraine peut nous donner son avis personnel, mais, pour moi, elle ne voulait pas dire que nous devrions parler de la violence dans la famille au lieu de la violence contre les femmes. Pas du tout. Ce qu'elle voulait dire, selon moi, et ce que je dirais moi-même, c'est que nous devons avoir le courage de désigner la violence par son nom. Nous sommes bien sûrs conscients du fait que, à l'heure actuelle, la plus grosse part de la violence existant dans la société est dirigée contre les femmes. Ce que je crains, et je pense que Lorraine partage cette crainte, c'est que l'on mette une autre paire d'oeillères qui nous empêche de voir la violence perpétrée contre les invalides, hommes et femmes, etc. Ce que nous ne voulons pas faire, une fois de plus, c'est créer une vision étroite de la violence qui nous interdirait de voir les liens qui existent, parce que cela aussi aliène les femmes et leur porte atteinte.

Mme Clancy: C'est vrai, mais je pense que celles d'entre nous qui ont passé trop de temps comme militantes féministes craignent d'être adoptées. Nous avons constaté cette crainte à de nombreuses reprises. Un exemple très simple est celui des garderies, on parlait d'abord, il y a de longues années, de «Day care», mais ce terme a été adopté et a perdu son sens. On est passé maintenant à «Child care». On constate que, dans toute la terminologie féministe, des mots sont adoptés. C'est encore plus vrai avec l'adoption des craintes et des sentiments. Je pense que c'est la raison pour laquelle nous tenons à utiliser des expressions comme violence conjugale, femme battue.

Mme MacLeod: Je suis d'accord.

Mme Clancy: Il faut utiliser les termes crus, qui disent de quoi il s'agit.

Mme MacLeod: Je sais que Lorraine veut dire quelque chose, mais moi aussi. Si je suis tout à fait en faveur d'une commission royale, c'est, entre autres, parce que vous appelez cela la violence contre les femmes, sans avoir peur des mots. J'aime cette approche globale. Je pense qu'il est temps de voir les choses sous cet angle.

Ms Berzins: I totally agree with what Linda has said. I just want to add that I think the way of making sure we are not co-opted is to stick to our guns—that is an awful word to use—and courageously continue to say what we see, to name what we see, but not at the expense of silencing someone else who is naming something else that is also happening.

**Mrs. Clancy:** But that is not a female thing anyway. Women rarely try to silence someone else. They tend to be much more collegial.

Ms Berzins: I just want to say one more thing. I think we are saying that we also have to take our analysis and our strategies into the realm not only of family and male-female relationships, but how government and the work world are run. That is the same dynamic that accepts domination. When you see progress and you say you see progress, I agree with you, and the very fact that we could sit here today and name women's self-esteem and a spiritual dimension in a parliamentary group. . . I never would have named it five years ago.

Mrs. Clancy: It is a hell of a step forward.

Ms Berzins: It is a sign that very, very much has evolved. But we need to go so much farther. The whole way we run our society is hierarchical and oppressive.

• 1735

Mrs. Clancy: And patriarchal. Absolutely.

Ms Berzins: We have to start running governments differently. I think that is a big, big picture and it sounds very theoretical, but I think very specific budget incentives could be provided to make sure that government departments are given a mandate to look at how they are running things that are perpetuating an ethic of violence and then see what they can do to change it. Their budget will be looked at with consideration for how much of a contribution they are making in that direction.

Mrs. Clancy: Absolutely.

The Chair: When you were presenting I was struck by the similarity between your general theme and what the native women were saying. You were not here for that, were you?

Ms MacLeod: No, we were not, but we do have the friendship centres in our NAACJ coalition. Certainly Lorraine and I have both been quite influenced not only by them but also by the work of other aboriginal groups.

The Chair: Yes. The holistic approach and the abuser being treated and on and on, the whole systemic problems in the society I thought was laid out in a very interesting fashion.

I also keep looking at this institution here. Look at that gun control issue. The representation from our party on the special committee was not representative of our party's viewpoints. It was not representative of the regional

[Traduction]

Mme Berzins: Je suis tout à fait d'accord avec ce qu'a dit Linda. J'ajouterai simplement que, selon moi, pour être sûrs de ne pas être adoptées nous ne devons pas lâcher les armes—mais continuer courageusement à dire ce que nous voyons, à désigner les choses par leur nom, mais sans aller jusqu'à réduire au silence quelqu'un qui désigne une autre chose qui se passe également.

Mme Clancy: Cela n'est de toute façon pas une attitude féminine. Les femmes essaient rarement de faire taire quelqu'un d'autre. Elles ont tendance à être plus ouvertes aux autres.

Mme Berzins: Je veux seulement dire encore une chose. Nous voulons en fait dire que notre analyse et nos stratégies doivent s'appliquer non seulement au domaine de la famille et des rapports entre les hommes et les femmes, mais également à la façon dont fonctionnent le gouvernement et le monde du travail. On y trouve la même dynamique d'acceptation de la domination. Lorsque vous parlez du progrès que vous constatez, je suis d'accord avec vous, et le simple fait que nous puissions nous trouver ici aujourd'hui et parler de l'estime que les femmes ont d'elles-mêmes et d'une dimension spirituelle dans un groupe parlementaire. . . Je n'aurais jamais envisagé cela il y a cinq ans.

Mme Clancy: C'est un énorme pas en avant.

Mme Berzins: Cela montre que les choses ont beaucoup évolué. Mais il faut aller beaucoup plus loin encore. L'ensemble de notre société est géré de façon hiérarchique et oppressive.

Mme Clancy: Et patriarcal. Tout à fait.

Mme Berzins: Nous devons commencer à gouverner différemment. Je pense que c'est très général et que cela a l'air très théorique, mais je crois que l'on pourrait prévoir des mesures d'incitation budgétaires suivant lesquelles les ministères du gouvernement auraient pour mandat de se pencher sur celles de leurs activités qui perpétuent une éthique de violence pour voir comment y remédier. Leur budget serait établi en tenant compte de la contribution qu'ils font dans ce

Mme Clancy: Tout à fait.

La présidence: Lorsque vous avez exposé vos idées, j'ai été frappée par la similitude entre votre thème général et ce que disaient les femmes autochtones. Vous n'étiez pas là à ce moment-là, n'est-ce pas?

Mme MacLeod: Nous, nous n'y étions pas, mais les centres d'accueil font partie de la coalition des ANJIC. Lorraine et moi-même sommes certainement fortement influencées non seulement par ces centres, mais également par le travail d'autres groupes d'autochtones.

La présidence: Oui. L'approche globale, le traitement des auteurs de violence, etc., vous nous avez présenté de façon très intéressante l'ensemble des programmes systémiques de notre société.

Je vois également constamment ce qui se passe ici. Prenez la question du contrôle des armes à feu. Les membres de notre parti au comité spécial n'étaient pas représentatifs des opinions de notre parti. Ils ne représentaient pas les

representations because you have a structure in which a whip gets to name the representation on committees. They come forward with recommendations that are not supportive of the first woman Justice Minister, who did everything in terms of consultation and so on. These men from Alberta who control and manipulate, I find it just appalling.

I come from municipal government, where everybody had a vote and in the end was equal. We all would sit around a table and eventually make up our decisions. You voted the way you felt, in accordance with the wishes of your constituents. In teaching too there is an attempt to have a democratic kind of process going on. But I suppose in the classroom itself you see considerably different teaching styles, where less democratic processes go on. I think it is pervasive in the society and there is a need to address it in terms of the total society and the attitudes. I think you are right on in that respect.

Thank you very much.

Mrs. Clancy: At 9 a.m. tomorrow, Madam Chair?

The Chair: Yes indeed. The meeting is adjourned.

#### [Translation]

différents régions, parce que la structure est telle que le whip choisit ceux qui font partie d'un comité. Ils présentent alors des recommandations qui n'appuient pas la première femme à être ministre de la Justice, alors qu'elle a fait tout ce qu'il fallait en matière de consultation, etc. Ces hommes de l'Alberta qui contrôlent et manipulent les choses, je trouve cela consternant.

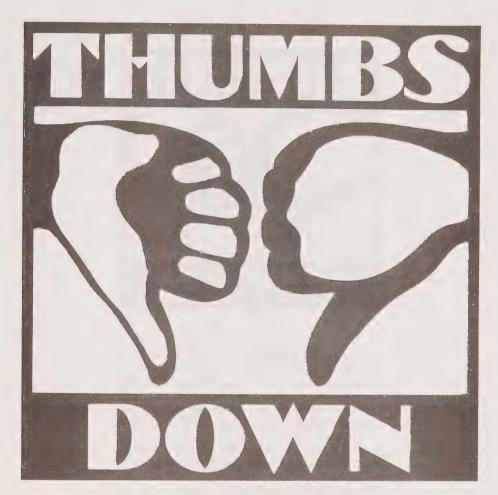
Je viens d'une administration municipale où chacun a une voix et où, en fin de compte, tout le monde est égal. Nous nous installions autour d'une table jusqu'à ce que nous ayons pris nos décisions. On votait comme on voulait, conformément aux souhaits de nos électeurs. Dans l'enseignement aussi, on essaie de pratiquer une certaine forme de démocratie, mais je suppose que, dans les classes elles-mêmes, on peut voir des styles d'enseignement tout à fait différents, avec des formes moins démocratiques. Je pense que cela se répand dans la société et qu'il faut chercher à régler ce problème au niveau de l'ensemble de la société et de ses attitudes. Je pense que vous avez raison à cet égard.

Merci beaucoup.

Mme Clancy: À 9 heures, demain matin, madame la présidente?

La présidence: En effet. La séance est levée.

# APPENDIX "FEMM-1"



# A Classroom Response to Violence Towards Women

Denial is the way to the continuation of the abuse of women.

Consciousness of the violence against women with which we all live every day is the beginning of its end.

Susan Brooks Thistlethwaite



Canadian Teachers' Federation

CTF encourages the duplication and distribution of all or part of "Thumbs Down!," a classroom response to violence against women.

For further information on this project, please contact: Heather-jane Robertson Canadian Teachers' Federation 110 Argyle Avenue Ottawa, Ontario K2P 1B4

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The views expressed in this document are not necessarily those of the Department of Health and Welfare, Canada

Ce document est aussi disponible en français.

Pouce! La prevention en milieu scolaire de la violence faite aux femmes.



Thumbs Down!, the name of this project, reminds us of the expression "rule of thumb". For most of our history, wife assault has been legal. In 1767, a British common law decision determined that men could "enforce domestic discipline" so long as the instrument they used to beat their wives and children was no broader than the width of a man's thumb. This rule of thumb persisted in social and legal affairs; it was not until 1968 that physical cruelty became grounds for divorce under Canadian law.



Canadian Teachers' Federation November 1990 On December 6, 1989, fourteen women were killed in Montreal by a man who blamed women for the frustrations of his life. Canadians were shocked by this apparently bizarre event, and began to debate whether there could be a societal as well as a personal

dimension to this tragedy. Those who work in the field of violence against women argued that the public horror of December 6 should call attention to a more private horror: the violence women encounter in their own homes. The killing of women is an almost daily event in Canada; every year more than one hundred women are murdered in their homes by their male partners. In Montreal alone, during 1990, there have been more women killed by their partners than those killed at the Polytechnic. Thousands more women across the country have been beaten by their partners, thousands more have been verbally and emotionally abused.

The abuse of women cuts across socioeconomic, ethnic and cultural groups. It is witnessed all too often by children who are at great risk of themselves becoming abusers or abused as they mature. Children in abusive homes are learning about violent relations between men and women, violent ways of dealing with anger, and the role of violence and power in human relationships. It has been



estimated that as many as twenty percent of all children live in homes where their mothers are beaten by their partners. These children are in our classrooms. Often they behave in ways that interfere with learning and, because the source of

their misery is so rarely recognized, their problems remain misunderstood. These students experience few opportunities to consider and nurture alternative behaviours.

On December 6, 1990, public events will be held across Canada commemorating the women who were murdered one year earlier. There will be media specials, community meetings, and speeches from politicians. Predictably, each will be presented by, to, and from the perspective of adults. If children are to be reached, it will be up to teachers. If violence against women is to stop, we must start with students.

CTF has initiated this project, "Thumbs Down" to encourage classroom discussion and activities (in age-appropriate ways) aimed at deterring violence against women. With the support of the Member Organizations of CTF, teachers can address this an issue that touches the lives of both teachers and students. We encourage your participation.



## **Contents**

"People aren't for hitting" (JK-3)
"Sometimes we hurt the ones we love: (Gr. 4-6)
"Bridging the gap" (Gr. 7-9)
"It's a crime" (Gr. 10-12)
The Omitted Reality, Pat Kincaid
Dating Violence fact sheet
Wife Abuse fact sheet
Film and Video resources
Resources for Teachers
Killings of women are 'routine'
Lake Louise Declaration



4A:6

## "People aren't for hitting"

Junior kindergarten to grade 3



#### Objectives:

- 1. To reinforce the value of non-violence in human relationships;
- 2. To teach that those who hit others (or otherwise abuse them) are responsible for their own actions, and to emphasize that the person hit is not responsible for the other's behaviour.

#### Sample activities:

- 1. Using a familiar resource (e.g. a story\*, Magic Circle, other curriculum materials), introduce the topic of conflict between people.
- 2. Generate examples within students' experience (e.g. the playground) of disagreements and conflict and the feelings associated with being part of (or a witness to) conflict.
- 3. List 'helpful' and 'not helpful' ways of resolving conflict, focusing on the feelings of everyone involved.
- 4. Ask for the definition of a 'bully'. In discussion, emphasize the typical innocence of the bully's victim and whose fault it is when someone is bullied. Emphasize feelings. Explore what solutions children have tried when they've encountered a bully.
- 5. Ask whether there are adult bullies. (Message: If children know a grownup who is a bully, it is O.K. to be angry at that person even if you love him or her. It's never right for adults or kids to hit each other.)
- 6. Have each student create a poster or button illustrating the theme "People are not for hitting".

#### \* Suggested read-aloud books:

Alderson, Sue Ann. "Bonnie McSmithers is at it Again", Tree Frog Press. Cooper, Susan. "The Silver Cow", Atheneum.
Munsch, Robert. "The Paper Bag Princess", Annick Press.
Zimelman, Nathan, "Mean Murgatroyd and the Ten Cats", E.P. Dutton.

#### Teaching notes:

This lesson should not be construed as inviting kids to 'tattle' about family relationships or individuals in their lives. At the same time, students may disclose their personal experiences with violence. Be prepared to follow-up such events according to your school's policy and provincial regulations.



## "Sometimes we hurt the ones we love"



#### Objectives:

- 1. To reinforce non-violent and non-abusive ways of dealing with conflict, particularly within families;
- 2. To emphasize responsibility for one's own actions despite feelings of anger or sadness;
- 3. To improve students' 'emotional vocabulary';

#### Sample activities:

- 1. If possible, choose an appropriate section from one of the resources\* below to set the tone and topic of the discussion.
- 2. Have students, in groups, create composite fictional stories about a family disagreement and then perform these dramas before the class.
- 3. Have students describe the feelings of those involved in the conflict as well as the feelings of bystanders. Talk about the feelings of everyone after, as well as during,the conflict. Enlarge the students' 'emotional vocabulary' to include concepts like frustration, guilt, humiliation, ridicule, shame, impatience, satisfaction and harmony.
- 4. Consider alternative ways the conflict could be resolved.

#### 5. Ask:

- Does saying 'sorry' erase the event?
- What does it mean 'to lose your temper'? Can someone <u>make</u> you lose your temper? Who is responsible for a lost temper?
- How do people hurt each other besides hitting them?
- What is a bully? What does a bully really want? How can you handle a bully?
   Can adults be bullies?
- 6. As an assignment, ask students to observe and be ready to describe a real-life or televised conflict using an enlarged 'emotional vocabulary'.

#### \*Suggested read-aloud books:

Byars, Betsy. "Cracker Jackson", Viking Penguin. Sacks, Marilyn. "A December Tale", Doubleday and Co.

#### Teaching notes:

Many of those who are violent towards others with whom they have a personal relationship suffer from "emotional illiteracy". Such a person can describe only two emotional states: O.K. and angry. By enlarging the range of emotion students can label and describe, we can help them use words rather than violent actions to work out (and prevent) conflicts, and to gain more insight into their own emotions and those of others.



## "Bridging the gap"



#### Objectives:

- $1\,$  To introduce students to the concepts of gender stereotyping and its influence on interpersonal behaviour;
- 2 To link gender role to the incidence and tolerance of violence towards women;
- 3. To examine media representations and influence on gender roles;
- 4. To bridge the gap created by rigid gender roles.

#### Sample activities:

#### Lesson 1:

- 1. Introduce the concept of a stereotype, perhaps asking for descriptors of 'preppies', 'head-bangers', etc. Teach that both positive and negative stereotypes are harmful and that any stereotype is a generalization that 'puts people into boxes'.
- 2. In mixed groups have students complete chart pages labelled "people think boys are more ..." and "people think girls are more ...". (Note: These are not lists of "what is" but rather "what people seem to think"; the students are creating gender-role caricatures.)
- 3. Post the lists and discuss them. Encourage girls to talk about pressures to act more stereotypically feminine (e.g. dieting, being more interested in children and childcare, gender-related careers, household responsibilities). Encourage boys to talk about pressures to be more stereotypically masculine (e.g. being into sports, not showing feelings, being 'responsible'). What happens to people who behave 'out of character'?
- 4. Have a T.V. Guide handy. Divide up a number of programs (including, if possible, soaps, cartoons and rock videos) so that at least two students will watch each program. Have students note which characters act in ways consistent with their gender stereotypes, and examples of variation from the stereotype. Have students look for themes like who's the 'boss', who makes the decisions, who rescues whom, who is dependent, and who acts aggressively and how often. Which emotions are shown most often for male and female characters? Note, in particular, the actions taken by male characters when they feel angry.

#### Lesson 2:

1. Generate discussion of the sex-role messages students identified within the T.V programs they observed. Move from specifics to themes such as:

Passive <---> Active
Dependent <---> Independent
Being hurt <---> Being the hurter
Sad <---> angry.

In the programs observed, which gender fell into which category?

- 2. Focus discussion on the stereotype of the male character who is nearly always angry, who figures he should be in control, and who hasn't learned to talk about his feelings. How does he relate to others? How does he relate to his family? How does he treat male and female friends? Whose responsibility are his actions?
- 3. Distribute copies (or read) the following statements written by participants in a 1990 CTF survey of adolescent girls aged 11 to 19. The girls were responding to a question about topics they would like to talk about at school. After reading their responses, ask "What does gender stereotyping have to do with the feelings these girls describe? What does it have to do with violence against women?"

"My concerns are to get help for the children that are abused."

"How to prevent yourself from getting into situations to be beaten. Environment. How to deal with school, parents, friends."

"Sex, dolphins (tudo nets), dating with guys who you first met and they rape you."

"Yes, that's why some men think they can abuse women because they're stronger."

"Why would people abuse people they don't know or people they love."

"Girls should have a discussion on wife abuse. It really bugs me when I see true stories on wifes being beat up by men and getting away with it."

"Yes, a lot of girls are raped and abused. I hate that I know a lot of girls who were raped and abused."

"Girls are having a tough time — puberty, dating, careers, future plans. I don't know anything that would help, but not being so rough on us (yelling, hitting, etc.)"

"Maybe we could discuss what happens when they date (like if any girl has been beaten up by their boyfriends).

"Parents - how to talk to them, how to get them to open up. Rape, why do men commit such a violent act on women. Sexual abuse in the family, the victims feel pressured to shut-up, we are told that it's wrong to say anything. How to cope with it on your own."

"We should do Karate lessons so we don't get raped or beaten up."

4. Concluding activities could take a variety of forms, including group video analysis. critiques of magazine images of men and women, or further work on assertiveness for both males and females. Bridging the gap, rather than blaming, should be an ongoing objective.

#### Teaching notes:

Boys, in particular, may see interpersonal violence as gender-neutral, and claim that female-to-male violence and aggression are equally problematic. While violence is not condoned between any individuals, it is important that the connection is made between gender-role and violence, for male towards female violence is certainly ten times more common than the reverse. The female who is violent to her partner is acting outside the norms for females, males who are violent are too often seen as acting within the norms for males. The fact sheets in this package may help to convince students of this perspective.

It is also worth exploring why 'breaking the rules' of gender behaviour is treated differently for men and women. For example, for a girl to aspire to become an engineer is much more acceptable than for a boy to aspire to become a nurse. Particularly for young children, to be a 'sissy' is much more worrisome than to be a 'tomboy' The pressures on males to assume the traits of maleness (as described by the stereotype) are intense. It may be appropriate to introduce the concept of androgyny (the blending of male and female characteristics) as a possible cultural goal.





## "It's a crime"



#### Objectives:

- 1. To increase student knowledge and understanding of violence against women.
- 2. To reduce student tolerance for abusive behaviour.

#### Sample activities:

- 1. Many resources are available for older students, particularly films and video (see list attached). Most are readily available. These could be used to provoke a general discussion and lead to related research by students.
- 2. If you live in a major centre, there is probably a transition house for battered women in your community. Staff and volunteers will be available to talk to students.
- 3. Encourage students to use public information (libraries, newspapers, provincial government departments, etc.) to acquire more facts on violence against women.
- 4. In some centres, there are programs for men who batter. A counsellor working with the program could be an excellent resource.
- 5. The following was used as part of CTF's survey of adolescent women. Such scenarios (or others you might write) could be used to prompt discussion. In this segment, the story is left unfinished. Students can be asked "How would this story end on T.V.?" and "How would this story really end?"

"Judy and Allen have been going out together for six months. They are at his house on a Saturday night with another couple. Not much is happening, and Judy is pretty bored. She wishes they had gone to a party instead. She gets fed up with the dull evening and decides to go home. Allan gets mad that she is leaving. He stands in front of the door so she can't get out and argues with her. Judy insists she's leaving and tells him to let her go. He grabs her by both shoulders and shoves her backwards into the kitchen. As she protests, he slams her against the corner of the refrigerator. She cries out for him to stop and he slaps her across the face .... "

In discussing this scenario, the fact sheet (attached) on dating violence would be useful.

6. A multiple choice student quiz could be designed from data provided in the fact sheets, and used to alert students to the frequency of violence against women and society's response.

#### Teaching notes:

As students begin to focus on what can be done to stop violence against women, it is worth noting which group is expected to do the changing, i.e., if it suggested women should stay off dark streets, should study self-defense, should leave their partners if they are abused, should stand-up to verbal abuse or should refuse to date violent males, it is worth remarking on the fact that while these are reasonable points, each focuses on changing the victim's behaviour rather than that of the victimizer. Encourage students to focus as well on male responsibility for changing male behaviour.

#### The Omitted Reality: Teaching Children Who Witness Family Violence

by Dr. Pat J. Kincald

Fourteen-year-old Bobby was sent to the vice-principal's office for being verbally abusive to one of his female teachers

By talking to Bobby, the vice-principal discovered that he was having a very difficult time at home. His father had battered and verbally abused his mother to the point that she had taken refuge in a shelter for battered women. She had taken Bobby's two sisters with her, but Bobby had

stayed with his dad, although he was very confused about how he really felt about his dad's behaviour. He also wondered whether he had caused the violence between his parents.

Bobby is not alone in his pain and confusion. Many, many children across Canada witness violence between their parents and especially the assault of their mothers.

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#### The Omitted Reality

Sometimes these children are also physically abused, and sometimes they suffer psychologically as silent victims in violent homes.

In the classroom, their confusion often creates behaviour that, in turn, adversely affects their academic progress and social interaction.

This is an enormous problem, given that an estimated one in 10 women is beaten by her husband or partner. This estimate translates into at least 90,000 families with children in Ontario alone, meaning that approximately 135,000 Ontario children are likely to have witnessed violence in their homes. About 62,000 of these young people are of compulsory school age.

The young boy who sees his father assaulting his mother may grow up to repeat the behaviour; the young girl who witnesses her mother's beatings is at risk for future violence.

In my research, The Omitted Reality, the findings clearly indicate that cycles of sexism and violence are the major threads in a very complex matrix. Patterns of excessive dependence on traditional sex roles are exhibited by both perpetrators and victims of wife assault. The use of violence has been, and continues to be, a traditionally male way of solving problems.

As a result, the young person who sees his or her parents as perpetrator and victim, respectively, may well believe that this is normal behaviour for men and women.

Schools can play a major role in promoting healthy, co-operative relationships between men and women. Girls and boys need many opportunities to develop self-esteem and confidence, so that they become equal partners in the family and in society as a whole.

We know that there is a link between sexism and violence. Intervention in the schools can change the equation. In one effort toward constructive intervention, policies on sex equity have been published by the Ontario Ministry of Education; however, many school boards have not brought in these policies. Their implementation would go a long way toward promoting an environment in which men and women see each other as equals.

Young people are bombarded by social forces which perpetuate sexism and violence. Schools must provide both the curricula and the role models to enable young men and women to make choices that will lead to full and useful lives in homes free of violence.

For the thousands of school-aged children who return to violent homes every day, let us make every effort to break the cycles of violence and sexism.

Dr. Pat J. Kincaid is an officer with the Ontario Ministry of Education. She is also the author of The Omitted Reality: Husband-Wife Violence in Ontario and Policy Implications for Education.

<sup>&</sup>quot;Reprinted with permission from Vis-à-vis, a national newsletter on family violence, published by the Canadian Council on Social Development. Volume 5, Number 2"



Health and Welfare Canada Santé et Bien-être social

Information from ...

# The National Clearinghouse on Family Violence

### **Dating Violence**

#### What Is Dating Violence?

Dating violence is the sexual, physical or emotional abuse of one partner by the other in a dating relationship where the couple is not living together. While incidents of violence against men do occur, violence against women is more pervasive, more systematic, and usually more severe.

Sexual abuse may involve sexual relations without consent, unwanted sexual touching, or being forced to engage in humiliating, degrading sexual activity. Coercion or the threat of coercion is often used to gain the compliance of the victim.

Physical abuse may involve punching, kicking, slapping, pushing, choking, biting, burning, hair pulling, physically confining, striking with an object, or assaulting with a weapon.

Emotional abuse may involve intimidating, terrorizing, threatening, humiliating, insulting, pressuring, destroying property, controlling the movements of one's partner, yelling and screaming to induce fear, isolating from friends and family, or other expressions of extreme jealousy.

#### How Widespread Is the Problem?

It is difficult to determine the actual prevalence of dating violence, as it is rarely reported to the authorities. A few research studies have been conducted among high school and college students in Canada and the United States.

A study among 304 secondary students in Toronto revealed that one fifth of the young women surveyed reported having experienced at least one form of abuse in a dating relationship. Sixty percent of the students indicated that they had been exposed to dating violence, either directly as victims or perpetrators, or by having witnessed or heard of incidents.<sup>1</sup>

A recent study at York University in Toronto suggests that the use of force in sexual relations is surprisingly acceptable to many young Canadians. Asked "If a girl engages in necking or petting and

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she lets things get out of hand, is it her own fault if her partner forces sex on her?" 31% of the males and 22% of females agreed.<sup>2</sup>

A survey done for the National Institute of Mental Health in the United States estimated more than one million sexual assaults against teenagers every year. The survey noted that the actual incidence of assaults was probably much higher because many teenagers do not report the attacks.<sup>3</sup>

#### Facts to Consider

#### Date Rape

- Date rape has the lowest reporting rate of all forms of rape. It is estimated that only 1% of date rapes are reported to the authorities.<sup>4</sup>
- Victims of sexual assault are much more likely to report the crime to the police when it is perpetrated by a stranger than when it is committed by an acquaintance, friend, or partner.
- Date rape does not fit the stranger-in-the-darkalley stereotype. As a result, many people fail to recognize it as sexual assault and mistakenly blame the victim for arousing the attacker.
- A recent report on date and acquaintance rape conducted among over 6100 students found that 84% of the women who had been sexually assaulted knew their attacker and that 57% of the rapes had happened on a date.<sup>5</sup>
- The same survey found that 75% of the men and 55% of the women involved in incidents of date rape had been drinking or taking drugs.<sup>6</sup>
- Many women who have been forcibly sexually assaulted while on a date do not identify the incident as rape.
- A survey conducted in Rhode Island among 1700 students in grades 6 to 9 revealed that 65% of the boys and 47% of the girls found it acceptable for a man to force a woman to have sex if they had been dating for more than six months.<sup>7</sup>
- Male victims are usually hesitant to report sexual assault as they fear that they will be ridiculed or perceived as homosexual.

#### Physical Abuse

- It is most often men who use violence and women who suffer it.
- Teenage victims of dating violence are often doubly isolated, first by being battered, and then by administrative barriers. Shelters for battered women cannot officially house women until they reach the age of majority (14 to 18, depending on the province or territory involved).<sup>8</sup>
- Dating violence is sometimes viewed by one or both partners as an indication of love, especially when it is perceived as a sign of jealousy. However, assault is about power, not passion.
- Women who are physically assaulted in dating relationships cite jealousy and attempts to end a romantic relationship as the most common reasons for the assaults.<sup>9</sup>
- The pressure to be seen to be dating can be a powerful motivation for young people. Many victims of dating violence may believe that having an abusive partner is better than not having a partner at all.

#### Emotional Abuse

- It is often difficult to recognize and identify emotional abuse because, unlike physical assault, there are seldom visible signs of the abuse.
- For many women, emotional abuse may be the most painful and damaging aspect of an abusive relationship. Even though they had sustained serious injuries as a result of physical abuse, most of the women surveyed in one study reported that verbal battering was the worst form of abuse they had experienced.<sup>10</sup>
- Emotional abuse may take the form of extreme social isolation. Offenders who isolate their partners from friends and family increase their feelings of powerlessness and helplessness.
- An abused woman does not have the power or the influence to stop her abuser's violence. Most abusive partners will not change their violent behaviour without receiving counselling that

enables them to take personal responsibility for ending their abusive behaviour. <sup>11</sup>

#### What Can Be Done to Prevent Dating Violence?

As an individual you can help young people by teaching them that:

- rape is a crime of violence, and that it is motivated by a desire to control and dominate, rather than by sexual interest;
- taking sexual advantage of a woman who is mentally or physically incapable of giving consent (for example, when intoxicated) is rape;
- the use of corporal punishment in the home or anywhere else is not acceptable. This form of discipline legitimizes violence and gives young people the mistaken message that force is an indication of love;
- coercion and verbal abuse are unacceptable forms of interaction in any relationship;
- controlling and possessive behaviour between friends or partners is inappropriate;
- excessive jealousy in a relationship often leads to manipulative and abusive behaviour;
- no one deserves to be abused, no matter what the provocation, and by acknowledging that battery is always wrong;
- unwanted sexual activity is abusive, damaging to the victim, and criminal;
- every woman has the unqualified right to say no to unwanted sexual activity;
- no one has the right to force sexual activity on another person, regardless of the nature of their relationship or how long they have been friends;
- violence is a crime, whether the abuser is a spouse, friend, acquaintance or stranger.

As a community member you can help by:

 Acknowledging that early violent relationships do not occur in a vacuum, but instead reflect a broader social reality where women are most

- often the victims and men the abusers in violent relationships.
- Encouraging your local school board to develop educational programs which promote healthier sex roles, offer information about sexual violence, and emphasize ways to resolve conflict without resorting to force.
- Encouraging the colleges and universities in your area to establish on-campus dating violence counselling and education services.
- Taking an active stand against local businesses that promote the normalization of violence against women (through pornography, offensive advertising, etc.).
- Helping to organize dating violence awareness and prevention programs in your community. As men and women become more aware of what dating violence is and how it occurs, they may be able to reduce its prevalence.

#### Suggested Reading

- Date Rape: Annotated Bibliography. Ottawa: National Clearinghouse on Family Violence, Health and Welfare Canada, 1989.
- Dating Violence: A Discussion Guide on Violence in Young People's Relationships, by Debra J. Lewis.
   Vancouver: Vancouver Battered Women's Support Services, 1987.
- "Friends" Raping Friends: Could it Happen to You? by Jean O'Gorman Hughes and Bernice R. Sandler. Washington, D.C.: Project on the Status of Education of Women, 1987.
- I Never Called it Rape: The Ms. Report On Recognizing, Fighting and Surviving Date And Acquaintance Rape. Ms. Magazine, Sarah Lazin Books, 1988.
- Let's Talk About Sexual Assault, by Trace Porteous, Rhona Loptson and Nora Janitus. Victoria, B.C.: Victoria Women's Sexual Assault Centre, 1988.
- Not a Pretty Picture: An Exploratory Study of Violence against Women in High School Dating Relationships, by Shirley Litch Mercer. Toronto: Education Wife Assault, 1987.

 Patterns of Violence in the Lives of Girls and Women: A Reading Guide. Vancouver: Women's Research Centre, 1989.

Audio-visual: The Family Violence Prevention Division of Health and Welfare Canada has compiled a collection of over 50 films and videos on family violence which can be borrowed free of charge through the regional offices of the National Film Board.

#### **Endnotes**

- 1. Shirley Litch Mercer, Not A Pretty Picture: An Exploratory Study of Violence against Women in High School Dating Relationships (Toronto: Education Wife Assault, 1987), pp. 7-8.
- 2. James V.P. Check and Victoria LaCrosse, Attitudes and Behaviour Regarding Pornography, Sexual Coercion and Violence in Metropolitan Toronto High School Students (Toronto: The LaMarsh Research Programme Reports On Violence and Conflict Resolution, 1988), p. 12.
- 3. Suzanne S. Ageton, Facts About Sexual Assault: A Research Report for Tesnagers (Rockville U.S.: Department of Health and Human Services, 1985), p. 4.
- Diana Russell, Sexual Exploitation: Rape, Child Abuse and Workplace Harassment (Beverly Hills, California: Sage Publishing, 1984), p. 96.
- 5. Robin Warshaw, I Never Called It Rape: The Ms. Report On Recognizing, Fighting And Surviving Date And Acquaintance Rape, Ms. Magazine/Sarah Lazin Books, 1988, p. 11.
- 6. Ibid., p. 44.
- 7. "Rape Okay if Man Pays for Date, Students Say", Toronto Star, May 3, 1988.
- 8. Linda MacLeod, Battered But not Beaten ... Preventing Wife Battering in Canada (Ottawa: Canadian Advisory Council on the Status of Women, 1987), p. 27.
- 9. Angela Browne, When Battered Women Kill (New York: The Free Press, 1987), p. 51.
- 10. Lenore E. Walker, The Battered Woman (New York: Harper, 1979), p. 172.
- 11. Linda MacLeod, Wife Battering and the Web of Hope, Progress, Dilemmas and Visions of Prevention, Discussion Paper (Ottawa: Family Violence Prevention Division, Health and Welfare Canada, 1989), p. 47.

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For further information on dating violence or on other family violence issues, contact:

National Clearinghouse on Family Violence Family Violence Prevention Division Social Service Programs Branch Health and Welfare Canada Ottawa, Ontario K1A 1B5 (613) 957-2938

or call the toll free number, 1-800-267-1291



Health and Welfare

Santé et Bien-être social Canada

Information from ...

# The National Clearinghouse on Family Violence

#### Wife Abuse

#### What Is Wife Abuse?

- Wife abuse involves physical and sexual assault, emotional and psychological intimidation, degradation, deprivation and/or exploitation of women by their intimate partners.<sup>1</sup>
- Fear and pain affect women's personal strength and courage. As a consequence of abusive behaviour they can suffer:
  - bruises, broken and cracked bones, back and head injuries, loss of hearing, impaired eyesight, malnutrition, burns, disfigurement and death;<sup>2</sup>
  - terror, depression, suicidal tendencies, severe anxiety, loss of self-esteem and power over their own lives and feelings of hopelessness and shame;
  - feelings of isolation, due to the nature of abuse; abuse is often hidden from members of extended families, friends and neighbours.

 Children who witness this behaviour are also seriously affected.

#### How Widespread Is Wife Abuse?

- Estimates indicate that one in every ten women in Canada (one million) is abused by her partner each year.<sup>3</sup>
- In 1988, 15% of all Canadian homicide victims were women murdered by their male partners.<sup>4</sup>
- According to the Canadian Centre for Justice Statistics, in 1988, 75 921 men were charged with all forms of assault, including wife abuse.
- In 1987, the Ontario Ministry of the Attorney General reported 16 282 domestic assault occurences. A total of 93.5% of resulting charges were laid against men.

## Canadä

#### Is Wife Abuse a Recognized Problem?

- In the 1988/89 fiscal year, the National Clearinghouse on Family Violence received over 1000 requests for information on wife abuse. This number of requests is increasing rapidly.
- Over 13 000 Canadian individuals and organizations subscribe to the quarterly newsletter of family violence issues, Vis-à-Vis produced by The Canadian Council on Social Development.
- There are over 300 shelters, safe home networks, satelite houses, safe environments, multipurpose emergency and transition homes in Canada.<sup>5</sup>
- There are more than 100 Canadian treatment programs for men who abuse women.<sup>6</sup>

## Wife Abuse Is in Every Community, Every Region, Every Province and Territory.

#### Questions to Consider:

Why Is Wife Abuse so Widespread?

It is widely held that wife abuse occurs because:

- historically, women have not been valued as equal partners in society;<sup>7</sup>
- as individuals, we learn to hold power over others and to encourage submission. We are taught these lessons through the process of socialization and through sex-role stereotyping. Negative messages about women reinforce the theme of inequality;<sup>8</sup>
- as a society, we tend to condone and value aggression in general (sports, war, violent toys);
- abusive behaviour is often accepted and condoned.

How Seriously Is the Abuse of Women Taken in Canada?

 Fourteen departments within the federal government are actively involved in the development

- of a national approach on family violence, including wife abuse.
- Across Canada, provincial and territorial governments have given high priority to public education and curricula on the issue of male violence against women.<sup>9</sup>
- There are thousands of Canadian women and men involved as workers or volunteers in sheltering and health/social services, employee assistance, treatment and training programs, education strategies, advocacy, research, community co-ordinating committees, policy planning, criminal justice intervention and prosecution.
- Comprehensive initiatives are now found:
  - in municipal, regional, provincial, territorial and federal governments;
  - in local, regional, provincial, territorial, and national non-governmental institutions, organizations and associations.
- Many religious groups and organizations within the corporate sector are committed to learning about abuse and to developing support and intervention strategies.
- The best effects often result when different groups and disciplines work and learn together. Focussing on prevention, intervention, advocacy, education, training and/or service and program development, such groups examine how societal values, norms and attitudes about violence, relationships and female and male roles influence the perpetuation or prevention of wife abuse.

## Working Together, We Can Prevent Wife Abuse.

What does preventing wife abuse really mean?

To individuals it means:

- seeing prevention as a societal issue.
- taking responsibility.
- learning and acting on what we learn.

- thinking about how we live together.
- caring about ourselves, each other and our communities.
- · respecting each other
- finding new, non-violent, non-oppressive ways to live together as men, women, parents and children.
- asking difficult questions about how we treat ourselves and others.
- becoming personally involved in some way.
- deciding to be part of the solution.

#### What Can You Do to Help?

As a parent, you can teach children to value the contributions, rights and responsibilites of individuals, regardless of gender, age, culture or disability.

As a member of your community, you can find out what is being done, what is needed and where you fit into the solution.

As a member of the working community, you can learn about employee assistance programming on the issue, the needs of employees who are in crisis, as well as available and needed support services in your community.

As a member of an association, you can ask what is being done, what remains to be done, and what you and your association could be doing now and in the future.

As a member of a religious organization, you can follow the lead of your peers, determine what needs to be done and how you can participate.

As a member or consumer of media, you can think about positive and negative images and messages, you can make choices, you can act responsibly.

As an educator, you can learn about what needs to be taught.

As a professional, you can understand the needs and experiences of individuals, work with other professions and value the knowledge of those who work with abused women and men who abuse.

As an individual, you can help change this society into a safe place for individuals to live free from violence and abuse of every kind.

#### It Is Time for More of Us to Care.

Audio-visual: The Family Violence Prevention Division of Health and Welfare Canada has compiled over 50 films and videos on family violence, which can be borrowed free of charge through the regional offices of the National Film Board.

#### Suggested Reading

- Interdisciplinary Project on Domestic Violence, The Other Side of the Mountain: Working Together on Domestic Violence Issues: Part One, National Clearinghouse on Family Violence (NCFV): 1988.
- The Canadian Council on Social Development, Vis-à-Vis, national newsletter on family violence;
   55 Parkdale Ave., Ottawa, Ontario, K1Y 4G1.
- Education Wife Assault publications, 427 Bloor Street West, Toronto, Ontario M5S 1X7.
- Health and Welfare Canada, Proceedings from the Working Together: 1989 National Forum on Family Violence, NCFV: 1990.
- Health and Welfare Canada, Report of the Federal Government Consultation on Family Violence with National Non-governmental Organizations, NCFV: July 1989.
- Ontario Medical Association Committee on Wife Assault, Reports on Wife Assault: A Medical Perspective in the Ontario Medical Review, NCFV; 1988: 2,7.
- MacLeod, Linda, Discussion Paper: Wife Abuse prepared for the Working Together: 1989 National Forum on Family Violence, NCFV; 1988: 13.
- Correctional Service Canada, Breaking the Cycle of Family Violence: A Resource Handbook, written and produced by Bonnie Hutchinson Enterprises Inc.; 1989: 10.
- For a philosophical discussion see: MacLeod, Linda, Preventing Wife Battering: Towards a New Understanding: A Think-tank Report, Canadian Advisory Council on the Status of Women, 1989.

- The Baha'i Community of Canada, c/o Nancy Akerman, Dept. of Public Affairs, Baha'i National Centre, 7200 Leslie St. Thornhill, Ontario, L3T 6L8.
- The United Church of Canada, Ending Violence in Families: a training program for pastoral care workers, NCFV; 1988.
- Regional Municipality of Ottawa-Carleton Employee Assistance Program, Wife Abuse Education in the Workplace: A Report and Workshop Manual; 1985.

#### **Endnotes**

- 1. For a more detailed definition of wife abuse see Linda MacLeod, Battered But Not Beaten: Preventing Wife Battering in Canada, Ottawa: Canadian Advisory Council on the Status of Women, 1987, p. 16.
- 2. The Church Council on Justice and Corrections and The Canadian Council on Social Development, Family Violence in a Patriarchal Culture: A Challenge to Our Way of Living, a kit, 507 Bank Street, Ottawa, Ontario K2P 125; 1988: 12.
- 3. Linda MacLeod, Battered But Not Beaten: Preventing Wife Battering in Canada.
- Canadian Centre for Justice Statistics, Homicide Report: 1988, Cat. No. 85-209.
- 5. Health and Welfare Canada, "Transition Houses and Shelters for Battered Women in Canada", NCFV; 1989: 4-31.
- Health and Welfare Canada, "Canadian Treatment Programs for Men Who Batter", NCFV; 1988.
- 7. Larouche, Ginette, Agir contre la violence, La pleine lune, Montréal, Québec, 1987: 32-37.
- 8. The Church Council on Justice and Corrections and The Canadian Council on Social Development, Family Violence in a Patriarchal Culture: A Challenge to Our Way of Living, a kit, Ottawa, Ontario; 1988: Parts I and II.
- Task Force on Family Violence, "Report of the Task Force", Yukon; 1985: 301-320.

This document was prepared under contract by Ann D. Sharp, Consultant. Contributions of the following individuals are gratefully acknowledged: Chantal Goyette: Vis-à-Vis, Joan Gullen: Family Service Centre of Ottawa-Carleton, Mark Holmes: New Directions Program for Abusive Men, Willa Kimmerly: Director, Maison Vallée de la Gatineau/Gatineau Valley House, Linda MacLeod: Alberta Office for the Prevention of Family Violence, Consultant and Katherine Stewart and Sue Tracy FVPD, Health and Welfare Canada. For further information on wife abuse or on any other family violence issues, contact:

National Clearinghouse on Family Violence Family Violence Prevention Division Social Service Programs Branch National Health and Welfare OTTAWA, Ontario K1A 1B5 (613) 957-2938

or toll free 1-800-267-1291

## THE FAMILY VIOLENCE FILM & VIDEO COLLECTION

SECOND EDITION



Health and Welfare Canada

Santé et Bien-être social Canada



National Film Board of Canada

Office national du film du Canada

#### WIFE ABUSE

#### BREAKING OUT

Based on interviews with women who have experienced marriage breakdown. Breaking Out is composed as a docu-drama with visual dramatizations of key situations. The character in the dramatizations is a real single mother. Carol Lalonde, who relives her experience of confronting bureaucratic indifference of state welfare and court institutions.

30 min. col. 0186 169 VHS only Purchase inquiries: DEC Films

#### A FAMILY AFFAIR

This drama about wife battering highlights the role of the justice system in dealing with family violence. Throughout her marriage. Phyllis had been physically abused by her husband. Jim. but when in an alcoholic rage he threatened to kill her she called the police. Although reluctant to file assault charges against Jim. she realized that court action was the only way to stop the cycle of violence. The judge who convicted and sentenced Jim reminds us all that assault is a criminal offence even within the family.

26 min. col. 0181 169 16 mm only

Purchase inquiries: International Tele-Film Enterprises Ltd.

#### IN NEED OF SPECIAL ATTENTION

Filmed in a hospital emergency department, two very different examples of domestic violence are presented to show how trained professionals recognize and intervene in cases of suspected wife battering. This dramatization shows how medical and mental health workers, usually a victim's first contact following a crisis, help to alleviate the physical and emotional pain and provide guidance on taking self-protective measures.

17 min. col. 0181 168 16 mm only Purchase inquiries: Mobius International Ltd.

#### KILLING US SOFTLY: ADVERTISING'S IMAGE OF WOMEN

An eye-opener on the psychological impact of advertising. Using a slide presentation to illustrate her message. Jean Kilbourne speaks with humor and irony about the advertising media's role in perpetrating a negative image of women. A film that will stimulate discussion about stereotyping and about the power of advertising to shape attitudes and consequently behavior.

28 min. col. 0179 389 16 mm only Purchase inquiries: Kinetic Film Enterprises

#### LOVED, HONOURED AND BRUISED

A documentary about a battered wife who comes to Osborne House in Winnipeg. Jeannie Fox describes her 13-year nightmare and tells why and how she eventually left her husband. Her spouse also explains his side of the case. This film is a good introduction to a widespread social problem, and offers positive measures for dealing with family violence.

25 min. 23 sec. col. 0180 030 16 mm and VHS Purchase inquiries: National Film Board of Canada

#### MOVING ON

Moving On is part of the series The Next Step, which examines the services needed by and available to battered women. The film looks at the problem of wife assault in London, Ontario, a rare model community which has effectively responded with a coordinated effort by police, lawyers, doctors, transition house staff, women's groups and social services agencies. The London Battered Women's Advocacy Clinic and "Changing Ways," a therapy program for men who batter are also part of the city's innovative attempt to break the cycle of violence. Part of a series of three films.

28 min. col. 0186 506 16 mm and VHS Purchase inquiries: National Film Board of Canada

#### NO LONGER SILENT

Through the eyes and experiences of feminists leading the struggle against injustice towards women in India, this film explores several key issues. The film focusses on abuses of the traditional dowry system, leading to the harassment and murder of a shocking number of young brides, and on the traditional preference for male children 56 min. 28 sec. col. 0186 510 16 mm and VHS Purchase inquiries: National Film Board of Canada

#### THE RITES OF VIOLENCE

This is about the Domestic Youth Intervention Project (DYIP), a Duluth Minnesota, intervention program that utilizes community law enforcement, criminal justice and human services agencies in domestic assault cases. Featuring a story about a man who batters his wife and how the community intervenes, the film demonstrates how traditional attitudes, that put the blame for battering on the women, can be changed into positive action to end the violence.

28 min. col. 0181 171 16 mm only

Purchase inquiries: Minnesota Program Development Inc.

#### A SAFE DISTANCE

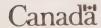
A Safe Distance is part of the series The Next Step, which examines the services needed by and available to battered women. The film looks at some innovative approaches to providing services and accommodation for battered women in rural, northern and native communities. Filmed in Thompson and Portage La Prairie, Manitoba and West Bay Reserve, Ontario, the film introduces the women who operate, and those who use, various types of accommodation such as transition houses, transition apartments and safe houses. The shelter on West Bay Reserve is singled out as a project which was built by women for women to stand as a reminder that the Reserve will not tolerate violence against women. The film emphasizes the urgent need for trained staff, adequate funding and ongoing programs. Part of a series of three films.

28 min. col. 0186 505 16 mm and VHS Purchase inquiries: National Film Board of Canada

#### SHIFTING GEARS

A powerful drama about wife battering, shown from a man's perspective. Buddy, once a wife beater himself, knows that his bestriend and neighbor, P.K., is abusing his own spouse. Even though it means risking their close relationship. Buddy confronts P.K. This short film proposes another dimension to male friendship and suggests how men can help one another come to terms with their aggression 13 min. col. 0181 156 16 mm only

Purchase inquiries: Mobius International



#### STILL KILLING US SOFTLY

Jean Kilbourne's Still Killing Us Softly is the sequel to the widely acclaimed Killing Us Softly, filmed in 1979.

Ms. Kilbourne has researched and lectured on the image of women in advertising since the late 1960s. In her continuous efforts to unmask the not always subtle techniques used in selling a product, she draws attention to the sexual, violent and pornographic aspects of advertising.

She points out that the image of women in advertising continues to be negative. Ms. Kilbourne illustrates how turning the human body into a 'thing' is usually the first step in justifying violence upon that person. Neither men nor children escape the primarily sexual promotion of consumer products.

30 min. col. 0187 145 VHS only

Purchase inquiries: Kinetic Film Enterprises Ltd.

#### SYLVIE'S STORY

Sylvie's Story is part of the series The Next Step, which examines the services needed by and available to battered women. The film recreates the experience of Sylvie, a battered woman who seeks shelter in a Montreal transition house. Faced with the threat of violence, loneliness, the lack of financial resources or information about services, the victim is often understandably reluctant to seek help. The film emphasizes the importance for women of speaking out and sharing their experiences with other women. The film also points out the role of the transition house in putting the battered woman in touch with appropriate legal and social services. Part of a series of three films. 28 min. col. 0186 504 16 mm and VHS Purchase inquiries: National Film Board of Canada

#### TO HAVE AND TO HOLD

A documentary about men who batter women, produced by Emerge, a men's counselling service in Boston. In this film, men who have used physical violence as a means of controlling or dominating their wives or lovers discuss why they inflicted injury on those nearest to them. Through counselling they are learning to come to terms with the reality of their behavior and to acknowledge that they are the ones responsible for domestic violence.

20 min. col. 0182 121 16 mm only Purchase inquiries: Mobius International

#### UP THE CREEK

A film about the repercussions of wife battering, from the husband's point of view. Tommy Howell is alone after having beaten his wife. She has left him and taken legal action. This dramatization explores the isolation and regret Tommy feels at the loss of his wife and children, and makes it clear that what Tommy dismisses as "just a little shoving and a couple of slaps" constitutes a criminal offence — assault.

15 min. col. 0181 157 16 mm only Purchase inquiries: Mobius International

#### WE WILL NOT BE BEATEN

Filmed at Transition House, a Boston-area shelter for battered women, this documentary features an informal, round table discussion in which women from all walks of life recount their experiences as victims of domestic violence. The women's frank disclosures, and the support and encouragement they show toward one another, will convince other battered women that there is an alternative to being beaten. (Availability limited to NFB regional offices only.)

35 min. b & w 0181 155 16 mm only Purchase inquiries: DEC Films

#### **COMMERCIAL DISTRIBUTORS**

Boys Town Center Communications Division Boys Town, Nebraska 68010 U.S.A. (402) 449-6511

Canadian Learning Company 2229 Kingston Road Suite 203 Scarborough, Ontario M1N 1TB (416) 265-333

City Films Distribution Ltd. 542 Gordon Baker Road Willowdale, Ontario M2H 3B4 (416) 499-1400

DEC Film and Video 394 Euclid Avenue Toronto. Ontario M6G 2S9 (416) 925-9338

Films Transit Inc. 4872 Papineau Avenue Montreal, Quebec H2V 1V6 (516) 526-0839

Independent Order of Foresters 789 Don Mills Road Don Mills, Ontario M3C 1T5

International Tele-Film Enterprises Ltd. 47 Densley Avenue Toronto, Ontario (416) 241-4483 Kinetic Film Enterprises Ltd. 408 Dundas Street East Toronto, Ontario MSA 2AS (416) 963-5979

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Minnesota Program Development 206 West 4th Street Duluth, Minnesota, U.S.A. (218) 722-2781

Mobius International Ltd. 290 Palmerston Avenue Toronto, Ontario M6J 2J4 (416) 964-8484

Multimédia Audiovisuel Inc. 5225 rue Berri Montréal, Québec H2J 2S4 (514) 273-2585

Production du Verseau 4060 rue Sainte-Catherine Ouest Bureau 600 Montréal, Québec H3Z 2Z3 (514) 935-8521

The New Film Group 3603 St. Laurent Blvd. Montreal, Quebec H2X 2V5 (514) 844-7740

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Normal business hours are from 8:30~a.m. to 5:00~p.m.. Monday to Friday. Some offices have extended hours.

Les cinémathèques sont normalement ouvertes de 8 h 30 à 17 h du lundi au vendredi. Certaines ont des heures d'ouverture prolongées.

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Clients may reserve videos and films by telephone, mail or in person up to 90 days prior to play date.

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On peut réserver des vidéos et des films par téléphone, par la poste ou en personne. Les réservations sont acceptées jusqu'à 90 jours avant la date d'utilisation prévue.

Un service de réservation bilingue sans frais est offert entre 10 h et 16 h du lundi au vendredi aux client-(e)s qui doivent faire un appel interurbain pour communiquer avec la cinémathèque de l'ONF la plus proche.

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1410 Douglas Street Victoria, B.C. V8W 2G1 Tel.: (604) 388-3868

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207, avenue de la Cathédrale Rimouski, Québec G5L 5J1 Tél.: (418) 722-3086

74, rue Taschereau est Rouyn-Noranda, Québec J9X 3E4 Tél.: (819) 762-6051

530, rue Jacques-Cartier est Chicoutimi. Québec G7L 1Z5 Tél.: (418) 543-0711

Saskatchewan 424 - 21st Street East Saskatoon, Saskatchewan S7K OCZ Tel.: (306) 975-4245



### **VIOLENCE AGAINST WOMEN:**

#### **Audio-Visual Resources:**

YOU DON'T ALWAYS SEE THE BRUISES -

15 minutes: 1988

Watershed Productions, 240 St. James Street Thunder Bay, Ontario P7A 3N9 (807) 344-1304

This short video is an excellent resource for sensitizing students to the oppressive reality of living with a man's abuse. While it does not give solutions it does provide a very moving account of the thoughts of a women that led her to leave a violent relationship in order to provide a future for her daughter and herself, safe from fear. Suitable for high school students.

• THE POWER TO CHOOSE -

Video: 20 minutes.

Available from National Film Board.

Teachers guide accompanies the program. This video focuses on the use of power and violence in teenage dating relationships.

• L'EMPRISE - Productions du Verseau, (514) 935-8521

Un film sur la violence conjugale d'une telle qualité qu'il a fait grimper les cotes d'écoute de la télévision d'État a plus d'un million de téléspectateurs.

#### CROWN PRINCE -

Video: 30 minutes.

Available from National Film Board

The Crown Prince looks at the struggle of a boy on the verge of adulthood and the choices he is forced to make. These choices are not easy. On the one hand he has to look closely at what it has meant to be a witness and victim of assault. On the other is the shocking realization of how closely he is becoming "just like dad". An excellent resource for sensitizing teachers to the impact of volence in the family on children. Facilitator's manual included.

#### **Background Materials:**

• CHILDREN OF BATTERED WOMEN (1990) - Peter G. Jaffe, David A. Wolfe, Susan Kaye Wilson Sage Publications, Inc., Newbury Park, California 91320

This book examines the devasting impact of family violence on children, the links between violence and wife abuse on child development and clinical dysfunction, children's views of violence, and strategies for intervention and prevention. An excellent resource for educators because of its focus on children.

• THE OMITTED REALITY...Husband-Wife Violence in Ontario and Policy Implications for Education (1982) - Pat Kincaid, Belsten Publishing Ltd., Concord, Ontario

Based on the author's doctoral dissertation, the incidence and impact of husband-wife violence in Ontario is investigated, especially its impact on the estimated 61,000 school-aged children in the province living in violent homes.

#### **Curriculum Development:**

• MY FAMILY AND ME; VIOLENCE FREE Domestic Violence Prevention - Curriculum for Grades K-3 and 4-6 - Minnesota Coalition for Battered Women, Physicians Plaza, Suite 201. 370 Ashbury Street, St.Paul, MN 55104 - (612) 646-6177

The major goal of MY FAMILY AND ME; VIOLENCE FREE is the primary prevention of domestic violence. However, by helping children to identify abusive actions, the curriculum can also promote early intervention with students who are being physically abused or who are witnessing violence in their homes.

• PREVENTING FAMILY VIOLENCE; A Curriculum for Adolescents (1984) - FV Curriculum Project, Resource Centre for the Prevention of Family Violence and Sexual Assault, Massachusetts Dept. of Public Health, 160 Tremont Street, Boston, MA 02111

This curriculum consists of 8 units, each of which includes a number of different activities and would take from two to five sessions (50 minutes each) to complete. The unit on Introduction to Family Violence does an excellent job of exploring the myths and illustrating the connections between battering, rape, child abuse and child sexual abuse.

- SECOND STEP: A Violence-Prevention Committee for Children, 172 20th Avenue, Seattle, Washington 98122.Curriculum for Grades 1-3 and 4-5 (1988) Second Step is a curriculum designed to reduce impulsive and aggressive behavior in children and increase their social competence through empathy training, interpersonal cognitive problem solving, behavioral skill training and anger management. This curriculum constitutes a "second step" in primary prevention. In personal safety education, children are taught how to avoid becoming victims; Second Step teaches children how to avoid becoming victimizers.
- DATING VIOLENCE: A Discussion Guide on Violence in Young People's Relationships (1987) - Debra J. Lewis, Battered Women's Support Services, 1666 West Broadway, Vancouver, B.C. V6J 1X6

A short useful guide focussing mainly on the experiences and needs of young women. Most appropriate for an all-female group but some of the exercizes could be adapted for mixed classes. Provides good discussion guides for the topics of relationships, self-esteem, friendships and violence.

These titles have been selected from a bibliography prepared for the Ontario Ministry of Education by Joan Gillespie of Denham-Gillespie Associates, Ottawa. Reprinted with permission.

#### For Students:

• I LOVE MY DAD BUT (1986) - Leslie Wright, distributor: Marvin Melnyk Associates Ltd., Queenston, Ontario LOS 1L0

This book is a useful tool to help young children explore their feelings about living in a family where dad abuses mom.

• I WISH THE HITTING WOULD STOP: A Workbook for Children Living in Violent Homes (1987) Susan Patterson, Rape and Abuse Crisis Center, Fargo, ND 58108

This workbook is designed for use with elementary school-aged children who live or have lived in a home where their mother has been abused

September 26, 1990 - Globe and Mail

#### MURDERS IN MONTREAL / Last year's massacre created an openness

about violence against women, but things have now returned to 'normal'

## Killings of women are 'routine'

BY ANDRÉ PICARD and MICHELLE LALONDE The Globe and Mail Montreal

T least 11 Montreal women and six of their children have been killed in the past month, and their husbands or lovers either killed themselves or face murder charges.

These killings have gone largely unnoticed by the general public, compared with the massacre of 14 women last year at Ecole Polytechnique, slayings that made headlines around the world and focused attention on the issue of violence against women in Canadian society.

"We are witnessing an almost daily slaughter of women, but because the killings have not occurred in one spectacular media event, it is considered routine," said Liliane Côté, president of Quebec's association of battered women's shelters. "Women have been victims of violence for so long that we're supposed to accept it as part of our liv-

Ms Côté said that in the past two decades, it has become acceptable for women to walk away from violent relationships, but the justice and social-services systems have not adapted to this new reality.

In Montreal, two of every three battered women going to a shelter are turned away. And despite a 1986 provincial policy that all cases of conjugal violence are to be vigorously prosecuted, more than half are dropped before they get to court.

"We are trapped by this perverse dilemma: women speak out so men get more violent, then women try to leave, but they have nowhere to go, no safety net." Ms Côté said.

no safety net," Ms Côté said.

About 70 Canadian women a year are killed by their mates, one-third of them in Quebec, according

to the Canadian Centre for Justice Statistics.

No one could explain the high number of killings in Montreal in the past month. In virtually each one, police reports said the woman had recently left her partner. In many cases, children were also killed by the fathers, who then committed suicide.

Claude Roy, president of a Quebec association for counsellors of violent men, said the killers come from all walks of lite and would all appear to be normal men to their friends and family.

But he said they share one trait that explains their violence. "Murder is a gesture of ultimate control, of ultimate possession." Mr. Roy said. "These men are all very jealous; they do not accept that their partners want to leave them, that these women want to be individuals

Please see MONTREAL - A6

## Montreal killings largely unnoticed by public

#### • From Page A1

with their own lives."

He said the greatest challenge is to get violent men to take responsibility for their actions, which is difficult in a society that condones violence against women through silence.

"There are one million battered women in Canada, which means there are millions of witnesses to this violence who choose to turn a blind eye, to make excuses for the men," Mr. Roy said.

Jennie Abell, a professor of criminal law at the University of Ottawa, said domestic violence too often gets dismissed as a "crime of passion" or, as in many Montreal media reports these days, "another tragic family drama."

And all too often, she said, the woman who is trying to extricate herself from a violent relationship is blamed because the action has pushed her partner over the brink.

"We have to stop trying to explain it away by saying this is just one individual man who can't deal with his wife's departure," Ms Abell said. "That explanation always comes up in judgments and sentencing, and it should not be

acceptable."

Here is a sampling of the gruesome killings that have taken place in the city in the past month:

• Gaetan Labonne, a corporate executive who earned \$80,000 a year, took his two teen-age children to Disneyland in a bid at reconciliation with his estranged wife. He also sold his condominium and begged his wife, Michele Longval, to let him move back to the family home. She refused, so Mr. Labonne shot his wife, two children and his mistress before turning the gun on himself. Mr. Longuis surgived.

himself. Ms Longval survived.

• Just one day earlier, Herménégilde Lamarche picked up his wife
of 32 years, Louise Campbell-Lamarche, at the restaurant where she
worked and said he had to take her
to a lawyer's office to sign divorce
papers. Instead, he took her to an
isolated field and blew off her head
before killing himself. Mr. Lamarche was disabled about 15 years
ago in a workplace accident and
was angry that his wife had recently
begun to get out more and had
signed up for a driving course.

 Réjean Rioux, who was separated from his wife, had visitation rights for his children, Luc, 2, and Vicky, 4. He shot them to death while they slept, but not before calling his estranged wife and telling her of his intentions. Mr. Rioux, who had twice attempted suicide in a bid to have his wife resume the

relationship, then killed himself.

• Another man has been charged with murdering his wife and two children. He was arrested while playing pool in a local bar.

Leona Heillig, co-ordinator of the Montreal Assault Prevention Centre, said sexist attitudes are ingrained in children from a very young age. Ms Heillig said these attitudes shape relationships and make it difficult for a woman to escape an abusive partner.

"A lot of people blame the woman. They say: "Why didn't she leave?" They don't see that millions of women are afraid for their lives. They are threatened by a man who says: 'If you leave or if you tell anyone, I'll kill you.'

Ms Heilig said the justice system fails women because it provides punishment after the fact, instead of preventing men from committing crimes.

Françoise David, co-ordinator of L'R des Centres des femmes, a coalition of 80 women's centres in Quebec, said reforming the justice system would help, but the only way to eliminate violence against women in our society is to change attitudes through education.

"When the Polytechnique massacre happened, there was this incredible openness, it was suddenly okay to talk about violence against women," she said. "Unfortunately, we have returned to a 'normal' state of things, a society where 'normal' means there is insidious and daily violence committed against women and no one cares."

Ms David said that as gruesome and hornble as the latest killings in Montreal are, people should be encouraged to talk about them.

"We don't like to talk about conjugal violence because it casts a shadow on all our relationships, it raises disturbing questions about the relationship between men and

"But if the beatings are going to stop, the violence is going to stop, the murders of women and children are going to stop, we have to address those fundamental questions," Ms David said.

André Picard is a Globe and Mail reporter and Michelle Lalonde is a freelance writer.

### LAKE LOUISE DECLARATION

## ON VIOLENCE AGAINST WOMEN

By Federal/Provincial/Territorial
Ministers Responsible for
THE STATUS OF WOMEN

We, the Ministers Responsible for the Status of Women in Canada, are committed to achieving full equality for women in all aspects of life. As Canadians, we value the inherent worth and dignity of every individual and we expect all persons to treat one another with respect. Since violence and its threat are depriving many women of their ability to achieve equality, we declare that:

- 1. Violence against women is a crime and punishable under the law.
- 2. Women are entitled to live in a safe environment.
- 3. Offenders must be held accountable for their behavior.
- 4. The elimination of violence against women requires a response including prevention, public education, services and enforcement of the law.
- 5. Every individual, community and government in Canada must do everything possible to help the women, children and families affected by violence; we must all work together to achieve a society free from violence.

May 31, 1990 Lake Louise, Alberta

A Report
on the
Realities,
Concerns,
Expectations
and Barriers
Experienced
by
Adolescent
Women
in
Canada



Canadian Teachers' Federation November 1990

#### A CAPPELLA:

## The Realities, Concerns, Expectations and Barriers Experienced by Adolescent Women in Canada

The Canadian Teachers' Federation gratefully acknowledges the contribution of \$15,000 from the Women's Program, Secretary of State, in support of this project.

Researchers Diane Kinnon and Linda McLeod contributed their skills and knowledge to all aspects of the project. Representatives of CTF Member Organizations worked on the project concept and encouraged their colleagues to participate. The project was largely administered (and the data analyzed) by Pauline Theoret, CTF staff.

Thank you to the teachers whose participation made this project happen. They provided abundant evidence of a passionate commitment to their profession and their students. And finally, thanks to the students for their honesty and inspiration. Keep singing!

Heather-jane Robertson Director, Professional Development Services Canadian Teachers' Federation

The opinions expressed in this document are not necessarily those of the Canadian Teachers' Federation or of the Department of the Secretary of State.

To sing 'a cappella' is to carry a tune without instrumental accompaniment. It's a high-risk musical style; it's much easier to lose pitch when the orchestra isn't providing a familiar melody. You can lose your way without a strong rhythm section to keep you on track.

Young women in Canada today are living 'a cappella', and for the most part their song is not being heard.

This project invited adolescent girls aged 11-19 and their teachers to talk about the experience of being young and female in 1990. Approximately one thousand students told us a great deal about the risks, uncertainties, pleasures and challenges of their lives, and about being young women in a period of gender-role upheaval. Their experience is new; this decade has no conductor. They're on their own and they know it.

Their words are poignant, frivolous, desperate, encouraging, naive and wise. Their teachers are moved, proud, angry and insistent that all of us stop and listen.

#### 4A:31

#### A CAPPELLA

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#### INTRODUCTION

"Adults always think that kids our age can't make the right decisions when it comes to sex and important topics. We don't worry about what's cool and who's cool like the TV shows make us out to do. I hate it when they make fun of teenagers. Our problems and hopes and fears are serious."

For most adults, even those working closely with youth, the heartfelt worries, day-to-day challenges and victories, and serious problems of adolescent women remain a mystery. Adolescent women in Canada are too often a forgotten minority. Little has been written about their special concerns and realities, and what has been written has tended to take a narrow, problem-oriented focus. The "issues" deemed important to teens are most often presented from an adult perspective. Generally speaking, young women's problems are approached in a "gender-neutral" way without recognizing the effects of discrimination, stereotyping and conflicting expectations on their attitudes, behaviour and perspectives. All too often, when young women are singled out, they are compared unfavourably with adolescent men, for whom the standards of achievement and adjustment for teenagers in general are set.

If a greater understanding of adolescent women's lives is to be gained, new methods of providing young women with a forum in which to explore and express their realities, concerns, expectations and barriers are needed. Work with other distinct groups has shown us that a real understanding of the "issues" must begin with the voices of that group. Adults who work with youth in an educational, counselling or recreational setting would benefit from listening closely to young women, in order to stretch their understanding of the pressures and dilemmas young women face, as well as the social and personal context in which young women are making decisions and preparing for adulthood. This knowledge could assist educators in particular to refine methods of teaching, guiding and helping young women to recognize their strengths and enable them to cope with difficulties and barriers.

#### Background on the Project: Young and Female

In the Spring of 1990, the Canadian Teachers' Federation (CTF) undertook a project entitled Young and Female: The Realities, Concerns, Expectations and Barriers Experienced by Adolescent Women in Canada. Consistent with its commitment to address status of women and quality of education issues within school systems, CTF proposed a project designed to contribute to a greater understanding of the challenges and concerns facing adolescent women today.

The objectives of the project were:

 To accurately and sensitively document the major concerns and perceptions of adolescent women in their own words;

- 2. to supplement the words of adolescent women with brief summaries of our current knowledge on the issues and concerns raised;
- to use the words of adolescent women and the additional knowledge gathered to provide information to young women on issues which are of concern to them through a series of issue-related booklets:
- 4. to raise awareness regarding the concerns and life views of young women among teachers, parents and other people who work with youth;
- 5. to help teachers deal with issues of concern to adolescent women in a gender-sensitive way; and
- 6. to promote dialogue on issues of concern among adolescent women, among teachers, and between adolescent women and men and their teachers.

The project was divided into two phases. Funding for Phase I of the Project (March - June, 1990) was received from the Women's Program, Department of the Secretary of State. This phase of the project involved a brief review of literature specific to adolescent women's issues, contact with youth-serving organizations to explore possible topics and methods of inquiry, design of a method for holding discussion groups with adolescent women across Canada in order to begin to document their perspectives and interests, coordination of the discussion groups and reporting of the results, analysis of the information received and planning for Phase II of the project.

This report provides an account of the activities of Phase I of the project and presents preliminary findings from the discussion groups with adolescent women. These findings must be considered 'preliminary' because the degree of detail and the richness of the information gathered in the discussion groups far exceeded expectations. Group leaders and participants provided detailed comments, stories and insights into the lives of adolescent women which go far beyond the identification of major topics for further discussion. The information also challenges us to approach the issues/concerns of adolescent women in an even more holistic, global and integrated way than was originally envisioned.

The supposition that, given the opportunity, adolescent women would provide us with a new way of looking at adolescent women's lives and concerns has been borne out. Cursory analysis of the material shows that while the issues raised by these young women can be grouped into general categories, many important interconnections among the "issues" exist. Further analysis is required to do justice to the insightful and direct comments made by the group participants. Detailed data analysis (to be undertaken in Phase II) will provide provincial/territorial and other demographic characteristics as part of a multivariate analysis.

#### Completed Activities - Phase I

The review of literature on adolescent women's concerns which was begun in preparation for the original project proposal was continued in Phase I of the project. Current books, reports and journals in the education, social sciences and health fields were searched at the National Library of Canada, and additional materials uncovered in conversations with colleagues were reviewed.

A bibliography is attached. As well, a number of youth-serving organizations and advocacy groups with a mandate involving youth, family and educational concerns were also contacted to help identify issues, perspectives and topics that might be of concern to women. Information from the review of literature and contacts with other national organizations were used to structure the discussion materials and to pose appropriate questions to group participants.

Shortly after funding for Phase I of the project was received, four representatives of Member Organizations of CTF (representing Manitoba, Ontario, New Brunswick and Nova Scotia) met with the project coordinator and consultants. The purpose of this consultation was to further refine the objectives of this phase of the project, provide advice concerning the formation of discussion groups and to suggest discussion topics and techniques. The group meeting provided much creative thinking on a conceptual and a practical approach to the research. It also resulted in a strategy to deal with the many potential logistical problems related to selecting and briefing discussion leaders, receiving their reports and analyzing the large amount of data that the group meetings would produce. As a result of this discussion, and subsequent planning by the project staff, the following method for creating discussion groups was designed.

One hundred and thirty-nine teacher-leaders for the discussion groups were recruited. In order to focus on issues and perceptions of girls at different ages and to create more commonalities within the groups, discussions were organized around specific grade levels. In addition, a proportion of the groups were designed to be held in the second or minority language of the area. A number of "special program" groups were also formed. The breakdown of groups that were recruited follows:

18 groups at the grade 6 level;

56 groups at the grades 7-9 level;

41 groups at the grades 10-12 level;

9 multi-level groups in a second/minority language;

15 groups with students from special programs (i.e. teenage mothers, native schools)

Thirteen of these groups were to be conducted with Francophone students in French. Teacher-leaders were further encouraged to provide for rural/urban, socioeconomic, cultural and ability/disability differences. This broad representation was thought to reflect the diversity of age experiences, cultural backgrounds and special circumstances which influence the needs and perceptions of teenage women. With an anticipated 10 participants in each group, the research strategy would potentially survey up to 1390 young women and reflect the observations of up to 139 group leader/recorders. Even at a completion rate of 70%, this method resulted in input from 97 teacher-leaders and comments from 961 adolescent women concerning their issues, concerns and desires.

CTF Member Organization staff contacts in each province and territory were asked to select and recruit discussion leaders (according to the distribution formula developed) for participation in the study. Information on the purpose and nature of the groups was sent to each contact, who in turn contacted and briefed the discussion leaders in his/her province/territory. It is a credit to the enthusiasm of CTF Member Organizations (and teachers) that this decentralized, printheavy process worked effectively despite the tight, late-in-the-year timeline.

The primary purpose of the groups was to identify ten or twelve major concerns of adolescent women in Canada today. The operational objectives for each discussion group were:

- 1. To encourage discussion around issues which are defined by the girls themselves, rather than imposed by adults;
- 2. to identify a number of topics/interests which are priorities for further discussion among the participants in the groups;
- 3. to encourage the girls to talk about their strengths, hopes and coping skills;
- 4. to capture information in such a way that the voices of the participants are reflected;
- 5. to provide a comfortable, positive, empowering experience for the participants; and
- to test various facilitation techniques for stimulating discussion among adolescent women in small groups.

Discussion group leaders were sent a detailed briefing package on the purpose of the project as a whole and the discussion groups themselves. This material included a variety of suggestions for stimulating dialogue in the discussion group. Group leaders were not expected to use all the suggestions, but to select techniques appropriate to the age group and interests of the girls. Instructions for each of the following techniques were provided:

- 1. WHAT HAPPENS NEXT 19 stories related to teenage concerns and dilemmas, about which the following questions could be posed:
  - a. How would this story end if it was part of an episode of Degrassi High?
  - b. How would it probably end in real life?
  - c. How do you wish it would end?
  - d. Is there something else going on in the story?
  - e. Is there anything that really affected you about the story?
- IMAGINE THAT 6 fantasies and questions that probed how the girls would act out certain scenarios.
- 3. GIRLS SPEAK FOR THEMSELVES 8 quotes from real and fictional adolescent women, after which the students were encouraged to talk about whether they agreed with the sentiments expressed, whether they understood what the speaker was talking about, and whether or not this idea or feeling expressed something important for them and for other adolescent women.
- 4. DIRECT DISCUSSION 12 direct questions which explored teenagers' priorities, their perceptions of adults, how things have changed for the current generation of youth, and young women's dreams and aspirations for the future.
- 5. PERSONAL QUESTIONNAIRE a mixture of closed and open-ended questions for individual response.

- ISSUE BOX students were asked to anonymously write on slips of paper a word or phrase which was then discussed by the group.
- WRITE A LETTER participants were also given the option to write a letter which 7. would complete a statement such as: "the most important thing in my life right now is ...."; "the worst thing in my life right now is ..."; or "the best thing in my life right now is ...".

Group leaders were asked to choose two or more of these approaches to use with their groups and to record which techniques were most successful in stimulating discussion. Detailed comments on the content of the discussion, including a record of the participants' own words, when possible, were also requested. Leaders were asked to work with a colleague acting as a recorder to complete the forms provided and to summarize the discussions. Briefing notes, instructions and reporting forms for the recorder were included in the discussion group kit.

#### Results of the Discussion Groups

Nine hundred and sixty-one individual responses were received from 97 groups, representing a seventy percent response rate. The profile of student participants follows:

Participants were fairly evenly split across grade levels:

GRADE LEVELS				
GRADE LEVELS	NUMBER OF PARTICIPANTS	PERCENTAGE		
6	126	13.1		
7	120	12.5		
8	165	17.2		
9	131	13.6		
10	138	14.4		
11	128	13.3		
12	135	14.0		
13	13	1.4		
other	5	.5		
	961	100.0		

AGE OF PARTICIPANTS				
AGES	NUMBER OF PARTICIPANTS	PERCENTAGE		
11	44	4.6		
12	133	13.8		
13	149	15.5		
14	132	13.7		
15	141	14.7		
16	129	13.4		
17	125	13.0		
18	84	8.7		
19+	24	2.6		
	961	100.0		

Ten groups were conducted in French and eighty-seven in English. Ninety-three groups were held in regular schools, two were held in vocational schools, one group was from an alternative high school and another was from a university hospital education program. The greatest number of groups (35 or 37%) were formed in schools serving completely or primarily urban populations. Twenty-six groups (27%) were held in mixed urban/rural areas and 30 groups (31%) were in schools in completely or primarily rural areas. According to the group leaders, just less than 1/2 of the groups (48%) included participants who were recent immigrants or members of visible minority groups. Eight of the groups also had participants who were visibly disabled, and seventeen groups included women who live in state care. Almost all of the participants (950 or 99%) attend school full-time.

## IN THEIR OWN WORDS: REALITIES, CONCERNS, EXPECTATIONS AND BARRIERS OF ADOLESCENT WOMEN

Even partial analysis of the results of the discussion groups provided detailed and rich insights into the concerns, issues and perspectives of adolescent girls. Given an environment that is "safe" (a small group discussion led by a trusted adult and where confidentiality is assured), respectful and focused on them, the young women approached the questions in an open and candid manner. The girls were extremely articulate about their concerns, thoughts and feelings.

They were able to talk about world issues, personal victories and disappointments and the "mundane" worries of life with perspective and insight. Several teacher-leaders commented on the girls' sophistication in describing life issues:

> "I had taught 4 of these 9 girls when they were in grades 3 and 4. They have become quite articulate, and I was so impressed with their strengths."

Two general themes emerged in the participant questionnaires and group leaders' summaries of discussions concerning how young women feel about themselves and what they think about. Teenage girls have a diverse range of specific and more general interests. The following is a representative selection of the range of responses to questions about their concerns:

"What will I take in university? Will I have a School:

job after I have completed my schooling?"

Relationships: "Will it end in divorce, abuse or sexually transmitted diseases?"

"Will I provide well? What will the world be Family:

like that I bring children into?"

"There's not enough focus on the sciences in high school and as awful as it sounds, life would be easier if students were streamlined. I'm concerned about the environment and the threat of Meech Lake to Confederation. The drugs available to junior high school students is also pretty scary."

"The great amounts of drugs used in schools daily. The teenage sex rate. Why do some people have no friends?"

"I think that at my age almost everything is an issue."

Teenage women, like everyone else, struggle with immediate concerns and larger "life" issues. In answer to the question "Can you name three things you thought about last week?", they gave answers such as the few included below:

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"My future: Can I make it?"
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<sup>&</sup>quot;Math - I better get caught up soon"

<sup>&</sup>quot;The need of a boyfriend"

<sup>&</sup>quot;Grades"

<sup>&</sup>quot;Future plans"

<sup>&</sup>quot;Health problems"

<sup>&</sup>quot;Environmental issues"

<sup>&</sup>quot;The weekend"

<sup>&</sup>quot;Wanting more free time"

<sup>&</sup>quot;Am I pregnant?"

<sup>&</sup>quot;What am I going to do this summer without Ricky?"

<sup>&</sup>quot;Am I going to pass this year in school?"

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"My friend who just got home from drug rehab."
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In answer to the question of what concerned them over the last year, they provided the following answers:

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"The friendship between me and my best friend"
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In spite of current doubts, concerns and worries about the future, many of the comments indicate that, in general, young women like themselves. They especially value their "people" skills; and gain much of their positive feelings toward themselves from their relationships with others. When asked what three things about themselves make them feel good, some of the girls provided these answers:

<sup>&</sup>quot;My friend who is pregnant"

<sup>&</sup>quot;My future"

<sup>&</sup>quot;My boufriend"

<sup>&</sup>quot;How I'm going to get all my homework done"

<sup>&</sup>quot;The pressure of rehearsals for our play".

<sup>&</sup>quot;My parents: Are they going to get a divorce?"

<sup>&</sup>quot;Money situation"

<sup>&</sup>quot;What's going to happen to me in school?"

<sup>&</sup>quot;I'm so busy now, will it get any harder?"

<sup>&</sup>quot;Drugs, alcohol"

<sup>&</sup>quot;My friends' problems"

<sup>&</sup>quot;My family's problems"

<sup>&</sup>quot;My brother's problems and world issues"

<sup>&</sup>quot;The time when I was suicidal"

<sup>&</sup>quot;My friend who became a drug addict"

<sup>&</sup>quot;The increased rate of teen pregnancies"

<sup>&</sup>quot;The possibility of my parents' divorce"

<sup>&</sup>quot;Staying in shape by not eating junk food"

<sup>&</sup>quot;Trying to keep my sanity".

<sup>&</sup>quot;I am getting fairly good marks in school"

<sup>&</sup>quot;I am progressing a lot in my riding"

<sup>&</sup>quot;My sister and I are getting along beautifully"

<sup>&</sup>quot;Volunteering"

<sup>&</sup>quot;Listening to my friends"

<sup>&</sup>quot;Acting like myself"

<sup>&</sup>quot;My friends"

<sup>&</sup>quot;My security at home"

<sup>&</sup>quot;Knowing I can make a difference"

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"I'm friendly"
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A central purpose of the discussion groups was to identify the major issues/topics/interests of young women. Their ideas were collected in a variety of ways: through a questionnaire in which they were asked to check off topics of interest or concern, asking participants to agree/disagree with certain statements, through guided exploration of scenarios and dilemmas, and through direct questioning in the discussion groups. The responses of 961 adolescent women have been analyzed, weighed and grouped into the general topic areas reported below.

Some caution is required in interpreting the results of this analysis. To a large extent, these groupings still represent an attempt to arrange these concerns into "issues" and create groupings and separations which do not necessarily exist in the perceptions and realities of adolescent women. Nevertheless, some organization of the material is necessary in order to understand the types of concerns that are important, to look at the distinctions and the linkages among them and to further explore the nature of these concerns. The following 10 groupings have been created in this spirit, and are presented in the order of greatest frequency and importance as interpreted from the discussion group reports.

#### World Concerns: Politics, the Environment and Global Issues

As many of the other quotes show, many young women are deeply troubled about world events. Concern about the environment, specifically the depletion of the ozone layer, pollution destruction of forests and wildlife extinction were mentioned as world problems which the girls thought and cared about. On the list of topics of interest in the questionnaire, "environment was the first most often chosen issue of interest/concern (chosen by 77.6% of respondents) "Poverty in the world" was chosen by 64.2%. A little closer to home, crime was of concern to 56.2% of the girls and poverty in the community to 40%.

Many young women expressed fears about the future. In the questionnaire, they were presented with the statement: "I really believe that things like pollution and the threat of nuclear war are robbing me of my future." Seven hundred and sixty-two girls (79.9%) either strongly agreed or agreed with the statement.

Other comments indicate that teenage women despair about the ability of the political system to respond to their interests and represent their concerns. When asked directly if they thought the government cared about youth, their group answer was "no!". Political corruption and general unfairness in the world were mentioned voluntarily by many girls. In the discussion of various scenarios, specific instances of inequalities in the social and political system (racial discrimination, poverty and religious persecution, for example) were mentioned.

<sup>&</sup>quot;People like me for who I am"

<sup>&</sup>quot;I'm mature and responsible"

<sup>&</sup>quot;I am smart and get good grades"

<sup>&</sup>quot;I know I am a really good friend"

<sup>&</sup>quot;I am a strong person emotionally".

For many, social issues were more personal and were approached from their impact on friends and community. (One young woman commented that she wasn't concerned about world issues, but how they affected people.) A comment by one young woman points to the feelings of alienation and distrust that social inequalities create for young people:

4A:41

"I would like to be reassured of where I'll end up when I get older, what if I can't make it anywhere. I don't want to be pushed away and just forgot about like so many other people are."

# Love and Sexuality

Common stereotypes notwithstanding, young women face many questions and dilemmas related to romantic relationships, dating and sexuality. "Love" was rated the number two topic of interest/concern in the participant questionnaire and "dating" was rated number 4. Seven hundred and thirty-one girls or 76.1% checked love as one topic out of 34 possible choices of discussion topics of interest and 702 or 73% indicated that dating was an important topic. "Sex" was chosen by 642 or 66.8% of girls.

The teenage years are a time for rapid changes in emotional and sexual maturity, and contemporary young women struggle to understand and define satisfying romantic relationships as they come to terms with their own needs and sexual identities. While it is very clear from the other issues presented that love and sexuality are not by any means the only important issues of concern to adolescent women, they do occupy a significant amount of time. Teenage women are understandably concerned about dating and romantic relationships, since the consequences are also potentially far-reaching: pregnancy, sexually transmitted diseases, sexual assault and emotional pain.

Many teenage women are perplexed by boys' attitudes and behaviour and are frustrated by their lack of communication skills and ability to deal with their emotions:

"One big concern, I think, is the need to find "the right guy", intelligent, and mature. Nobody really talks about it because unfortunately he does not seem to exist!"

"I don't have any concerns being in Grade 9 except for the facts of what will happen to me now that I am and have been for awhile, sleeping with my boyfriend. I was pregnant once but had an abortion as soon as I found out. I was very concerned about writing all of this because I wasn't sure it was confidential and if somehow someone might contact my parents."

"I think you should stress to girls not to have sex with just any Tom, Dick and Harry because you can get hurt because guys can be such pigs sometimes."

Other girls were more positive about their sexuality and relationships with boys, although this type of comment was more rare:

"I like sex and boys. This maybe is a little disturbing but I can't help this, I want it to happen to me. I've made it before with someone."

"Sexual pressures are a big thing for me right now. Boys expect to have it all. For me, sex comes with marriage.'

One teacher-leader was surprised and dismayed to note that girls continue to get their status from having a boyfriend. Another noted after the discussion that it became clear to her that "sex education has to be available to students in grades 7-8; teaching girls/guys in grades 11-12 is too late!"

# Self: Image, Confidence and Self-esteem

When asked directly about how they feel about themselves, most young women expressed quite positive views. According to the questionnaire, 78.6% of the girls could agree with the statement: "I really feel good about myself". When asked to name three things about themselves that make them feel good, these types of comments were made:

"I am still in school, I have a lot of friends and I quit smoking up and cut down on my drinking."

"I believe I am responsible, creative and an individual."

"My friends, my home, the fact that I'm basically a good person."

"My achievements, my friends, I like myself."

Yet other comments indicate the struggles many adolescent girls go through to maintain a positive self-image. Physical appearance, and how others perceive them, still figure significantly in their thoughts and self-perceptions. In the questionnaire, 48.2% of the girls strongly agreed or agreed that "Being popular is a big worry for me right now". However, 85% strongly agreed or agreed that they worry a lot about how they look. "Body image" ranked 9th in the list of interests/concerns in the participant questionnaire, and was chosen by 67.1% of respondents:

"Teenage girls are concerned about social issues like drugs but most of the time they worry more about things that are closer to them, like their looks. I don't think that I know one girl that is satisfied with her looks. That is a big concern. I know people who do such dumb things to look better (crash diets, for example)."

"I am always worried about my reputation and what others think of me. I'd like to know how to give myself a little more self-confidence."

"People need to be more sensitive to girls' "want" to be accepted and their mood swings. Lord knows I need understanding."

"[What do I like about myself?] Nothing. I don't feel good about myself, I don't like the person I was but I am trying to change the way I am."

Those teenagers that had struggled successfully with doubts and insecurities were very positive about change:

"Don't give up on life: it's not worth it. I didn't. I now have a kid, husband and an education."

#### Careers and Future Plans

"The future: "What will I become?" This topic came up no matter what questions we asked. There is a mix of eagerness/fear of leaving the security of school, even among the Grade nines."

[Comment by discussion teacher-leader]

Teenage women are in transition from childhood to adulthood, and must make a significant number of important decisions concerning their future during the high school years: the choice of a job or career, whether or not to stay in school and/or leave home, to have children early or later, whether or not to stay in a relationship or be single.

When asked to respond to the statement: "I don't really want to plan for the future. What will happen to me in the next five years just doesn't seem real to me", only 20.6% strongly agreed or agreed. According to this finding, 4 in 5 of the girls surveyed think about and are planning for the future. "Careers" ranked 5th out of 34 interests/concerns listed in the participant questionnaire.

Important decisions concerning the future are often made with a great deal of uncertainty and often under pressure from others. For many girls, they are made in the absence of real options (for example, a secure home life, money to attend university, or the confidence to strike out on one's own). Others convey a sense of confusion at the many options available to them, and the importance of making the "right" decision.

A number of comments indicate the realism with which these girls approach decisions concerning their future. They believe they are much more job/career-oriented than previous generations, and are clearly worried about future poverty, according to several teacher-leaders:

"One quiet girl said she feared most in her future (10 years hence) the aspect of being poor – living in a "poor" house – she was nervous – this was her only contribution."

"[The most moving disclosures for me were:] "My mother didn't get an education and we don't have much" and "If you don't plan for tomorrow you'll have nothing in the future"

These fears are often based on real-life experiences. One teacher-leader describes the following context for the discussion of future plans:

"Our school is a small, rural school with 170 students in grades 7 to 12. One year ago our local fish plant was closed, throwing 200 people out of work. Since then, many businesses have shut down, people are moving away and many have been forced on to the

welfare rolls. The atmosphere in the entire county is depressed. The students are feeling this. During our discussion we found that the girls know they need an education to secure their future."

Another teacher-leader summed up her group participants' perspectives on the future very succinctly:

"Students emphasized the need for <u>relevancy</u> in subjects they study in school, in examples used by teacher-leaders, and in discussions with parents/teachers. "Don't talk to us about stuff that is not meaningful, that doesn't impact our lives"... These students, on the brink of their graduation, are <u>scared</u> of growing up. They face the unknown with trepidation."

# Other Relationships: Friends and Family

In contrast to the group leaders who saw a good deal of focus among young women on romantic relationships, others reported respect for and valuing of young women's relationships with friends. All of the girls in one group considered friends to be more important than boys, and the girls' concern for friends in trouble came through again and again in comments. The importance of friendship in seeing you through the rough times was also apparent.

Equally important to the young people in these groups were relationships with family members. These young women worried about siblings who had accidents, who were leaving home or were in conflict with parents. The girls took pride in good relationships they had with brothers and sisters and despaired about fights and bad feelings with them. Relations with parents also figured largely in the girls' lives. Parental alcoholism was mentioned as a problem for a number of girls and many had experienced serious family conflicts and the real possibility of parental divorce. One group leader reported that many participants had at least thought about, if not gone through, the experience of hearing their parents threaten to send them away from home. Another leader noted how humiliated kids feel by their parents' lack of confidentiality about their problems. In the girls' opinion, parents don't "really" talk to their kids and listen to their views — adolescents feel unimportant in family decisions.

Family conflict and separation have serious effects on young women, as this girl so clearly explains:

"Broken families are another thing. Teenage girls are very sensitive and when your family gets pulled apart it literally messes up your mind. You are so confused. People think, "But she's so happy all the time!" We are very good at hiding our feelings. We may be sensitive but we keep it to ourselves. You feel like some of it is all your fault; who knows? Maybe it is, maybe not. But you can't concentrate on anything. Your personality changes completely. You can only fake a smile for so long. This is a time when you really need your friends. You really find out who your friends are during this time. You need tons of extra love and support from people who know you."

### Alcohol and Drugs

Alcohol and drug use arose as an issue of importance to teenage women on a number of occasions. In the list of interest/concerns listed in the participant questionnaire, alcohol and drug use ranked high:

INTEREST IN/CONCERN ABOUT ALCOHOL AND DRUGS			
ISSUE	NUMBER	PERCENTAGE	
Teenage use of alcohol	653	68.0	
Parents use of alcohol	489	50.9	
Use of street drugs	524	54.5	
Use of prescription drugs	217	22.6	

Alcohol abuse by friends and family members, and the prevalence of drugs in teenagers' lives were of concern. Several girls mentioned concern for friends who had been or currently were in treatment for drug addiction. A few talked about struggling with their own use of drugs and/or alcohol, although most talked about others' problems rather than their own.

Concern about parental use/abuse of drugs and alcohol was at least as prevalent as worry about dependence among their peers. Clearly, parental addictions affect teenagers, and are often linked to abuse, poor communication with children and a feeling of abandonment by many young people. Teenagers are as concerned about how to deal with addictions among those close to them as they are about the pressures to use drugs and their effects on themselves.

In responding to the fictional scenarios provided as discussion stimulants, group participants showed their awareness of the potential harmfulness of drug/alcohol use, and clearly related its abuse to emotional problems, family conflict and stress.

#### Physical and Sexual Abuse

Physical and sexual abuse, including physical, emotional abuse, and sexual abuse of children by family members, wife battering, "date" rape, "stranger" assaults and physical abuse by boyfriends, are all of concern to the young women. In the analysis of the questionnaires, child abuse and sexual abuse ranked 7th and 11th, respectively, in the issues that are of interest or concern to teenage women. Dating violence and wife battering were in the top twenty issues chosen. The following table shows the number and percentage of group participants who said that various forms of violence are of interest or concern to them:

ISSUES/CONCERNS RELATED TO VIOLENCE			
ISSUE	NUMBER	PERCENTAGE	
Violence in the streets	486	50.6	
Child abuse	657	68.4	
Sexual abuse	633	65.9	
Dating violence	550	57.2	
Wife battering	542	56.4	

While it is not clear how many of these girls had personal experiences with violence, it is apparent from their comments and reactions to the discussion scenarios that many had lived or currently were living with violence in their families. Many others were concerned about friends who had been abused:

"What if you know of someone who was sexually abused. Where do you go for help? (I was sworn to secrecy.) HELP!"

The girls were well aware of the possibility of sexual assault within dating relationships; a fear which they acknowledge is often with them in "unsafe" situations and which creates a major difference between teenage boys and girls:

"Most boys are ready for anything... they don't want commitment, they just want fun. Even "nice" boys are guilty of this, whether they are Christian or non-Christian. They all might not want sex but they always want something of the sort. I personally know when to say NO! but you could still get raped. I am petrified of being alone with a guy. Of course I never let them know... I'm supposedly "in control". But you still can't help but wonder."

The girls surveyed acknowledged the severe consequences of sexual abuse. In two of the groups that discussed a scenario involving a girl who had left home because her father was sexually assaulting her, the consensus was that this experience would have lasting effects on her ability to trust people, to like herself and to lead a happy life. Both groups noted how not being believed adds to the trauma of abuse and the participants expressed outrage that the justice system continues to "blame the victims" of abuse.

#### The Quality of Education and School Life

A significant number of students expressed dissatisfactions with the education system as a whole and their own schools in particular. Five hundred and fifty-three respondents (57.5%) to the participant questionnaire chose "the quality of high school education" as an issue of interest/concern. Many felt that the curriculum materials lacked relevance to their lives and their futures:

"We're concerned with being taught in a modern, real life way, not the old, usual, traditional way. Times are changing, but our school system's not. For example, [the schools should teach] a family life course or even a topic like sex, so teenagers can be taught accurately, not follow "street talk"."

Other girls stated that their classes were too focused on facts and information, and didn't allow for enough time to discuss the issues, express opinions and find ways to see the relevance of the issues to their own lives. Adolescent girls in these discussion groups projected a strong sense of being silenced in the school system and often at home as well:

"Why are we told to act like adults and then treated like children? This confuses me, and it happens especially at school, from our teachers."

"Don't ignore the issues that affect young women. Treat us with respect and intelligence and not as unknowing children. Don't think that by talking about the issues that you are promoting them (i.e., sex)."

"I'd like to be able to do this [discussion] every day. There is a lot of pressure out there and it's nice to just relax and discuss things about our lives with people like us. Thank you for giving me the chance to express myself. I hope that some things I've told you will help you decide on just what our futures may hold. The younger generations may feel better about themselves if they are allowed to express themselves earlier."

These young women also voiced a number of concerns about the "fairness" of the school system. They believe that cheating on exams and assignments is widespread, that dishonest students are often rewarded with good grades and that teacher favouritism allows unfairness to continue.

# Balancing Priorities: Everyday Challenges

Comments at the beginning of this section give some sense of the competing priorities, time pressures and the "fullness" of adolescent girls' lives. The girls themselves believe that their lives are more complicated, and that they live under more pressure, than their mother's generation.

Group participants who filled out the questionnaire responded to the statement: "Sometimes I don't think I can make it through the day with all my school work, my social life, and all the other things people expect me to do." Thirty-one percent strongly agreed and 39% agreed with this statement (a total of 70%).

A significant number of respondents to the questionnaire work at part-time jobs in addition to being in school. Forty-six percent of these full-time students have a part-time job; almost half (51%) of the students who work are at their jobs 10 or more hours per week. In addition to work and school, teenagers are involved in other activities (sports, drama, volunteer work) that are important to them. Added to family responsibilities, friends and boyfriends, these commitments result in a very full life, and in some cases, a great deal of stress and pressure:

"Homework and marks are very stressful... My future really concerns me, I want to be successful but I don't know what I'm interested in or which way to turn."

"Girls, even when they act "snobby" and "stuck up" usually just need a real friend, we do think of more than ourselves and we find growing up in this day and age confusing."

One discussion leader made this comment:

"The students' concern about stress and the pressures of school was surprising. It was not until I heard the emotion in their voices that I realized the extent of the problem."

One girl for whom the pressures and uncertainties resulted in a suicide attempt had this to say:

"When I was suicidal I thought I was the only one. I think people have to realize they are not alone and programs should be started to promote that idea. When I was suicidal there was no such group around and there still isn't."

### As Women: Equal Rights, Discrimination, Choices and Abilities

In the questionnaire, girls were asked to respond to the statement: "I think women today have just as good a chance of making it in the world as men." Here are their responses: 874 girls or 91% strongly agreed or agreed with this statement, only 9% disagreed or strongly disagreed.

The adolescent women in this study expressed mixed opinions concerning their role as women in society, and the degree of discrimination they experience. While a few felt there were no differences in the way they were treated compared to boys, almost all detected at least some unfairness, for example, in sports or in the freedom boys were given at home. Others sensed a deeper anti-female bias in general and in their own experiences. Many were very resentful of and angry at boys who appear to "get it all without really trying".

Several teacher-leaders had comments:

"They also felt very strongly about favouritism at home and at school. The major issues appeared to be peer pressure and favouritism."

"... feelings of a lack of control, lack of power were expressed in relation to the girls' interactions with parents, teachers, and the judicial system. With respect to the judicial system, the girls stated that the courts do not deal with women's issues fairly."

"Students emphasized <u>careers</u> and a job although they hope to have a family sometime in their future. Students are not looking at the world through <u>rose-coloured glasses</u>. They acknowledge job-related problems, money problems, divorce and children problems. The students say they expect to stay at the <u>same standard of living</u> as their parents — they are not going to marry a rich man, live in a big house, or be famous. These students acknowledge <u>sex discrimination</u> in isolated situations, for example, removing gymnastics from the schools but leaving football in, but seem oblivious to its pervasiveness in society."

The girls themselves raised the issue of discrimination on several occasions. Of the groups that were asked whether girls have different concerns than boys, all responded "yes", citing rape and

pregnancy as the major differences. "Women's rights", greater concern for the environment and other world issues and the need to be aware of their appearance and reputation were also mentioned. One student who clearly recognized and challenged discrimination had this to say:

"How come when I correct a teacher who made a sexist remark, I always get insulted in return?"

Another group of girls acknowledged the existence of gender discrimination, but were uncomfortable in identifying with feminists:

"I think learning to cope with social pressures whether it be alcohol, sex or smoking are important. Learning to deal with discrimination in the working field without being feminists (yuck) [is also important]."

Still others were very positive about their futures and their ability to "compete" in the world and to lead a balanced life. In general, they felt that careers were much more important to them than to their mothers, but that they also wanted a family life:

"I myself am concerned with my business career. I am not depending on anyone else. My marks in school have never been good but that's because of a lack of interest. I now understand the importance of a high school education and have picked up my marks considerably. I am very proud to be a young woman of Canada and will be very proud to be a young business woman of Canada. Junior Achievement has helped me with my outlook on being proud and being a woman."

# CONCLUSION

It is hoped that this preliminary analysis of the group discussions gives some sense of the many and varied strengths, challenges, worries and insecurities experienced by adolescent women. The results also point to the diversity of viewpoints, the wide range of interests and concerns, both immediate and far-reaching, that characterize the lives of young contemporary women.

It is interesting to note that while many similarities exist between the substance of adolescent women's concerns and those of adult women exist, their priorities and perspectives may be different. Young women worry about those they are close to, their schoolwork, jobs, relationships and world events. They are also preoccupied with future planning, the need to make career choices and the crises and dangers they and their friends are exposed to. The girls themselves, however, see their concerns as quite different from those of their mothers, fathers and teachers and as a result, often don't feel understood by them. They feel that there is more pressure on the present generation of youth to make choices, to do well, and to balance friends, school, jobs and boyfriends.

Their comments were also a useful reminder that while contemporary young women face many new challenges and choices, a number of their concerns remain the same as those of previous generations. Teenagers continue to worry about popularity, their appearance, school events, etc.

Young teenagers are concerned about their first periods, about beginning to "date" and about conflicts with brothers and sisters. Older teens think about leaving home and about what the future will hold.

Many of the quotes and the summary of the discussions illustrate the degree to which the issues and concerns of teenagers defy traditional categorization into "problems" such as teenage pregnancy, AIDS, alcohol and drug use, etc. For young women, the possibility of pregnancy is intimately linked to relationship issues with boys, their own sexuality, their ability to talk to their parents and in some cases, their need for love and acceptance. Alcohol or drug abuse often results from school and job pressures, insecurities about appearance, painful conflicts at home or sexual abuse. Parental addictions are as problematic and painful as those of teenagers themselves. Young women may be as affected by the problems and crises of those around them, and those in the world at large, as they are by personal crises and problems. All of these issues are dealt with in the context of on-going school and job responsibilities, social events, world events and daily living.

# FINDINGS ON THE DISCUSSION GROUP METHOD

Feedback on the group discussions, by both student participants and teacher-leaders, was very positive. Teachers were appreciative of the extensive background materials provided to them, including the many choices of techniques and methods for guiding the discussion. A number of teachers commented on their enjoyment and learning during the group discussions — some were noticeably moved and many were surprised by the revelations of the students. One dissatisfaction was in the brevity of the meeting (one hour had been suggested); these teacher-leaders were enthusiastic about the opportunity to spend a whole or even a half-day on the topics. Some leaders initiated longer discussion periods both within and outside school hours some groups have been meeting regularly since May.

"There's a crying need for young adolescent women to gather for such discussions: if nothing else, the process reaffirms their personal, individual strengths, along with the recognition of their mutual fears. Dealing with fears is the strong card: girls need information and strategies about coping in this world."

"Trained counsellors should be involved here — not solely limiting their skills to the <u>very</u> <u>disturbed</u> children..."

The girls themselves made many positive comments on their participation in the groups:

"Thank you for this survey. It made me think a lot [about] what is happening around us girls. It makes you think, doesn't it?"

"Thank you for letting me, as a female and a high school adolescent, [see] that someone really cares and is trying to make a difference!"

"I think elementary schools should have a program on sex, taking drugs, rape and AIDS. I am going to ask some friends to start a discussion group so if you can help me out, give me special papers, give me some ideas, etc., please write to me."

"I would just like to express my appreciation of the existence of such group discussions and I think that every imaginable and possible topic concerning humanity should be dealt with in one way or another."

The need to respect the perspectives and value the strengths of adolescent girls, a premise taken into this research, was strongly supported by feedback from the group participants. Teenage women feel keenly the negative stereotypes, the lack of understanding and the unfavourable comparisons to boys that are prevalent in our society. This message was articulately expressed by several young women:

"Girls worry a lot about their appearances, friends and boyfriends, although that doesn't make us shallow. I worry about things like the environment and my family and world events too but in this you asked for the things I worried about most and I told you, but it doesn't make me shallow."

"Adults always think that kids our age can't make the right decisions when it comes to sex and important topics. We don't worry about what's cool and who's cool like the TV shows make us out to do. I hate it when they make fun of teenagers. Our problems and hopes and fears are serious."

"Please understand that teenage women are people. We don't go through "stages". The issues in our lives are important to us, the fears real. Don't look down on us. Try to understand us."

# **EMERGING ISSUES**

When this project was originally conceived, Phase II was thought of as a round of 'focus groups' with young women designed to flesh out what was expected to be relatively superficial data emerging from Phase I. It is now clear that we greatly underestimated the tide of data, both in its volume and its intensity. We can no longer pretend that we are not sure what concerns young women in Canada.

Since we are teachers and not just researchers, such data demand an active as well as a descriptive response. Students are looking to their teachers to help them manage their lives and to help them to learn what they need to know now and in the future. It seems reasonable to assume that all those with personal, institutional or governmental responsibilities for young people share similar objectives. The question all these agents must now ask is why so many young women and their teachers believe this dialogue occurs accidentally, if at all.

The data raise questions about the wisdom of some key strategies underlying current approaches to meeting the needs of adolescents. For example:

1. Most career education directed towards adolescent girls assumes they are labouring under a Cinderella-like 1960's model of dependency. This research suggests girls are fully aware of the need to be goal-directed and economically self-sufficient; we must now move on to the stage of helping them attain these goals.

- Our awareness of shifting gender roles has focused on expanding the assertiveness and aspirations of young women. Little has been designed to address issues or encourage change in adolescent males. Respondents reflected deep resentment towards their male peers, their apparently carefree lives and their violence. Over and over teachers reported deep concerns about the widening gap between the realities of their male and female students.
- 3. Concerns about sexuality and relationships preoccupy adolescents. This is hardly news, but the schools' (and society's) apparent reluctance to acknowledge the lowering threshold of sexual activity and the increased complexity of adolescent sexuality must be addressed. A one-hour presentation on AIDS hardly substitutes for a comprehensive sexuality education program.
- 4. It has been assumed that there were tangible barriers prohibiting the in-school discussion of the issues raised by the project. This assumption may prove to be the most damaging and erroneous. This project received scrutiny by teacher organizations, school administrators and system officials in every centre in which it was undertaken. Parent permission slips were obtained. Teachers volunteered. In only 2 of 139 cases was permission to proceed with the project denied. Despite the possibility that virtually any topic, no matter how controversial, could be raised even with 11-year olds, to our knowledge there were no negative repercussions following the group discussions. Without having realized it, we may all ... teachers, students, trustees, parents and administrators ... have arrived at the same place without realizing others have been travelling there too. To assume consensus is to infer too much, but not to attempt to pursue co-operative action is to ignore the possibility that general agreement on the need to change exists.

These and other observations will provide the impetus to move ahead to Phase II of the project.

The research affirmed the importance of dialogue, face-to-face human contact and support among girls and between teachers and students. Addressing issues of importance to adolescent women requires a forum where the girls feel safe in expressing their fears and perceptions, in sharing stories and in finding the personal relevance in political and social issues. Girls need and want to talk about their concerns and feel they benefit from opportunities to do so.

The discussion groups organized to gather information for this project have already had an impact on the lives of the students and teachers who participated. Many of the comments by teachers reaffirmed the value of open discussion in creating greater understanding of teenage women's lives. This finding points to the need to ensure that educational materials for teachers stress the value of interactive teaching methods, openness to listening to teenagers and on-going dialogue between adults and youth. It is clear that adolescent girls feel that many current educational methods fail to hear their perspectives or to focus on their unique strengths.

Many opportunities exist in the design of educational materials and strategies to focus on the positive aspects of teenage women's lives, to reinforce their coping abilities and to celebrate their strengths. In the right environment, teenagers can provide supportive, understanding and positive role models for each other in the areas of self-esteem, image and appearance, "people" skills, career planning and priority setting. Similarly, the problems and crises they face personally and through their friends and family can be dealt with in a way that gives them hope and empowers them to make changes.

# Young and Female: The Realities, Concerns, Expectations and Barriers Experienced by Adolescent Women in Canada

# **EXECUTIVE SUMMARY - PHASE II**

Preliminary analysis of 97 sets of data (representing almost 1,000 students) suggests an active, multi-stage response to the acute needs expressed by young women and their teachers.

A detailed proposal including objectives, procedures, timeline and budget is in the final preparation stages. The proposal will call for:

- 1. Resources for more extensive data analysis and the production of detailed, comparative reports identifying regional, age, socioeconomic and family variables reflected in the survey results;
- 2. the preparation of a series of documents using this data, discussion of the data, comparisons with existing research and emerging trends;
- 3. wide distribution of these documents in both official languages;
- 4. preparation for a minimum of three regional meetings bringing together (by invitation) key individuals in teacher and trustee organizations, parent/teacher groups, ministry representatives, community leaders, participating teachers, university faculty, and administrators;
- 5. convening a minimum of three regional meetings (point 4 above) to review regional and provincial/territorial specific data, discuss the implications of the results, identify opportunities and barriers to change, undertake commitments and begin to develop provincial/territorial networks and plans. Recommendations for national support would be generated.
- 6. A final report summarizing the results of the meetings (point 5 above) and the development of proposals for activities identified as valuable national projects.

This is a complex and ambitious attempt to use unique and valuable research to stimulate change in schools. Because of the diversity of needs the girls and their teachers identify (from mental health services to freedom from hallway violence to more relevant curriculum), many government, non-government and private sector sponsors should be interested in its success. The project proposal will be refined with the help of Secretary of State (Women's Program) which has agreed to host a multi-sector meeting to begin to discuss shared funding of the project.

APPENDIX 1

PRESS RELEASE

December 1, 1990

**VANCOUVER**: The Canadian Teachers' Federation (CTF) today released the results of a major study of teenage girls conducted in June of 1990.

Three hundred teachers attending a CTF conference on women and education were told that the report was called A CAPPELLA because girls overwhelmingly told researchers that their lives lacked the structure, familiarity and sense of direction former generations had experienced: "like carrying a tune without background music".

The project, which was partly funded by the Secretary of State, involved approximately one thousand girls between the ages of 11 and 19. More than 200 teachers in every province and territory participated by leading student groups that worked with a variety of materials designed to stimulate honest and thoughtful discussion.

The results reported in a 22-page publication called 'A CAPPELLA' provide a startling picture of what it's like to be a teenage girl in Canada today. Highlights from the report:

- Seventy-nine percent of the young women either agreed or strongly agreed with the statement "I really believe that things like pollution and the threat of nuclear war are robbing me of my future".
- Although 78% of the surveyed students agreed with the statement "I really feel good about myself", 85% agreed or strongly agreed that they worry "a lot" about how they look. Body-loathing was evident in the volunteered comments of many girls; losing weight was a general preoccupation.
- Just over 50% identified parental use of drugs and alcohol as a topic of concern and 68% identified teenage substance abuse as a problem area.

Fathers seem very distant to their teenage daughters. Girls were five times more likely to volunteer comments of any kind about their mothers than their fathers, and eight times more likely to mention their relationships with their mothers than their fathers as a source of good feelings.

- Girls value the quality of their relationships much more than their other
  accomplishments, although many are very concerned about succeeding in school
  and the world of careers. Many fear poverty, homelessness and abusive
  relationships.
- Young women are angry about poverty, injustice and the state of the environment. Many feel excluded from the political decisions that affect them now and in the future.
- Ninety-two percent of young women agreed that women now have an equal chance to 'make it' in the world, at least in a general sense. On a personal level, they admit they feel pressures and limitations boys are unlikely to experience, and they express a lot of resentment towards their male peers and the systems that seem to favour them.
- So many young women volunteered comments on date rape, street rape, incest, sexual abuse and other forms of sexual violence that dealing with these issues must become a priority for schools, parents and communities.

According to Heather-jane Robertson, Director of Professional Development Services, who designed and supervised the project for CTF, this research confirms some of the assumptions we hold about teenage girls and contradicts others.

"We've been assuming girls need 'career awareness' to convince them that it is unlikely they will be financially supported indefinitely, as adults," said Ms. Robertson. "This goal has

apparently been achieved. The girls have career goals and plans but they tend to feel quite hopeless about their achievement."

"We've also assumed that a certain openness with information about sexuality has met young women's needs for basic information about reproduction, but many young women expressed confusion and frustration in finding answers to their questions."

According to Kitty O'Callaghan, CTF President, teacher and student enthusiasm for the project was overwhelming.

"Teachers told us that really listening to girls talk about their lives had enormous professional and personal impact. Months later, student groups that were intended to meet only once for one hour are still meeting weekly with their teachers. Girls need to talk. They need to be heard."

Although boys were not surveyed or included in the discussion groups, girls spontaneously wrote a lot about them on their personal questionnaires.

While girls still seem to seek male approval, many are very critical of boys in general. Girls expressed a lot of resentment about the 'neanderthal' attitudes of boys, their aggressiveness and need for control. "One big concern is the need to find the right guy; intelligent and mature," commented one girl. "Unfortunately he does not seem to exist." Another complained that "Girls are definite with goals and plans whereas guys concentrate on the now."

What the girls did *not* talk about in this study was also revealing, according to its authors. Although girls indicated a general willingness to attend school programs on staying in school or dealing with drug abuse, their spontaneous responses show these topics don't surface when they talk to each other about their lives.

"Girls use drugs, drop out or don't practise safe sex for reasons we just aren't addressing", according to Ms. Robertson. "We have to deal with the underlying factors: feelings

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of powerlessness, depression, fear of violence, cynicism and neglect. Only then will we have an impact on the lives of young women."

These are among the issues that schools are going to have to address according to Ms. Robertson. CTF is now seeking funding from both private and government sources to proceed to the next phase of the project.

"This will be when we bring together parents, teachers, trustees, ministry officials - everyone who has a stake in education - to understand what these young women are telling us and what we have to do to respond," said Ms. Robertson. "Changing the system is going to require everyone's support."

APPENDIX 1.1

12-2-1991

#### "A CAPPELLA: WHAT THEY SAID"

This research did not ask questions such as "how much do you worry about your weight?", but instead asked open-ended questions such as "what three things have concerned you during the last week?". This approach allowed girls to respond from their own experiences rather than from the perspective of adults, and to express diverging and strongly-held opinions.

The girls' own words tell the story best. When asked to list three things that made them feel good about themselves, girls said:

"I'm healthy and attend school everyday. I'm a hard worker and like to write a lot. I am a female and I can compete with anybody at anything."

"I am different from others. I am good with animals. I try to be a nice, understanding person which makes me think I'm helping others in this awful world."

"I get good marks in school. I'm an excellent mother. I look younger than my age."

"Nothing. I don't feel good about myself. I don't like the person I was but I am trying to change the way I am."

"I am respected by my parents (and trusted). I am seeing a guy who really likes me. My church is a real strength (I am not a nerd)."

When asked to list three things that concerned them or that they had thought about in the last week, girls described both everyday problems and life crises. They moved easily between the personal and the global.

"Sometimes I think my mom doesn't love me because she don't act the way she used to. (I worry) that I miss too much school and I might not be able to go for summer holidays and if I'm going to pass my grade."

"Guys. Names I am going to give to my kids. If I'm a lawyer will I have time to spend with my family?"

"Being pregnant. Am I getting fatter? Are me and my boyfriend going to break up or not?"

"Suicide and why it happens. School and what to do with it. Friends and what to do with them."

"My health - why me, why didn't my back surgery work the first time (severe scoliosis)? Will I have to look like this the rest of my life?"

"My parent's divorce. Who to live with. A way to try and understand people."

"Acid rain, pollution and my social life."

"Doing my social studies essay. My weight. Eating."

"Death. Boys. School."

"Having enough diapers and pablum. How I'm going to save money? Should I move out or stay at home?"

"My 14 year old sister and her baby. My mom in the hospital. If I am going to fail English."

"(I think about) sex, because I think that girls should be able to make sex at 8 to 12 years of age."

"Why boys don't treat me like all the other girls? If I can make it in the world. If I'll pass grade 6."

"Track meet. Boyfriend. Woman killed 10 years ago and her body just found."

"This weekend. My friend's sister who passed away and was buried this week. My science test."

"My mother. Going to court (sexual abuse). Exams."

"A friend of mine who is into drugs who I'd like to help but don't know how to. The value of life and what one can accomplish in their given time. Relationships - what ways people keep them going."

"If I still want to continue seeing my boyfriend. My brother who died - suicide. How much I dislike my father."

"The future, family and friends, the education I am getting at the school I am at nowit definitely doesn't seem as good as the school I was at last year."

"Succeeding at finishing school. All the commitments that I have to make. Politics concerning recent education cuts."

"My school marks. College. The Meech Lake Accord."

"People still calling me down since I was 13. Boys did stuff to me (can't say). How much drugs my city friends do. Getting hit around by boys again for no reason."

"Self-defence as a female against men when in University. Health, personal and family's. Taking on too many responsibilities."

"The grades in school have decreased; the number of students in my school that have so many serious problems (drinking, sexual abuse, anorexia) and no one to help them. The way that our province is being run lately."

"Whether I'm going to get high grades in school. My adjustment to Canada."

"AIDS, the amount of teenaged girls getting raped, drugs and alcohol."

Although many girls express confidence that despite their concerns and problems they are sensible and have a firm grip on their lives, others are clearly looking to adults for answers and support:

"If you had sex and you got pregnant and your parents thought you were too young and was too embarrassed to be with you, would it be wise to leave home?"

"With regards to sexual activity amongst teenagers, I would like to understand what it is that upsets the parents so much if proper precautions are being taken."

"I don't know how far you're supposed to go until its too far with a guy, and please keep in mind I am a responsible young woman."

"How old do you have to be to take birth control?"

"I feel that my family life is so different that my concerns (as a teenager) are different. I lost 2 mothers, my brother is going blind and my health is not so great. When I listen to my friends, I hear their problems which seem so insignificant but they still seem to have so much bearing on their lives. I have to realize that they can't cope with my problems and that's O.K. — that was the hardest to realize."

"Will I start my period and I only had it once and I don't have it anymore. What's wrong?"

"I don't have any concerns being in grade nine except for the facts of what will happen to me now that I am and have been for awhile sleeping with my boyfriend. I was pregnant once but I had an abortion as soon as I found out. I was very concerned about writing all of this because I wasn't sure if it was confidential and if some how someone might contact my parents. Thanks."

"I wish that there were more informal groups such as these, because I often find myself desperate with no one to talk to about issues you can't talk about with someone you know."

"At this time in my life, I feel as though there is so much going on with my life that at times I feel very stressed because I am not sure which direction I am going. I believe the same goes for many other girls my age."

"Is sex wrong or right at my age (12 years old)?"

# On sexuality, pregnancy, AIDS and other sexually transmitted diseases:

"It is not realistic to preach abstention and say No, as that does not deal with the problem. Sex education should begin at an early age before children become self-conscious about speaking about their bodies — this should increase awareness and enhance prevention of many issues for adolescents."

"Guys. Rape. Drugs, sex at young age, etc. I think elementary schools should have a program on sex, taking drugs, rape and AIDS. I am going to ask some friends to start a discussion group so if you can help me out, give me special papers, give me some ideas, etc., please write to me."

"My sister comes home every night and tells me about her love life, and she is only in grade 3 and that really bugs me."

"When doing pamphlets and educating kids in junior high and high school, kids should be involved in what education is taught rather than adults deciding because 90% of education on AIDS, drugs, violence, crime and other issues to deal with kids is useless. It goes in one ear and out the other."

"Guys think birth control is the girls' responsibility. AIDS and STDs doesn't enter into the thought process."

"Some ex-boyfriends might understand (pregnancy) but mine would just say 'wow' and be gone."

"No way I'd tell my mom. Right now I'd have an abortion like that, but still maybe this kid would be like Bon Jovi, like maybe he'd be famous."

"You could give the baby up for adoption, but you'd have the baby in your arms for awhile, and you wouldn't want to give it up."

"Either way once you find out you're pregnant, you've got the whole world turned against you. If you get an abortion, you're going to have a major guilt upon yourself. If you get an adoption, everybody's going to say 'Oh she gave up her baby, that was real bad.' If you keep it, 'Oh well, I wanna go to the grad party, but I've got to take care of the baby.' Either way you lose. With adoption, every time you see a little kid, you're going to say "Is that my kid?"

# On boys, men and masculinity:

"One big concern I think is the need to find the right guy; intelligent and mature. Nobody really talks about it because unfortunately he does not seem to exist."

"There are double standards for guys and girls regarding sex. Guys are cool while girls are sluts."

"My parents are afraid of older boyfriends - that I'd start doing drugs or drinking - but they don't understand that older boys are more responsible, younger boys are more immature and I could get in more trouble with them but my parents would rather I go out with boys my age. Most of the time my parents don't really pay attention."

"I think that boys should not do what they do to us."

"I would like to know how guys think about everything mostly girls and sex, but nobody knows."

"Guys still think they are smarter and can do more. Guys think they have all the choices. We don't have the choices that they do."

"Girls are just looking for serious relationships, boys just want to screw."

"Girls care more about their looks/fashion. Boys care more about sports and sex. We care more about what's going to happen in the future. We think about babies and business and they think about sex."

"Brothers beat up on you, they bother you, they like to show their muscles. Arnold Schwartzenegger stuff."

"Boys can't get pregnant. But they have pressures too, they have to be macho. The society we live in causes this."

### On sexual violence:

"You just have to close your ears and get on with your life. Sometimes you have no choice - the streets or your dad bothering you - or your brother or uncle. Do men ever stop thinking of you as just something for sex? Life's sad for most people. I know I must be strong, no one is going to take care of me and I like that."

"Who can you trust these days? I can't be sure it won't happen to me. Could I say no if I loved by dad? Guys force you to do things that you don't want to — they presume you'll say yes. I'm scared to walk down the road at night. Rape really scares me."

"My sister went out with ... for along time and he always beat her up. My mother and I said that he was going to kill her. Like that sounds dumb, but my sister just said, well that won't happen again. They keep on fooling themselves, well maybe he's changed and they keep on going back. If he keeps on drinking the booze, then he's going to keep on changing like that and then he's going to keep on beating her up. You'd always think that maybe it's a one-time thing. Maybe it's a stage, maybe he'll grow out of it. Nobody should treat anybody like that."

# On politics and national affairs:

"They (the government) don't allow us to have as much as guys. When the government makes jobs for people they seem to make way more jobs for boys, especially in our town anyway."

"The government doesn't care. We are the least of their problems. Not until you're 18 and then they want your vote. They do certain things to create a good image with young people so they will vote for them. Recognize us as people who are important."

"I myself am concerned about environmental issues, animal rights and the decisions that our government is making for Canada's future. I do not believe free trade was a good move, nor the GST. Politicans should let the public and the younger generation decide what is better for Canada, or at least let them express their views, and then consider them. After all, Canada is the country I'm going to choose to live in and I do not want it destroyed, or given away to the U.S.A."

# On the environment:

(I worry about) environmental issues. How to have some impact on government decisions which may radically alter our country."

"I worry about the greenhouse effect and environmental concerns. Will I make it in the real world when the time comes?"

# On careers and future plans:

"Learning to deal with discrimination in the working field without being feminists (yuck) is important."

"Girls my age are very concerned about their future. Opposite of what adults perceive of us, we are not only concerned in boys, makeup and parties. We the teens of this country are not just having sex, taking drugs and partying. We are planning, thinking and dreaming for the future."

"I would like to be reassured of where I'll end up when I get older. What if I can't make it anywhere? I don't want to be pushed away and just forgot about like so many other people are."

"It is scary knowing all the expectations that we have placed on ourselves and society has placed on us for the future; balancing a career, a relationship with our husband, children, family, having a good body, women friends and still time for ourselves seems like it will be very difficult."

"It's good that women can go out and get a job, but we still have to look good."

"I want to be a good mother but I want to have a career. How do I do both? Guys are just there, not thinking about the future, just now. Sometimes I wish I was more like that."

"Girls are definite with goals and plans whereas guys concentrate on the now. I can't believe the responsibilities that I'm given from year to year."

"I am pleased to see myself grow and mature in the way which seems proper. I'm learning a lot about independence and preparing for my future."

"Growing up and becoming part of a bigger world requires a lot of help. We need someone to help us understand ourselves."

"It is hard for me to say how every other girl feels but I will tell you that I am worried about my future. I often ask myself where will I end up. I worry about being used and hurt for someone else's gain. I just want to have a happy and full life without worrying about someone trying to hurt me."

#### On schools and teachers:

"Teachers are rude, but you can't do it in return. Teachers talk down to teens, they should talk to them as a friend. Teachers only have time for smart kids."

"Teachers should understand that girls our age have our minds on other things besides school, and that there are a lot of emotional and physical pressures on girls."

"Teachers don't listen until you're in grade 11 or 12. They intimidate students."

"Equality within the school system is a problem."

"The education system is failing us. In a grade 12 society class, only 5 percent could name the Premier and the Leader of the Opposition."

"The best thing my school ever did for the students that participate is the drug and alcohol counsellor that comes every Thursday to speak to a group of grade 9s. We discuss anything."

"I think there should be non-sexist education because if we don't stop this problem in the schools, it will continue on through life and everyone will be living in an unfair world, which isn't right."

"Why are we told to act like adults and then treated like children? This confuses me and it happens especially at school from our teachers."

"I'd talk to a teacher about a personal problem. Women teachers listen more. If there were commercials about teachers listening probably teachers would listen more."

#### On parents:

"My parents are awesome. Even though they get mad at me I know it is for my own good."

"Have teens write a diary so that when they're parents they can look back and not make the same mistakes their parents made."

"Parents should want for you what you want for you."

"My parents don't care. My mother spills her problems out on me but never listens to mine."

The teachers who participated in the project by leading and recording the discussions were also asked to comment. Many told of being touched and saddened by their students' words:

"Girls expressed a real concern, almost despair, about the future of our planet and our country because of decisions adults are making as governments, as businesses and as individuals. The government is making decisions without consultation with teenagers who will be the most profoundly affected members of the population."

"The most surprising perception to come out of the discussion was that attitudes don't seem to have changed since I was an adolescent. The issues have changed, but not the attitudes."

"Many of the girls are very cynical about life, "It stinks" and "You've got to take care of yourself" were often-heard comments. There was a lot of sadness, maturity and composure exhibited by these remarkable young women."

"The girls felt very strongly that they were viewed as superficial and materialistic. These young women are not, they were really upset about this perception."

"One of the girls spoke eloquently about living through her parents' divorce and the subsequent relationships that her mom has gone through. She said that she no longer felt like the daughter, she was now the parent. She wept. We all did."

"I felt very privileged to hear them speak so honestly about how they felt. The girls were very open. It was almost like opening the flood gates they had so much to say. They felt no one asks teenagers about what they think, or, if they do, they don't really listen to the answers."

APPENDIX 2

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# APPENDIX "FEMM-2"

A CANADIAN ASSOCIATION OF SEXUAL ASSAULT CENTRES submission to STATUS OF WOMEN SUB-COMMITTEE TO STUDY VIOLENCE AGAINST WOMEN

February, 1991

prepared and delivered by Lee Lakeman Regional Representative the centres in B.C. and the Yukon

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We commend the Members for the use of this committee to address the terrible status of Canadian women in relation to Canadian men and for recognising that violence aginst us is a method of maintining that inequality.

delighted to read in the address from the Minister I was Responsible for the Status of Women, that the government is aware of the extent and severity of that violence and of its consequences on more than half the citizens of Canada. (pages 1-5 of her address).

That you know and believe the facts is a source of pride to the groups in the Canadian Association of Sexual Assault Centres who have been responsible in the most fundamental way for gathering the truth and for informing the Canadian public.

Women using and working in Rape Crisis Centres, Transition Houses and Women's Centres collected the individual stories and revealed to each survivor and to the world, that this is not only an enormous set of incidents endured one by one, but a socially constructed force against women and children.

To the credit of those women, that after twenty years of mostly voluntary work, the government and all parties must now concern themselves with the ground swell of public protest. Both the Minister responsible for improving the Status of Women and you are correct to think that the women of Canada and those men desiring gender justice are alarmed, angry and re-activated in their search for social solutions to this sexual terrorism.

I remember, as do some of you, when there was no Rape Crisis Centre in Canada, no Transition House and no Women Centre. Of course, women were attacked and women survived but each was on her own with what help she could find among family and friends. Social institutions were Each woman was burdened by common belief that these were hostile. private problems with private solutions. Each bore the worry and false hope that this 'rare' and awful personal problem' could have been avoided if only she had been clever enough, good enough or obedient enough like the other 'normal women'.

Women were told they could avoid assault by not talking to strangers, not going out alone. Women about clothes, places, attitudes

but not about men and certainly not about men they knew.

Wives raped by husbands had no legal recourse. In fact most women had no legal or social recourse. Family members wanted to keep abuse quiet. Police openly disuaded women from reporting, told them to stop provoking male rage, and identified easily and boldly with the abusers. Crown prosecuters were ineffectual in women's aid. Doctors did not know how to examine women for internal damage or how to collect forensic evedence and clearly wanted to evade court. Physchiatrists promoted compliance from women with their ideologies of woman blaming and with the drugs available to them. Valium became the most prescribed drug in The federal government has a responsibility to Canadian women to make sure these days never come again. [Recommendation #1]

I was part of a group of women in Woodstock, Ontario who founded one of the first Transition Houses of the 1970's. Simultaneously, Johanna Den Hertogg and a group opened Vancouver Rape Relief and Trudy

Don was part of a collective establishing Interval House in Toronto. Gillian Riddington called it "spontaneous combustion" across North America and England. In the same whirlwind, Laura Sabia and Madelaine Parent with others formed NAC to advance the breakthrough recommendations of The Royal Commission on The Status of Women.

We all knew we were taking advantage of the social insurrection of our age. Job creation grants had suddenly became available to keep us all busy and a little more socially constrained. But we turned them all to good use. Many a Women's Centre and Rape Crisis Centre was begun under the disguise of quieting the young with LIP and CYC grants. This was the only federal funding for women. Once our numbers were clear, the federal government began to try to manage us with Sec. of State bureaucrasies and renamed but essentially the same small project grants.

Local centres once begun encountered atrocious ignorance, paternalistic mockery and anti-woman hostility from the professional associations, law enforcement associations, government bureaucracies and elected government bodies. In virtually every community, they used or erected barriers to prevent us opening, to prevent our establishment, to prevent us having access to public buildings, information and money. Politicians accused us of threatening "the family", being scoundrels and wastrels of every sort and therefore not to be trusted with monies. They accused women of being "unrealistic". Our financial demands, they said, would "bankrupt" local governments.

demands, they said, would "bankrupt" local governments.

Local police chiefs pretended the lives of policemen were jeopardised by our insistence that they attend situations of violence against women. Local clergy propagandised that we grouped women to increase our sexual access to them. They claimed anti- male propaganda. Administrators of social programs and education facilities worried we

would manipulate the minds of the "poor suggestible women".

When confronted with statistics, never before gathered, social scientists claimed "inflated figures" gathered with "poor research" and "exaggeration" in order to create either "careers" or power bases for

our "personal aggrandizement".

I remember being lectured by social workers. They cautioned that "women would take advantage", that we would have an exhausting "recidivism rate". We were "working against the basic theories of good social work". We were "too emotionally involved" and our "political bias would ruin" our efforts. The problem, according to them was "violence in the culture". Our houses and offices would offer "only a band aid solution" to a much "bigger problem". Women, they used to say "were our own worst enemy" and did not report the abuse.

We have never had a problem of women not reporting to us or under using our centres. Each time local feminists establish a new rape crisis centre women call. The requests for help have increased each year in almost every centre over the course of the decade. Women say that they call because they know they will be answered by women, because we are not "the government" or "social workers" and because they expect we "will stick up for women". They call for speakers, to give money and to volunteer.

We plan and deliver aid to individual survivors as the only logical, humane and effective way to social change. It's by rising to the need' to hide one woman that we realise the ways to hide many. It's

by fighting welfare agencies with one woman that we identify the need for policy changes and win some of those changes. It's by ignoring the law in favour of justice for one woman at a time, that we force some changes in the criminal justice system. It's by believing and documenting each woman's story that we reveal the general condition of women's lives.

In 1991 Canadian women expect and insist that there must be a Rape Crisis Centre and Women's Centre and Transition House in every community of any size. And they apply our definitions of excellence; peer relationships, absolute control over confidentiality, current relevant information available for women, accurate open minded tabulation of the information given about attackers, physical space in the control of women in which to mourn, mend, discuss and plan with other women, loud and persistent demands from our organisations for women's equality. These are probably the only things to standardise. [#2]

Across Canada, women and men know that the feminist front line workers were correct. If we want less violence against women then men must change and the social conditions that support their abuse must change. If we want less consequences on women for men's violence then the social workers, lawyers, police, judges, doctors and their institutions must stop colluding. No one woman should be expected to

fight this alone.

And I remember one of the wonderful moments in 1977 or so, when Rosemary Brown addressed the first conference of Women Social Workers at Carleton University. She, herself a social worker told them that this work was already happening. She told them that lay women were creating these services and centres and that social workers simply had to decide whether to be in the way of progress or supporting these progressive organisations.

Our organisations were created to overcome social and political obstacles encountered by groups of survivors and to protest and to prevent the violence. Our collective out-cry has generated programs for the few men trying to change and has mobilised the men promoting change. We proposed training programs for professionals, suggested protocols for hospitals and police, suggested curriculum changes for schools, insisted that women be considered in the social planning issues of city hall. Workers have protected enormous numbers of women and their children. Together with them, we have criticised, coaxed, prodded and we have had some significant impact. In each community, some agencies and some professionals have begun to respond more cooperatively to women's demands. Nurses and Teachers have made enormously cooperative strides.

I remind you of these local struggles because they continue and because they are repeated in 1991 in Ottawa. All the accussations are muttered in the corridors, in the offices and even in the House but regardless of men's protest, it is the federal government and its institutions and policies that must change not the women of Canada or those feminists and front line workers that stand with them. [#3]

CASAC was the first pan-Canadian organisation formed to end Violence vs Women. Since 1979 we have been multiplying our efforts with cooperation and joint action. With some forty formal members and a waiting list for admission, we now link the work done in every urban centre and many smaller and more remote areas. It unites women in Happy

Valley Labrador, Thompson Manitoba, Sherbrooke, Quebec and Nanaimo, B.C.. It cooperates not only with the Canadian women's movement but with groups in Poland, Switzerland, South Africa, the USA, Peru, Japan, England and Wales among others. Our job is to extend local work and advocate for our groups and for women's freedom from sexist violence.

The Minister responsible said to you that "efforts in Canada over the past twenty years have been largely focused on providing shelter and

protection for battered women and their children". (pg 6)

This statement understates the work done in Transition Houses, Rape Crisis Centres and Women's Centres. This "band-aid" accusation ignores and hides our public education, advocacy, lobbying and reform work. The Canadian public is being mobilised to this problem. Rape Crisis workers and other women's serive workers must be released from the idiotic limitations of per diem funding and fee for service contracts with the provinces. The federal government must recognise the affirmative action nature of this work and face that to pay for this work from federal coffers would speed and reinforce the transformation that must happen if the Charter of Rights is to mean anything for women. It is time the government purposely supported this work instead of requiring us to twist the money loose, over and over local groups are required to "document the need", do a "pilot project". You know the need. The pilot work has been done long ago. Money, with less strings is regired to address the needs which are only in part 'service delivery'. [‡4]

The statement misleads, by suggesting that it has been the work of the federal government which was "focused". In fact there has been precious little time or money from the federal government even to providing shelter for battered women and their children. The recent "allocation of forty million dollars" must be questioned.[‡5] Do you have any idea what we the workers could have accomplished with that money? On what advice was this plan launched? How many walls have actually been built? Where are they? Who has control of them? Where is the rest of the money? Who made these decisions? Who owns the buildings and decides their uses? Did those potential buildings get equipped with operating budgets and pro-woman staff. How many battered women and children are safer? How are these buildings part of the movement for women's freedom from tyranny?

The Conservative government in power has withdrawn support for the establishment and development of women's services at a local level....support which was never adequate under the Liberals but was available in some limited ways through the Women's Programs Department of Secretary of State and was available for provincial or municipal disbursement through the CAP funds. You must reeinstate or replace

those avenues. [#6]

Abandonment of the Rape Crisis Centres and the other Women's Centres to total dependency on provincial budgets is a double trick. It pressures these groups financially to imagine that "one to one counselling" is their main and perhaps only work. And it uses their willingness to do "one by one rescue work" as the excuse to punish them for the political force they have created. But the resistance to the cuts to Women's Centres should have notified the government that the public is increasing sophisticated in these matters, and understood.

The staff and project monies administered through the Health and Welfare Department provide some respite on the issues of how women are damaged by violence. But serious consideration from this perspective inevitably leads women back to the basics. For instance Health and welfare substantially funded a conference in Banff 2 years ago, titled Women and Mental Health. The overwhelming revelation to the 800 hundred women in attendance was that violence against us and our powerlessness was the primary cause of women's distress. This year the same women proceed with an exciting conference about violence against women at which front line workers and feminists are featured. The participants will no doubt see the need to address the problem of women's equality and the violence preventing it.

We applaud the decision of the Conservative government to fund Transition Houses on the reserves.[#7] Native women have been pushing for a long time against federal resistance to change. But so far there How much money is available? Where is it? is no such house. women get it? How will it be passed directly to women so that they can co-ordinate with the men in their communities on an equal basis? This autonomy of must reinforce native government, not federal and it must foster women's autonomy within bureaucracies Where is the money for the Canada wide conference these communites. women have demanded?

CASAC too has been manipulated. There were tiny grants for pilot projects to see whether we were viable and to see whether we would be suitably compliant. We have never received operating money from the federal government. And now the project money is illusive. But this hostility from the government toward the anti-rape movement is self defeating. Our membership doesn't not go away and and the problem of violence against women gets worse. [#8]

Apparently the federal government has decided to refuse aid to all the Canada wide coalitions of grass roots feminist services; the Rape Crisis Centres, Transition Houses, Women's Centres and to our sister groups like NAC. They all need annual operating money, translation services and access to government buildings and equipment. These voices of dissent and hope are being muffled while we hear that the government is committed to equality for women and elimination of the violence which prevents that equality. The decisions must be reversed. These coalitions are essential to the advancement of Canadian women and necessary to inform government policies.[‡9]

With or without party support, women in government committed to an anti-sexist agenda must support the independent women's movement if they hope to enact that agenda. To do otherwise is politically foolish.

We have all read and used the Fraser Commission Report, The Badgley Report and the Rix Rogers Report. Their value is directly proportionate to the extent of influence over process and sources given to women's advocates. Anyone exploring these issues and open mindedly seeking solutions comes to recognise that violence against women is a part of the more general oppression of women and that the Canadians most informed and most full of ideas for the future are the women who suffer it and organised themselves against it imaginatively and effectively for twenty years. This is Canada's source of expertise.

Like the Minister we applaud the government's Canadian Advisory Committee on The Status of Women. [\$10] They have produced and distributed enlightening records, some of which were mentioned by the Minister; Wife Battering: The Vicious Circle 1980 and the Report on Violence in the Family: Wife Battering 1982 and Battered But Not Beaten. Preventing Wife Abuse in Canada, Sexual Assault in Canada. It is important to point out that these reports were, to a large extent, compilations of our front line work. They were commentaries on our focused work not the work of the government. And they simply could not have been produced without the work the federal government largely refused to support. There would have been very little to say.

The judgements expressed in the reports while often insightful and cooperative with the feminist initiatives, were never the less those judgements which the government cared to make public and not necessarily those that we, who do the successful work would have chosen to publish had we been allocated the funds to meet and speak for ourselves.[#11]

We are glad to be invited to speak to you. But it is reprehensible that the government refuses to help us speak to you in strength. Had the women's groups expenses been paid for meeting and developing this year, you might have had recommendations which would work across constituencies and across political boundaries. You might have lists of the road blocks in the way of Canadian women. You might actually have had agreement to, and political support for, more informed federal initiatives. You could have had new ideas to work with, put forward by those affected, by those with the expertise.

Instead, your committee is faced with the knowledge that unless you block it, there will soon be a Ten Year Plan released by the government with no real consultation with the one segment of the population most informed, committed to change, and most trusted by the victims. Why ask our opinion about the notion of a Royal Commission on the Violence Men do to Women? Surely, to have effect, it must happen before the development of the plan for the decade. [\$12] Is this ignorance on the part of all parties or cynical manipulation? For the sake of the women, this plan should be reconsidered. Other wise you are faced with the certainty the women will lose even more confidence in their government and its public institutions.

There is already informed suspicion among Canadian women as to why

we are hampered in our work.

The federal government promotes the distorting term "Family Violence" even though we all know that the problem is the violence done by men to the females of all ages. At the Family Violence Forum, they were corrected again. This is not an oversight it is a policy statement which will slow progress.

In the Minister's report and at The Family Violence Conference, the government pays lip service to credit the work of the feminist grass roots organisers but pays money and attention to white, male professionals and bureaucrats. "Mainstreaming", as policy designers call it, requires that we believe that the grass roots work is done now. We should step back and let the 'experts' take over. Can anyone still expect us to leave our future in their hands? Experience shows that

programs and policies that the government puts in place without attention to gender justice and without adequate consultation with us, simply will not work. They will not effect the problem. They will cost enormous amounts of money and they will not protect women, increase our autonomy or even help us fight violence against us. [#13]

The federal government participated with provincial governments in drafting a Declaration on Violence vs Women. While this sounded progressive, it is distressing to note that the declaration of May 1990, omits to mention the relationship of violence against women to the status of women. The focus they chose of education and prevention is impossible without this recognition. And how can any of this work be done in the years when the federal government dumps responsibility for health care costs, education costs, CAP funds? These economic decisions will reduce support to women and women victims. Certainly they will hamper the advancement of women.

The public knows that a government that meant to educate the public and prevent violence vs women simply would not have cut the funds to the National Action Committee on the Status of Women, nor would it have virtually eliminated the Women's Program department. [#14]

The Canadian public, especially the female citizens still demand legislation and money to assure the basics of economic equality, adequate childcare and equal access to training and post secondary education. For twenty years we have been promised improvements but the statistics remain terribly the same. We expect the financial aid of NAC and relevant government departments until those twenty year old promises are achieved.[\$15]

The Minister speaks of societal problems requiring that we "look at all sectors in a multi-disciplinary way". But it is the government sector, particularly the federal government that must adjust in 1991. The claim to multi-disciplinary approaches was used at local levels to smoke screen the fact that the government sector refuses to move productively.

Within each professional discipline, there are pro-woman advocates promoting change. If the government means to help it would enable cross discipline contact between these progressives on the basis of work already being done and on the basis of demands for progress from the government. [#16]

Regardless of its stated intentions, this government is seen by the public not only as resisting change but as leading a mean spirited and short sighted anti-feminist backlash against those changes already started. The public reads intention in policies that disregard women's needs and financially abandon women's organisations and in the shameful failure to make public statements defending the members of this movement after feminists were being targeted and young women shot.

The government of Canada says, through its Minister Responsible for the Status of Women that, "Violence against women may be a manifestation of the larger issue of violence in a society which we should be addressing". (pgll) In my opinion this is the key policy statement of the government. Even with little access to each other the members of The Canadian Association of Sexual Assault Centres has been discussing this issue all year. We do not agree with this policy.[#17]

We completely agree that all violence is a problem. And we recognise, that there is a relationship between all forms of violence. We, for instance, find it disturbing and contradictory that the Minister Responsible for the Status of Women should also have ministerial responsibility for war. Women know that there has never been a war without rape. We do not want our tax dollars spent on international violence instead of woemn's search for peace at home. We believe there were and are peaceful alternatives which the government failed to use at Kanesetake, Kanewake and now in the Middle East. We recognise, as the government has not, that while men are sometimes the victims of violence, it is overwhelmingly men who commit the violence against other men and against us. We would not reject initiatives to end these behaviours.

But this time let it be women first. [\$18] What has brought us to this table is the work of women. Women have mobilised themselves as more than half the Canadian public to demand government cooperation. Women will not be tricked by expressions of sudden interest in 'reducing violent crime' or 'reducing all violence' or any other rhetoric which hides the gender base of the violence we face. Women and increasing numbers of men want action to end MEN'S violence against WOMEN. We want it as part of the struggle for WOMEN'S EQUALITY.

The government through its Minister says we must look for the

"underlying causes" as though they had not already been revealed.

You know that men threaten, harass, assault, rape, batter and murder women in horrific numbers. In community meetings, in speaking engagements, and in our offices women tell us that they have been subject to sexist brutality from men in all facets of their lives and at all ages of their lives. Knowing the facts as you do, you will find it impossible to conceive of any sort of freedom for Canadian women while there is rape and impossible to end rape without securing Women's Liberation.

Bt 1980 we knew that at least one in eight women are sexually assaulted by the time they reach adulthood in Canada. One in four Canadian women will be sexually assaulted in her lifetime until we achieve social change. Adult women are at greater risk of assault than children. And virtually all Canadian women suffer the terrorism of sexual assault. We suffer the actual attacks, the averted attacks and the fear of attack. Canadian women are at greater risk of attack, and suffer more attacks than children, even female children. Each act of violence against women maintains and inflates the personal, political, social, economic advantage of all men over all women.

The question is not what kind of women get attacked or even what kind of men do the attacking. The question to answer is how to interfere with the social encouragement and permission to men assault

women.

The women of CASAC know a lot about the social, economic relationship of the MAN/MEN attacking TO the WOMAN/WOMEN attacked.

(Much of this can now be substantiated by other researchers or by even by the reports to the police and government bodies which are so terribly limited by women's lack of confidence in these public institutions). Each man's violence against women is a consequence of the unnaturally inflated status of men in relation to women.

Men use their position in the family to attack.

By far, women report that men in their family make the most danger.

1.1 Men abuse their wives

Husbands do a great deal of the damage reported to rape crisis centres.

1.1.1 Our findings support the belief that as many as half the men of Canada physically abuse their female partners to some degree. We find no distinction between the abusive behaviour of men who participated in formal weddings and those who are married by virtue of the common law

1.1.2 We find no evidence that poor men do so more than rich men. CASAC members work with large numbers of women who have chosen not to take up shelter in the transition houses (sometimes because they have an economic alternative)

1.1.3 Men do rape their wives and they still think they have a legal/social right to do so.

1.1.4 Married women tell us that men often rape their partners as the final act of beating them. Sometimes the men verbally express that they know it is continuation of the beating and sometimes they claim it is part of the reconciliation.

1.1.5 Men who sexually assault their children have often also beaten or raped their marriage partners.

1.1.6 We see increasing evidence that many men who sexually assault their wives also assault their children, particularly their female children.

1.1.7 Many men continue to claim ownership of women even after they have been separated or divorced. They often express that ownership in sexual assault and physical abuse up to and including murder.

1.1.8 We have increasing evidence that when women are leaving abusive men, the men escalate their physical and sexual attacks on the adult women and on their children, particularly their female children.

1.1.9 Men begin and/or increase their attacks when the women in their families are particularly dependent; pregnant, without personal income, isolated from other family or friends.

- 1.1.10 Men increase and/or begin their attacks when the women in the family try to establish autonomy; when women apply for jobs or courses, make new friends or get closer to other friends or family.
- 1.1.11 Men rarely identify their violence as a problem (such as by seeking help) unless the female family members leave him...that is until the females dissolve the family.
- 1.1.12 Few men continue in programs designed to help them change after they believe the wamen are not coming back. And for when the court no longer orders them to attend in order to avoid prosecution.

#### 1.2 Incestuous assault

- 1.2.1 In incidents of child sexual assault reported to us, the victim is usually female and the attacker is most often the father, either the biological or social father.
- 1.2.2 We also have large numbers of reports of child sexual assault against male children. Again the attacker is most often the father.
- 1.2.3 In the case of children removed from the daily protection and care of their mothers, children are attacked by the men in charge of their care (priests, teachers, foster parents etc.)
- 1.2.4 Adults, mostly women are now coming forward in astounding numbers to declare that past abuse, attend the resulting damage to themselves and others and to demand social sanctions against their attackers and against those in positions of power who colluded with their attackers.
- 1.2.5 Other male family members also attack; significantly older brothers, uncles, grandfathers and male family 'friends' close enough to be considered family by the child.
- 1.2.6 Most of the men attacking children whether male or female children, self-describe as heterosexual and can be described that way by the rest of their sexual practice.
- 1.2.7 Men use their position to attack the elderly women who depend on them. Sexual abuse of old women has increased dramatically at least in the level of reporting to us.

THE PEDERAL COVERNMENT HUET HELP [#19-36]

They have all been recommended before; Unified family court systems must be amended, improved and used. Women want a choice of access to criminal proceedings, a choice of avoiding compulsory counselling and/or negotiating directly with their attackers, they want protection for their children from the men who have abused either or both the mothers or children. Women who have been abused are threatened by the drift toward mandatory joint custody.

They want increased welfare rates so that they have a way to feed and clothe their children without staying with an abusive husband or father.

Women want the 'expert witness list' challenged so that mental heath professionals are not the effective judges of criminal child abuse cases. They want more police to respond co-operatively when called.

They want foster care, and residential care designed to reduce the

danger of staff man/men abusing.

They want police and courts to act in accordance with no statute of limitations on reporting sexual abuse. They want police and the courts to act in the knowledge that women who call on them about exhusbands and ex-lovers are often in danger for another two years.

Women need easy access to legal aid for all parts of their fight.
They want the programs designed to change men to stop offering
false assurance to the courts and for those programs to be designed on
the basis of believing the women involved and to have some structural
accountability to the women involved and their agents. They want money
not to be diverted to basically unsuccessful programs of treating men
and away from successful women's programs.

They want families to be voluntary configurations of autonomous adults sharing power and responsibility for the care of children, the sick and the old. They want neither to be abandoned by the rest of

society nor controlled by social institutions.

#### 2 Date Rape

2.0.1

- In the social dating situation, men mimic married behaviour. They often prosume social access and social control. Their demands are abusive. When they impose sex without full, agreement they are committing rape. When challenged by the woman involved, a proportion of men use physical violence. More often they use coercion tactics including the threat of social isolation.
- 2.0.2 We sometimes cannot distinguish between date rape and child abuse as the girls/women telling us of being attacked as young as 12 and 13. We include it here because the victims call it "date rape" and because the attackers are their male age peers.
- 2.0.3 Women report almost half as many events of date rape (from sexual assault to rape often including beatings) as of husband attacks.
- 2.0.4 These men attack women in cars, in either of their homes, at social gatherings and sometimes in public.
- 2.0.5 In dating relationships as in marriage, many men do not tolerate the women declaring an end to the relationship. Many of our calls are from women sexually assaulted and raped by ex-lovers and exboyfriends.

#### THE FEDERAL GOVERNMENT MUST HELP [#37-41]

Women are increasing their reports of this abuse and are demanding social change. Recent campus organising by women has been met with massive retaliation from the young men involved but has not deterred the efforts of women to publicise and organise.

We believe the unfair power of these men could be challenged with massive public education campaigns and as well as social sanctions. Studio D of has been very important as as has the work of Media Watch. Women are conscious of the regulatory powers of the CRTC and want them used to our advantage in programming, advertising and so on. We are very distressed at the cuts to CBC. We have relied on both the radio and television wings to distinguish the particulars of the Canadian situation for women and to foster some intelligent alternatives to a corporate commercial mentality toward women.

Young women need economic hope for their own independent future. Access in the form of funds, affirmative action quotas in training programs and jobs, seem to us to be essential. Meanwhile women need to know about the available services, their legal rights and to know adults in authourity will react by censuring the males and not further restricting the freedom of young women.

- 3 Numbers of men harass women out of jobs, schools, immigration status
  - 3.1 Bosses, teachers, immigration sponsors, co-students and co-workers constitute the next largest group of attackers reported to us. These men threaten or block women's economic life choices with sexual assault and the threat of sexual assault.
    - 3.1.1 They demand sexual favours in return for already earned academic, legal or economic status or promotions. They threaten women with dislocation, poverty and academic discrediting if the women resist their attacks.
    - 3.1.2 They appear to target those women most trapped by the social/economic situation for instance the women hired as domestic workers and farmworkers.
    - 3.1.3 Men assault to deal with being threatened by the success of the "A" student, or advancing young professional.
    - 3.1.4 Men assault women who are part of breaking "glass ceilings" or previously accepted male preserves.

## THE FEDERAL GOVERNMENT MUST HELP [#41-46]

This kind of assault is reduced when the women are joined by in the situation by enough other women. Employers and educators must be shown the example and the financial pressure of the government to complete the integration process. The danger subsides only when the struggle over access for women is won.

The responsibility of employers and education administrators to provide safe environments must be upheld by the government. The sexual harassment law is not enough. Women want protection in labour law for

domestic workers and farmworkers. Until they have protection as workers they cannot use even what is available to other women. Students and workers must know their rights to a safe environment and be aided in their demands for changes at school and work.

- 4 Numbers of men use the power of their jobs to abuse clients, customers, etc.
  - 4.1 Doctors and therapists, teachers and instructors are reported most often to us, wielding this power. The key weapon seems to be the social permission to ask personal, often invasive questions in the name of their jobs and which can be used to manipulate women with feigned interest. They arrange to dispense with secretaries or receptionists who might other wise be present. These men use their social standing to intimidate their victim in the moment of the attack and later to hold off social/legal punishment.
  - 4.2 In many incidents male bosses and co-workers use the access to female customers, clients and workers. The woman is bound by her job or by the situation to stay, and the chance of interruption by other customers or workers is controlled by the man.

THE FEDERAL GOVERNMENT MUST HELP [\$46-48]
Criminal proceedings should not be escapable by diversion to the professional associations review processes. Government must pressure professional bodies to uphold at least the law and the intent of the law. Civil suits must be more accessible to women without money. Professional who use their power to assault women should loose credentials since those credentials promote unearned trust.

- Men in general have made the acquaintance of women before attacking them. It remains true that women report that between 65% and 75% of the men who attacked them, had first made the women's acquaintance.
  - 5.1 Besides the above relationships men abuse their neighbours, friends of friends, members of groups to which the men belong and so on. They rape prostitutes from whom they had previously bought sexual favours.

THE FEDERAL GOVERNMENT MUST HELP [#48-50]
Social planning efforts must be encouraged to improve public transit, sociability on the streets, lighting, etc. Public denigration and harassment of prostitutes by the police must stop. If the public is to understand that no women are disposable, the government has a public education role to play in displaying civility.

Men attack perfect strangers
25%-35% of the women calling us were attacked by strangers.

- 6.1 These men target women who appear vulnerable (confused, ill, lost, alone, disabled). They most often attack women on the street, in unattended public transit, and in their homes. They observe women first. They plan the attack.
- 6.2 There has been marked increase of stranger attacks associated with tourism and in particular major tourist events.
- 6.3 Canadian women are attacked while travelling, in all parts of the world.

THE FEDERAL GOVERNMENT MUST HELP [\$50-55]

Women resent that mega projects like the Olympics, Expo 86 and Expo 67 were planned without warning women that they could expect extra attacks from incoming men. We have reports of increased assaults with weapons during these times and of increased street harassment and increased sexual assault by strangers. Canadian women support the demands of women in the third world that Canadian men be pressured to stop abusing women of other countries particularly the women trapped in

the sex trade tourism of south east asia. Men here must be told that we expect better, for all the women of the world. Women want aid to women in poorer countries so that our international efforts will compliment the work at home.

7
Men use racism to rape

7.1 Most of the attackers reported to us are white men.

7.2 Many of the men reported to us for attacks Native women and women of colours are white men.

7.3 Very few Native men and men of colour are reported to us for attacks on white women.

7.4 Native men and men of colour are reported to us for attacks on women within their own race group.

THE FEDERAL GOVERNMENT MUST HELP [#56-57]
The federal government must acknowledge these facts publicly and see to it that the police, courts and court mandated programs as well as the public education programs reflect this truth. One reason women give for avoiding the police is that they correctly expect that men will be harshly treated for their non white race rather than for their abuse of women.

- 8 Men use weapons against us
  - 8.1 More women are hurt by guns then men.
  - 8.2 Since it is the living survivors who come to us we are more conscious of the effects of knives, bottles, steel toed boots.
  - 8.3 There is a terrifying increase in attacks by ex-hubands using guns against women and children who have moved to escape these men
  - 8.4 Police and courts discourage self defense, and punish women for defense of themselves and their children.

THE FEDERAL GOVERNMENT MUST HELP [\$58]
Until the danger subsides women want their self defense recognised as such. So far, happily Canadian women have not taken to carrying guns but too many men have. You must account for why you dropped C-80. While it was not the best possible move, many women wanted the bill and they now deserve answers.

- 9 Men use pornography as a weapon
  - 9.1 Men assault women and children in front of cameras for profit.
  - 9.2 Men use the legal existence of pornograpy to claim that their sexual abuse is normal and part of the acceptable community standard.
  - 9.3 Men use pornography as sexual self training manuals and they do not see a line between violence and sex.
  - 9.4 Men abuse women for owning sexual educational materials which the men claim are pornography.
- 10 Men use the criminal system against women
  - 10.1 Men often say in the course of an attack that they expect to "get away with it"
  - 10.2 Women are so discouraged by the criminal justice system that they usually refuse to report the crime. Each year about 70% of women calling us have rejected calling police.
  - 10.3 Women often destroy evidence as the only way to have control over whether or not they are subject to a system they distrust.
  - 10.4 Officials, particularly the police refuse to proceed on cases that women want handled by the system. In the last few years we have hundreds of women wanted to proceed against their fathers for past sexual abuse of them as children. Police pretend a statute of limitations.
  - 10.5 Police and crown attorneys must be pressed to investigate and prosecute crimes against prostitutes.
  - 10.6 Police still menace women with polygraph tests to discourage reports in which the police do not want to proceed.
  - 10.7 Officials blackmail women into proceeding in cases where the women judge it wiser not to proceed as witnesses to their own abuse (for reasons of safety, racism, some persons well being)
  - 10.8 Rich men and established professional men too often elude prosecution, conviction and or jail.
  - 10.9 Judges continue to allow the use of women's past sexual history
  - 10.10 Prisons and parole boards have a hideous history of ignoring women's safety
  - 10.11 There is no success at rehabilitating men in prison. The prison system further brutalises men and sends them out to attack again.

Judges at every level have given dissertations on the right of men to abuse women, if it is "in the nature of a caress" if he deemed the woman involved had "provoked" male rage by not being obedient enough to male fantasies, if he thought the child "sexually aggressive" and so on.

The system hides behind itself. In spite of loud and persistent demands from the families of victims and the women at large, there has been a blanket refusal to hold open Public Inquiries on either the Montreal Massacre or the series of killings of Vancouver prostitutes.

THE FEDERAL GOVERNMENT MUST HELP [#57-64]
Women want alternatives to the criminal justice system in which they are allowed some measure of power over their own lives. They want the system to enforce its own policies and procedures evenhandedly, without institutionalised racism and sexism. They expect to be believed when reporting crime. There is simply no statistical evidence to support the police notion of false reporting. They want judges to be trained, supervised and REMOVED far more often for such ridiculous and blatant abuses of power. The impact of the Sexual Assault law must be examined by pro-woman researchers. To CASAC the effects copmlicated and of mixed value to women.

- 11 Men use federal legislation to accomplish assaults
  - 11.1 Until very recently men claimed a legal right to rape their wives. The law changed but the women assaulted before that are still alive as are the men.
  - 11.2 Since there is no legal protection of the rights of women to love other women, men presume the right to enforce heterosexuality. Often men say, during attacks that they are justified "because the woman is a lesbian" or because the men believe she is or because they fear she will be, or because she "acts like one".
  - 11.3 Men who have sponsored women for immigration, claim to the women that they have no right to object to sexual assault and that if the women report to immigration officers, they will be deported. The claims of these men are still too true.
  - 11.4 Men punish women with sexual assault or battering for taking control of their fertility. They abuse women for getting pregnant, for having abortions, for having sterilisations, for using birth control devices, for birthing children. Men say so as they are raping and beating. They believe they have a moral, legal and social right to do so.

#### THE FEDERAL GOVERNMENT MUST HELP [#65-68]

You must recognise the need to stand for women rights as a means of reducing sexual assault. It is splendid that C-43, the Abortion bill has gone down to defeat but in no way has the message been delivered to regressive men that you supported womens right to reproductive self determination. Instead the message has gone out that women will not be stopped. You must implement the promised changes to the treatment of immigrant women and you must be seen to do so. You must entrench the rights of women to practice lesbianism without harrassment. You must deliver public education messages that violence women is not acceptable for any reason or in any circumstances.

#### IN CONCLUSION

Canadian women continue to expect that the federal government and its agents will stop cooperating and promoting men's abuse. Use our tax dollars to remove the barriers to our sexual, economic social and political equality. Until that is achieved, prosperity is for men only, democracy is a myth and peace a sham. The recommendations here are meant to help us toward a peaceful, prosperous democracy.

## APPENDIX "FEMM-3"

## INTRODUCTION

#### YWCA of/du Canada

The YWCA of/du Canada is a national voluntary women's organization formed almost 100 years ago by our member associations to work toward the improved status of women and girls in Canada (see Appendix A: Mission Statement). We are part of the World YWCA -- a movement in more than 80 countries that shares an international philosophy based on empowerment and self-determination of women and girls.

#### Member Associations

Today, the YWCA movement in Canada is composed of member associations in 45 communities across Canada (see Appendix B: list of member associations). The community-based membership of these associations reflects our multicultural, pluralistic society with its wide variety of accepted religions, political beliefs and lifestyles. Our member associations provide a broad range of programs and services to meet the diverse choices women make for themselves and their families. These programs and services include:

- · adult education programs; leadership development programs
- 400 beds in shelters for battered women and their children when they are forced to leave abusive situations
- housing services: 1700 residence beds, rent-geared-for-income housing projects,
   referral and advocacy
- over 2000 childcare spaces for those parents who choose to work and for those who
  have no choice but to work
- teen mother programs for young women who choose to bear and raise their children on their own

- programs for mothers who choose to stay at home with their children
- international development
- fitness/well-being and camping

It is through direct contact with women and their families that our member associations recognized the necessary connection between providing services and trying to change the conditions that give rise to the need for such programs.

## VIOLENCE AGAINST WOMEN

Violence against women has been a priority issue for the YWCA in Canada for many years (see Appendix C: Policy Resolutions). Recent events in 1989 suggest why it must remain so: 119 Canadian women were killed in domestic disputes (21 more than in 1988), university students mocked campaigns to raise awareness about date rape, fourteen women were killed at Montreal's Ecole polytechnic, university and phone-in shows across the country heard from men who expressed sympathy for murderer Marc Lepine. The events of December 6, 1989 constitute the worst single-day massacre in Canadian history. Other forms of violence, less publicized and less dramatic, continue to traumatize women. Sexual harassment, sexual assault, incest, date rape, and wife battering have marked many, and every year women are killed by their intimate partners (see Appendix D: Facts to Consider).

YWCA member associations help women break the cycle of violence through the provision of direct programs and services such as incest survivor groups, women's self-defence programs, rape awareness campaigns, information and referral from YWCA women's centres and shelters for battered women and their children. YWCA shelters accommodate 4000 women each year!

Services alone will not bring about a less violent society; people's values and attitudes need to change. The YWCA of/du Canada's publication *Fresh Start*, a booklet for abused women, and the *Violence Against Women Program Kit* were designed to promote healthy values by raising awareness and reducing acceptance of violence, through education.

Our programs and services give us front-line experience with the violence women face in our society. Some of our experience can be summarized as follows:

• Violence against women knows no socio-economic or cultural boundaries. It cuts across class, race, religion and culture. Forms of abuse range from humiliation and economic

blackmail, to physical brutality and murder. The scars of abuse last a lifetime - both for the victim and for the children who may witness the violence. Yet many victims refrain from seeking help because they fear further violence, lack economic security, or wish to shield their personal lives from public scrutiny.

- Shelters and other safe places for women and children provide an alternative to the violence and the abuse, but these places can never be more than a first important step to a life without domination and control. They are built on a model that requires the victim and her children to leave their home. So while shelters call attention to the fact of wife battering, safety is often won at the expense of such things as self-esteem and economic security. As we search for other responses to violence, such as removing the perpetrator from the home, shelters and other such facilities need to be properly and securely funded, including special staffing and support programs for the children involved.
- Offender programs should never be allowed to divert funds from shelters and public attention from the plight of the victims and their children.
- Short term offender programs offer a first, tentative step down the path of preventing abusive behaviour. However, real prevention in our experience, means changing the factors within society that encourage and legitimize domination by one group over another. Children who witness violence against women, or who are themselves victims of abuse must be the first priority for programs of treatment and support if the cycle of violence is not to be repeated in future generations.
- Violence has both a public and private face. Public violence leaves most women fearful and apprehensive about a range of public situations and activities. Most violence, however, is practiced in the home, behind a veil of secrecy and silence.

- Violence against women and children is indicative of enormous societal problems that
  demand a comprehensive response from governments and non-governmental organizations.
  We must do more than respond to the problem of the moment. We must adopt a broad
  range of strategies that address the factors that give rise to the problem. Furthermore,
  policies that focus on physical violence may help reduce physically abusive behaviour, but
  do little to reduce other forms of abusive behaviour.
- Although the preferred weapon of violence against women is a strong hand, tougher gun
  control legislation would do much to limit the perpetrator's access to such destructive
  weapons.
- Increased public awareness of violence toward women is not doing enough to halt the trend to more violence. As mentioned earlier, 21 more women died from domestic violence in 1989 than in 1988.

#### CONCLUSION AND RECOMMENDATIONS

What is the YWCA of/du Canada asking the Subcommittee? First, that you recognize the enormity and pervasiveness of the problem. Violence against women is not the isolated act of a deranged man. It is a systemic part of Canadian society. Secondly, we ask that you acknowledge that a comprehensive examination of the factors that give rise to violence against women and children must be moved to the top of the Canadian political and economic agenda. As Prime Minister Brian Mulroney asked rhetorically in a different context, "how can you afford not to deal with an aggressor? How can you say, I have to balance my budget in the morning?" So too, in this war against women's and children's aggressors, the issue is not whether we can afford to help the victim stop the aggressor, but rather how can we accomplish these goals as quickly as possible.

The measures required to combat the problem include both short term action to protect victims and long term action for prevention. A place of refuge for victims is crucial. Shelters not only provide a safe place, but help make the problem visible. Increased and secure funding for shelters for women and children must be provided now. Other responses to dealing with offenders and victims must be developed.

In the longer term, society must recognize the relationship between women's equality in society and violence against women and children. Policies are needed to foster women's economic independence. Education at all levels must stress equality between women and men and teach conflict resolution techniques. Clear national policies will provide the basis for effective action.

Finally, we support the call of other groups for a Royal Commission that will address the issue in a thoughtful, comprehensive and forward-looking manner. The Commission must not, however, be used as a means to delay immediate government action. The Royal Commission must enjoy support from all governments and the non-government sectors. The problem crosses jurisdictional boundaries. So, too, must an examination of the problem, and

ultimately a comprehensive solution, cross jurisdictional boundaries and enjoy support from all sectors within society. This Royal Commission must be sensitive to the special nature of the problem. Violence against women is something about which many women are reluctant to speak. It is simply too painful and too dangerous to do so. The Commission, therefore, must seek out victims of violence and give them a safe forum in which they can share their experience. The frame of reference of the Royal Commission must be broad and all-inclusive. Violence is practiced most often and to more effect in the home. The Commission's mandate must be broad enough to ensure that it is able to investigate the private face of violence, and that it can call for changes that would bring about equity and equality in the private as well as the public sphere.

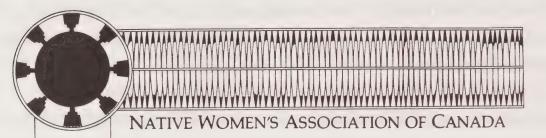
In conclusion, the YWCA of/du Canada is requesting that the Subcommittee adopt a two-pronged attack on this problem - one that is forward-looking and preventive, while addressing the present consequences of violence against women.

We are calling for a more pervasive kind of equality, one that extends to all activity and all places. This equality begins with financial and other forms of material assistance for women and children fleeing violence. It will ensure that these women have access to adequate support services, access to education and training, and ultimately access to economic resources needed to become financially independent and, hence, not susceptible to control and domination by men. This equality will offer a broad range of programs to children traumatized by abuse themselves or witnessing violence in their families. This equality also includes training for police and members of the justice system. Finally, it will include offender rehabilitation programs.

It will be a comprehensive, multi-faceted attack on the terrible problem of violence against women and children that involves federal, provincial and municipal governments, and non-governmental organizations.

## APPENDIX "FEMM-4"

12-2-1991





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STATUS OF WOMEN SUB-COMMITTEE TO STUDY
VIOLENCE AGAINST WOMEN

PRESENTATION OF
NATIVE WOMEN'S ASSOCIATION OF CANADA
FEBRUARY 12, 1991

BY

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# NATIVE WOMEN'S ASSOCIATION OF CANADA FEBRUARY 12, 1991 PRESENTATION TO:

STATUS OF WOMEN SUB-COMMITTEE TO STUDY VIOLENCE AGAINST WOMEN

#### INTRODUCTION:

The Native Women's Association of Canada (NWAC) want to concentrate on the following points during today's presentation:

- 1) NWAC's aboriginal view of violence against women.
- 2) How aboriginal women have dealt with violence.
- 3) Recommendations on how to deal with the violence.

We have appended to our presentation:

- Appendix I An excerpt of NWAC's 1989 National Workshop on Family Violence Report, entitled "Breaking the Family Violence Cycle Through Stronger Networking and Empowerment";
- Appendix II Ontario Native Women's Association summary and recommendations with the covering letter of ONWA's report "Breaking Free" A Proposal for Change to Aboriginal Family Violence released in 1990 (a copy of the full report will be submitted to the Sub-Committee);
- Appendix III Copies of the Quebec Native Women's June 1990 and September/November 1990 issues of "Anishnabe Kwe" Together Against Violence.

## 1. ABORIGINAL WOMEN'S VIEW OF VIOLENCE

Although it is widely known that family violence is a problem that affects all people in any society, family violence has to be redefined in the aboriginal context of the community, keeping in mind our spiritual, cultural and economic differences and our right to self-determination.

We describe the violence in native communities, as being in a state of crisis. We have to realize what that means in the lives of people living with the pain, the fear and the shame that violence evokes.

It is an exception rather than the rule to know of an Aboriginal woman who has not experienced some form of family violence throughout her life. All Aboriginal people are affected directly or indirectly by family violence. This reality or truth is becoming more evident in the minds and hearts of Aboriginal people. We know too well that we cannot go on towards becoming well and fully participating members in our communities unless we begin the process of holistic healing, first within ourselves, then within our families and communities.

A basic shared philosophy by many Aboriginal people in the healing of those affected by family violence is one in which it is necessary to heal all family members who may have been harmed directly or indirectly in order to work towards the breaking of the vicious cycle. For aboriginal people this is understood to mean that we must not only repair the harm done to those who have been abused but we also must help the abuser.

We also know too well that non-Aboriginal programs are not sensitive enough to fully appreciate our values and understandings. However, in order to be able to address and heal we must first come to thoroughly understand family violence and all of its repercussions before we are able to help ourselves and others.

We can relate the incidence of violence to substance and solvent abuse, such as alcohol, drugs, glue and gas. We believe the causes are found in the history of domination, dependency, government policies, bureaucracy, the Indian Act, racism, a loss of language and culture.

We can repeat endlessly the violations and wrongs that aboriginal peoples have been subjected to in the past; this does not change reality but it can bring an understanding of the violence. In the native world, it is said that family violence began when the sacred ways were left behind.

The incidence of violent acts are increasing despite the many government programs; this would indicate that good intentions are not enough. Although there are many theories about what causes violence; what we are dealing with is the deterioration of a culture and its spirituality.

Many problems have arisen because of the lack of control we face in our lives. The regulation of our lives by a faceless bureaucracy, has as its consequence, the aggravation and escalation of violence against our culture. The forced attendance of Aboriginal children to residential schools away from their parents extended families and communities, created not only pain but confusion as the children were not allowed to learn how much the family was central to their culture. The ostracization of Aboriginal women from their families and community due to their marriage to a person not having Indian status, had a very detrimental effect considering the importance of the extended family in Aboriginal up-bringing.

In effect, the violent reaction in the family is a reaction against an entire system of domination, lack of respect and bureaucratic control.

Combined with the devastating social and economic problems, these events have left native people in a state of turmoil and confusion. With the concentration of political concerns on land rights, self-government and environmental disasters demanding decisions for the future, we must be guided by spiritual strength.

The people are turned inward fighting, failing to see the destructive attitudes and behaviours, hurting one self and each other. There are women and children who must flee their homes and young people are wandering. While this is happening who is taking care of the earth, protecting the people, performing the ancient ceremonies in thanksgiving for all life?

Each nation has a traditional way of life, even if it seems that all is lost. We may need to search and ask questions to find the direction. We can re-trace the steps and pick-up the knowledge that will guide us through these troubled times and heal ourselves.

It is by knowing who we are, native to the earth; it is by caring about our families who suffer from a silent, deadly disease of the spirit, that we can replace the negative and restore health, well-being in mind, body and spirit.

The family is the center of native culture, children and elders, clans, and the extended family are all apart of the circle. In caring for the family, it is respect for woman as the first teacher to pass on, in a good way, the Teachings. We must bring the abuser into the circle by listening and understanding what has happened in their lives and help in the healing of the whole family.

When the victims of violence are children and elders, we know that we have reached full circle where we can no longer hide the fact that we are lost. In the extreme sense, without the respect for mother earth and our people, we are killing ourselves. It will be by completing the circle which is related to the way we think and perceive our life on the earth that we will practise and put into our lives again, spiritual values found in our traditions and ceremonies.

Our strength is in our visions and dreams, our ability to interpret the songs, dances of the earth, sky and spirit worlds. If we can remember our purpose, we will survive. When we are trying to understand a people in pain we have to understand from the heart and heal from the spirit. The challenge is to change attitudes and ways of thinking about our world, our place in it, relationships, politics, economics and survival. These changes must be a part of the solution and that is to restore the positive and balance between people, male and female, youth and elders, ourselves and the earth. We believe that we will find solutions that come from the people themselves.

#### 2. HOW ABORIGINAL WOMEN HAVE DEALT WITH VIOLENCE

For much of the past century we have been living under bureaucratic control, with no real self-government. This has meant we did not control much of our everyday affairs, including family life, and as a result, the level of social problems within our families is frequently severe. Alcohol, drugs, and solvent abuse, family violence and other crimes are uniform tragedies in Aboriginal society.

The first and most immediate place where the impact of these social problems is felt is the family. The treatment of members of the family is the beginning of the healing of the society and culture. This is especially true for aboriginal people because our communities are based on the value of the extended family.

Most of the native victims of family violence are women and children and the offenders are men. They encounter a series of problems which is related to the particular geography and the lack of services within a community (an example is no shelter for families). The native victims must deal with the offender, or be subject to exile outside the community, from their home, far from close relatives.

Under these circumstances, there is the isolation of the victim, completely cut-off from their support of their family. There are economic and emotional factors to deal with. Especially in Northern aboriginal communities, the economic factor means high transportation costs to reach a shelter. It is important to realize that the victim and members of the family are victimized again by the system because they must leave their home and community.

Under most circumstances it is the police that must evaluate the evidence of violence and arrest the offender. The police can only arrest the offender if there are charges laid. In most cases, when the police arrive, the victim is in a state of shock and fear and takes refuge in silence.

There are victims in certain family situations that live with the in-laws or with their parents. The women do not want to press charges because they are supported by these families and would not be able to find shelter and fears losing their support.

Aboriginal women feel that it is the offender that is most in need of help to break the cycle of violence but is the most ignored. But women do not want to give up their right to safety. So, the logical approach is to have intervention and take away the offender.

However, the nature of current intervention tends to punish or imprison the guilty offence rather than help them heal. For example, therapy for men is practically non-existent. The frustration builds up as the communication gap between men and women widens.

Currently, we cannot force an offender to go to a program if programs are available. We will need to change the laws and the attitudes. A Band Council has the power to do so within a community but have not developed such laws.

We need to regroup our resources to develop better intervention programs so that women and children are not removed. There must be treatment for the offender at a local level. There has to be training for Police Officers and Judges.

We must understand that in non-native society, the agents of intervention are the police and there is a certain amount of intimidation that allows a stop to the aggression and control of the offender. In some communities Police are no longer respected and can be intimidating to the whole community so they are not called upon.

Community and Social Workers who live in the community have the same problems. The situation becomes threatening when there must be crisis intervention in family violence, which generally consists of taking victims out of the family setting rather than the offenders. When the offenders are left in the community, they have a displaced new anger with the intervention workers who seems to have taken control of their family.

In order to bring about social change, there must be local support groups, training, intervention, and awareness of the family violence issue. At present we do not have a system to collect statistics, we don't have the information and we don't have the process.

We need a coordinated approach to crisis intervention on police action, shelters and other forms of protection for the victim.

There needs to be a coordinated approach to therapy for offenders and victims, training of Intervention workers, as well as, the coordination of training in all sectors.

The preferred approach to dealing with violence is to establish aboriginal lodges in the community for the individuals (offenders, victims) and family members to work towards healing, through their renewal of their spiritualism and customs.

#### 3. RECOMMENDATIONS TO DEAL WITH VIOLENCE AGAINST WOMEN

That the federal government, in recognition of the severity of physical, sexual, emotional abuse directed towards Aboriginal women and their families, join in partnership with the Native Women's Association of Canada and designated government departments, such as the Departments of National Health and Welfare, Canada Mortgage and Housing Corporation, Indian and Northern Affairs Canada, Secretary of State and others to implement immediately the following steps to reduce the level of violence in Aboriginal communities:

- to set up a TASK FORCE on ABORIGINAL FAMILY VIOLENCE, made up of Native Women's Association of Canada representation, and selected government departments to specifically address the issue of Family Violence in Aboriginal communities;
- the Task Force will be mandated to develop a national strategy which will enable communities to effectively address aboriginal family violence issues and initiatives by taking into account the uniqueness of Aboriginal Family life-styles, and the traditional holistic community approach to healing, both on and off-reserve;

- the Task Force will provide an assessment of the levels of violence among Aboriginal peoples; collect available statistics, and current information on programs directed towards family violence, examine current policy and programmes with the relevant government departments, and the financial allocations which have been made to Aboriginal groups, especially Aboriginal women;
- the Task Force will take on a coordinating role in the overall direction of the Aboriginal response to violence against women and children; and prepare a Final Report to be presented to the Federal Cabinet; and
- to provide the immediate and appropriate resources necessary, to the Native Women's Association of Canada, in order that they may become active in the planning and development of the national strategy.

In conclusion, Native Women's Association of Canada (NWAC) represents aboriginal women who have been trying to deal with violence against women and their families for a long time. These women want to "get on with the job" of healing within themselves, their families, and their communities. The best way to do this is to coordinate our efforts with the federal government and resource people to develop a national strategy as recommended above. A Royal Commission at this time would be costly and time consuming when we need the resources to develop the ways to heal ourselves.

#### APPENDIX I

NATIVE WOMEN'S ASSOCIATION OF CANADA REPORT ON THE 1989 NATIONAL WORKSHOP ON FAMILY VIOLENCE ENTITLED "BREAKING THE FAMILY VIOLENCE CYCLE THROUGH STRONGER NETWORKING AND EMPOWERMENT"

On May 10, 1989 in Penticton, B.C. at the NWAC Annual General Meeting a workshop on family violence was held for the benefit of the Aboriginal women in attendance at the meeting. The workshop was made possible through a grant provided by the women's programme of the Department of the Secretary of State.

With this in mind our approach toward a family violence workshop was a desire to allow the women to share, listen and learn from those women who have gone through this process and have since 'let it go'. We selected 3 prominent Aboriginal women who are leaders on the issue of family violence in Aboriginal communities. These women were Jeanne MacDonald, Family Violence worker for the Quebec Native Women's Association, Liza Mosher, Traditional Medawin woman who developed a traditional program aimed at treating abused women and Jean Goodwill, President of the Indian and Inuit Nurses of Canada.

From past experience with workshops of this nature we were certain that a number of women would disclose during the course of the discussion and would require additional counselling during and following the workshop. This responsibility was given to Liza to handle.

Many Aboriginal people have sought out the guidance and wisdom of our elders on this subject and have simultaneously looked at the existing models available in non-Aboriginal communities. There are elders who, in an Aboriginal manner, are able and willing to speak to this issue. They are able to do so largely as a result of their own personal experiences with family violence, and in being the bridge of remembering first hand, or being told through oral traditions, of a time when family violence was not so prevalent. In the wisdom to which they have gained by simply living and surviving many ordeals, they share with the younger generations (meaning anyone younger than them) their reflections and conclusions in a manner understood by all.

In the first instance the abused must be removed from an abusive environment. In the second instance the abused must begin the process of their own healing to repair the harm done to their being in a physical, mental and spiritual manner. It is all of the aspects of an individual which is harmed by the abuse. This second process will continue until the time when the abused sees the abuser as sick (unwell) and also needing healing.

Only once all of this has occurred can we then look in the mirror and see a healthy human being. It is at this point we can say we have dealt with the abuse and have subsequently 'let it go'. It serves no useful purpose to simply discuss family violence it requires a personal commitment and sacrifice of all one's being to confront and disarm it, one individual after another.

#### Quebec Report

Jeanne MacDonald is of the Algonquin Nation and she provided participants with background information about Quebec. Linguistically, this involves 9 Native dialects and natives who speak only french. Jeanne has been reviewing existing research on family violence across Canada for the Quebec Native Women's Association. They have attempted to apply this information in a practical way to the communities they serve.

The information that is most appropriate to the various communities in Quebec, must always be translated. They are presently developing a research guide. The guide will then serve as a vehicle to establish a network of communication among native people through geography languages and attitudes. Hopefully the end result will be individual as well as community development. It will encourage the community to discover their own internal resources, to develop their own programs and to encourage communications among the different nations within one province.

Attempts are being made to establish a provincial newsletter to provide information on issues affecting Native people. At present most social programs are focusing on prevention. However, Jeanne pointed out that effective awareness must encompass all aspects of life as a whole.

A plan of action is now being used to help communities identify the main and existing resources. The main problem area are needs, service development and existing resources. Having presented the plan of action to their 5 regional annual assemblies the results have indicated common areas of concern. They are by priority child sexual abuse, the AmerIndian police, the Native Women's Shelter in Montreal, sexual assault, communication, a need for a provincial conference on family violence, women's shelter and safe houses, intervention, training as family violence counsellors.

Intervention in crisis situations must also occur with the involvement of community resources, inter-agency cooperation, the justice system and the creation of alternatives within government programs.

A crisis line exists in Quebec which is largely a referral service, yet in the North there are no services in place to refer Native people to. To promote cooperation between the north and south, one option is to establish a Native Counsellor training program. This would enable Native people to consider the similarities rather than the differences that exist among the Nations within the province of Quebec.

While QNWA are willing to assist in every aspect then recognize that it is the responsibility of the people within the community to acknowledge that the problem of family violence exists and to begin working toward a solution. Our people must move towards self reliance and independent thinking by reviving the pride in our culture and traditions. There is strength in healing ourselves. In conclusion, funding is desperately needed to provide services in these problem areas. Also, an Inuit woman must be employed to cover the far north of Quebec.

This year they are working on a series concerning family violence. Their first workshop on child sexual abuse occurred in February, 1987. Jeanne point out that family violence affects each and every one of us in our communities whether it be directly or indirectly. Native child sexual abuse is a sensitive subject, and she encouraged the workshop participants to begin talking about it. Victims of any form of violence lose respect for themselves, become confused and have little hope for the future. Violence is a vicious cycle and if a child is abused that child grows up to become an abuser and believes that this is a way of life.

## Jean Goodwill, Indian and Inuit Nurses of Canada

At the first consultation on child sexual abuse the Indian and Inuit Nurses wanted to find out what others were doing in the area of prevention and what types of treatments were available for victims of abusers. They invited Native health and social service workers, researchers, elders, treatment personnel, law enforcement officers, a total of 50 people to a workshop on family violence. They came up with some recommendations dealing with suicide, crisis intervention, health education, prevention programs, wife battering and child abuse. This year they concentrated on women and violence, and their theme will be "A Nursing Approach to Child Sexual Abuse and what we can do as Nurses". By 1991 they will be concentrating on elder abuse which has also become a major problem in our communities.

#### Liza Mosher

Liza belongs to the Medawin Lodge and it was the lodge which started her process of healing, and that which gave her the hope to go on. In terms of the healing, she utilized some concepts that she indicated came to her in her dreams. The two that she specified were the awareness wheel, and teachings of the four directions. She uses these two concepts for healing and helping people to understand the cycle of life. She also talked about the seven stages of life.

People have alcohol problems or types of behavioral problems. That is exactly what it is, it is behaviour problems. She talked about the bitterness, the anger, the hurt that we carry, and how these experiences from childhood. We carry these on into life as our way of coping. Part of her healing meant that she had to identify where all of this began, and had to put the responsibility where it belonged. Then had to develop herself individually in order to overcome those things.

#### Conclusions

As a result of this family violence information and healing workshop the following mandate resolution was introduced and passed unanimously by the Assembly. It reads as follows:

#### Resolution #18

#### FAMILY VIOLENCE

Whereas, there is lack of trained native people at the community level to work with Family Violence issues;

Therefore Be It Resolved That, the Native Women's Association of Canada lobby appropriate government departments to provide training of Native Family Violence Counsellors at community levels;

Be It Further Resolved That, the Native Women's Association of Canada lobby government departments to establish funding for Native Family Violence counsellor training program across Canada;

Further Be It Resolved That, the Native Women's Association of Canada lobby government to standardize funding criteria under the program dealing with Family Violence for non-profit groups; and

Whereas, the regional and community level has to have a means of communication in crisis issues of Family Violence;

Therefore Be It Resolved That, the Native Women's Association of Canada lobby for funding to be made available to establish crisis lines with trained Native counsellors across Canada.

#### AGREED BY CONSENSUS

### Resolution #23

### FAMILY VIOLENCE AWARENESS

### BARBARA MARTIN, EAST REGION/JANE GOTTFRIEDSON, WEST REGION

Whereas, the Native Women's Association of Canada stand together and declare "We will no longer tolerate violence within our Families and Communities";

Therefore be it resolved that, the Native Women's Association of Canada take action to support Family Violence Awareness through Communications (audio, visual, print medias) Workshops, Information sharing, and Women's Circles, with the priority to dealing with Sexual Abuse within communities;

Be it further resolved that efforts be directed towards organizing a National Native Family Violence Conference and Campaign with the aim to address Family Violence in a holistic manner.

### AGREED BY CONSENSUS

We as Aboriginal women who have been given the gift to create life by the Creator have an equal and powerful responsibility to also nurture that life. We are now in a time of healing all across this land. The pain from abuse that so many women carry is slowly lifting as the women tend to their own healing and the healing of their loved ones.

Through healing we are building and uniting strong women who will strengthen our communities and prepare for the next seven generations.

The family violence workshop also resulted in the following eight recommendations:

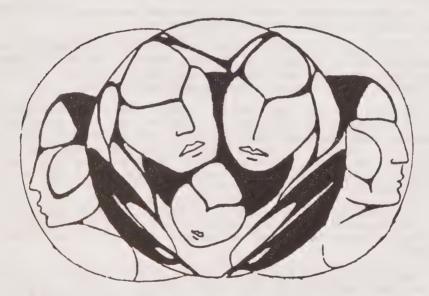
- (1) That aboriginal communities need access to:
  - family counsellors;
  - training programs for counsellors;
  - a crisis telephone line;
  - more information on funding sources for family violence programs and program development.
- (2) That a Women's Circle be established in every aboriginal community;

- (3) That a national information campaign be established to ensure that information on family violence be accessible in aboriginal communities;
- (4) That NWAC lobby the federal government to ensure that the federal funding criteria for the distribution of funds for family violence projects be standardized;
- (5) That NWAC facilitate a sharing of information among aboriginal people at the national level on the availability of funding for family violence treatment and prevention programs;
- (6) That NWAC support the work of groups and organizations who are developing family violence prevention and treatment programs for aboriginal people;
- (7) That NWAC lobby national aboriginal political organizations to make family violence treatment and prevention in aboriginal communities a priority, and to ensure that national aboriginal political organizations assist and support aboriginal women in their family violence treatment and prevention initiatives; and
- (8) That a national conference be held on family violence in aboriginal communities.

APPENDIX II



# **Breaking Free**



A Proposal for Change to

Aboriginal Family Violence

Ontario Native Womens Association
Thunder Bay, Ontario
December, 1989



### ONTARIO NATIVE WOMEN'S ASSOCIATION

Head Office: 101-115 N. MAY STREET Ph: 623-3442 Or 1-800-465-6952 THUNDER BAY ONTARIO P7C 3N8

A LETTER TO THE PUBLIC FROM THE PRESIDENT OF THE ONTARIO MATIVE MOMEN'S ASSOCIATION, MRS. SUSAN MARE

The Ontario Native Woman's Association has completed its Final Study Report on Aboriginal Family Violence.

We are now only able to understand fully the complexities of Aboriginal Family Violence as it truly exists. It is unbelievably astonishing that Our Nations have survived the inner turmoil and destruction of the family over the past generations.

We believe that the reasons behind the high incidence of family violence are intimately connected with the poor social, political and economic position we find ourselves in. The inability to determine who we are, the racial prejudice and the history of government control in our lives has left the men and women of the First Nations in Canada frustrated and with no where else to turn.

The level of anger and frustration has been rising, and with it, the incidence of alcoholism and violence. All of these factors have contributed to a loss of respect for Aboriginal women and children.

We appeal to you for your support and encouragement in helping us to Break the Cyclo of Aboriginal Family Violence. It will be a formidable task, one which requires the participation of all levels of Government, including First Nations Governments.

 $\boldsymbol{\lambda}$  Summary, along with thirteen recommendations are enclosed with the Study Report.

As President of the Ontario Native Women's Association, I would welcome and appreciate your response to this Report, and its recommendations.

Yours truly,

Assan Hare

President

### SUMNARY

The Ontario Native Women's Association's province-wide Study on Aboriginal Family Violence was completed in November, 1989.

The results of the Study reveals the depth of violence, and the serious deterioration of the embodiment of the Aboriginal Family over the years.

### In summary:

- one in every ten Canadian women has experienced a form of abuse while eight out of ten Aboriginal Women have been abused or assaulted, or can expect to be abused or assaulted.
- . children are also highly victimized at a rate of four out of every ten.
- . the batterer was identified as mostly the husband at an incidence rate of 84%.
  - . in 82% of the cases, it is the woman who leaves the home; seldom does the batterer.
  - . there are no distinguishable, culturally-appropriate services in Ontario directed at the batterer, and only a few native-run crisis shelters that exist for native women and their children.
  - . there is a serious lack of specially trained personnel and resources in the area of incest, sexual and physical abuse counselling, especially at the community level.
  - eighty-two percent (82%) of the respondents said that the abuser should be charged, and only 4% said "no" the charges being laid.

This report unravels the complexities of Aboriginal Family Violence exclusively from an Aboriginal Women's perspective, the first of its kind in Ontario. The perspective and solution which we bring is one building upon intimate insights into the nature and cause of Aboriginal Family Violence, the extent and availability of support for victims, and most significantly, a program of action that can work.

### RECOMMENDATIONS

- 1. The Provincial and Pederal governments must ensure that a policy of equality of access in the provision of services and financial resources be continually adhered to for all Aboriginal women regardless of residence or status.
- 2. A special network of at least twelve "Healing Lodges" should be established in or near Aboriginal communities, which can provide shelter, support, and healing for battered women and their children. Lodges would be based on a model which reflects an Aboriginal vision of women, children, and the family, with services made available in Aboriginal languages.
- 3. An Aboriginal treatment program for male batterers, such as the model proposed by Tikinagan Child and Family Services, must be instituted across the province. It must be designed and staffed by Aboriginal persons, drawing heavily on the resources of Elders and the most respected members of the community who can assist Aboriginal People in overcoming their anger, frustration, and destructive behaviour towards their families.
- 4. In developing solutions to Aboriginal Family Violence, it is essential to provide culturally appropriate services to children, and to attempt to keep the children united with at least one parent or relative of the child, in the setting from which they came.
- 5. The level of services required in Aboriginal communities to treat and combat the abuse of alcohol, drugs, and solvents must be immediately increased in order to address a problem intimately connected to the high incidence of family violence. Support must be made available for the expansion of existing services and the integration of these services with other services for batterers and victims, from the young to the old, to promote a holistic approach to Aboriginal Family Violence.
- 6. A community response team, similar to that envisioned by the Tikinagan proposal, must be instituted in every Ontario Aboriginal community whether reserve, urban centre, isolated community, or rural area.

- 7. An immediate education program, based upon the findings in this needs assessment, should be developed for Aboriginal people by the Ontario Native Women's Association. Its purpose would be to educate the communities on the causes and nature of violence, the needs of Aboriginal families, and to encourage communities to take the initiative in starting up a healing lodge, batterer treatment program, and community response team. Just as importantly, there must be a separate element of the education program which is geared to children, and which is brought into the schools.
- The province should vigorously support the creation of an 8. Aboriginal justice system, which can more readily address the Aboriginal people. Full support should also be given to the designation of Aboriginal peace-keepers in our communities, based on a culturally appropriate model. Such a system would fully involve Elders and community leaders and would address the problem of family violence. Until an Aboriginal justice system is in place, it is necessary to continue to involve Canadian law-enforcers in Aboriginal family disputes in order to prevent an escalation of violence and increased harm to families. It is not enough to lay Canadian criminal charges against Aboriginal batterers and incarcerate them because this will only fuel the vicious cycle of violence brought on by the frustration and difficulty of life under the administration of the Canadian government and criminal justice system. When charging is used against the batterer, counselling and treatment in a culturally sensitive manner must be mandatory so the individual can be healed.
- 9. We propose the development of a training package for medical personnel (physicians and nurses) which will assist them in identifying cases of family violence and enable them to assist Aboriginal families in a culturally-sensitive manner, while informing them of Aboriginal services to assist with emotional and spiritual healing of abused families.
- The degree of Aboriginal medical services available to Aboriginal families in violent situations must be increased, particularly in Northern and isolated communities. At the very minimum, every Aboriginal community, whether reserve, urban centre with large Aboriginal community, or Metis area, must have one Aboriginal nurse who speaks an Aboriginal language. In addition, a community doctor, preferably Aboriginal, should be trained in family violence identification and medical and psychiatric treatment for the victim and batterer.

- 11. For Aboriginal women living on reserves, matrimonial property standards should be developed to enable an abused woman to gain the interim possession of the matrimonial home until such time as the batterer can be treated and the family can be restored to a healthy and safe environment for the women and children. Until such proper self-government arrangements are in place, band councils should be encouraged to develop a bylaw providing Aboriginal women with protection so that they can remain in their community. For First Nations and Metis women who do not live on reserves, there should be an evaluation of the Ontario Family Law Reform Act as it relates to matrimonial property for them.
- 12. A clearinghouse or organizational centre specifically on Aboriginal Family Violence should be developed in order to encourage the continuance of research and needs assessment in this area, the development of models for safe homes or "Healing Lodges," treatment programs, and other community-based solutions to Aboriginal Family Violence.
- 13. It is necessary that a toll-free telephone service be set-up specifically for victims of Aboriginal Family Violence. The service could provide information about local shelters, medical and legal professionals in all communities, and support groups for victims and children which callers would be able to access. This service could be operated out of the clearinghouse on Aboriginal Family Violence, and the number could be made available as part of the wider community education program on family violence.

APPENDIX III

Together Against Violence

# Anishnabe - Kwe

Quebec Native Women's Association

September / November 1990

"We must Act Today for Our Kids."

## Native Women Shelters - A Safe Place

"We need to restore balance between men and women."

#### Native Women's Shelter of Montreal

#### Purpose of Organization:

-To answer the immediate needs of Native women for shelter, food and a supportive environment in time of crisis. (Women with or without children).

-To provide long-term counselling, including lifeskills, educational and vocational orientation.

The brief history of the "Shelter" began in 1986 with "Needs Assessment on the native women who are or may be in conflict with the law in the region of Montreal". This report was conducted by the Montreal Native Friendship Center. This was the formal government-funded tool used by the caucus of concerned women to argue for and acquire funding for the on-going process of setting up facilities and services for homeless native women in Montreal.

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Send To:



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2...New Horizons / Treatment Center

# The Situation of Native Women who come to our Shelter

Native women have experienced political, economic and social injustice brought about by non-native society that has, over the centuries, devalued native culture and Me-styles, language, traditions, values and spirituality. This process of assimilation and disenfranchisement has brought a lot of stress to native communities.

Amongst many Native people there is a loss of pride in Native culture and loss of personal identity which, in many cases, produces a sense of hopelessness and powerlessness. All of this has resulted in an increase in native communities of physical, sexual, psychological and substance abuse, family violence, child neglect, high school drop-out rate, conflict with society and the law, and suicide.

Many native women have no self-identity, no sense of purpose and no understanding of where or how they "fit in" within their own communities and within larger society. Some Native women "act out" their anger and frustrations and try to escape, in various ways, from a life of no meaning, does not appear worth-while and has no future.

In Native communities, the extended family shares in the raising of children and caring is an important Native tradition. However, growing up in a abusive environment takes a heavy toll on a women's opportunity and ability to develop parenting skills and to cope with raising children under stressful conditions.

When Native women leave remote, rural reserves and communities to come to the city, many of them are disorientated.

They are also at a great disadvantage because they often do not have urban life skills, education or job skills and have language barriers if they do not speak a second language. Many experience isolation, poverty, and discrimination as a result.

In the city, Native women frequently encounter a system that is unaware and uninformed about Native culture and life styles and the multiple problems that some women face on a daily basis.

Existing community resources are limited, culturally
inappropriate and ineffective.
Many Native women are intimidated, distrustful and apprehensive about approaching what they
perceive as a large, dominant and
"foreign" system. This creates a
barrier where the women are
unable to access community
resources.

Native women being released from treatment centers and penal institutions with the hope of re-entering into the mainstream society, are obviously in a critical transitional phase. Women leaving abusive home environments with their child or children have difficulty in trying to cope with children who often have feelings of guilt, anger and confusion.



There is a great deal of stress for mothers and children.

These women need crisis intervention and long-term counselling and support in a friendly, caring, non-judgmental, secure, 24 hour-a-day "home" environment. Existing urban community resources do not provide this desperately needed program.

There is an increasing demand and an urgent need for Native women who are victims and potential victims of the street and the criminal justice system. The establishment of the Native Women's Shelter of Montreal is one step towards answering the needs of Native women, and their children, in the Montreal area.

The Native Women's Shelter chose for its operations a model of services based on the Native cycle of life. Each day is structured according to the physical, mental, social, emotional and spiritual well-being of the women.

# Positive Steps



It is also based on the concept of self-help and promotes self-reliance. The women are motivated to share and co-operate with others as in the past where the extended family living situation was and is important to Native society. They are also guided toward independent living in the city where self-reliance is important.

Some of the positive aspects of the Native Women's Shelter are:

- -Native staff and volunteers are "real life" role models that clients can relate to. Staff and volunteers provide motivation and hope for clients. This is important in helping clients to overcome feelings of apathy and powerlessness.
- -The understanding of Native culture and Native women's needs, the life experience, the caring and patience of workers and volunteers, and the non-judgemental, welcoming atmosphere helped to establish bonding between workers and clients.

This is a vital first step before clients can begin to examine the problems in their lives.

-Clients went ice-fishing at Kahnawake. This was an extremely positive experience for clients. They took responsibility to go to bed early and get up early, and for many days before the trip they did not "sleep out". This, they gave up the streets for the prospect of ice-fishing.

They were also able to understand the effort and organization it takes to set up an activity such as ice-fishing. The clients were happy to visit the reserve and to outdoors with nature. They had a lot of fun and there was alot of helping, sharing and interaction. They also learned skills, ie., making hole in ice, putting minnows on hook for bait.

This was a shared activity, there was positive change towards each other and bonding between all the clients.

- -Clients went to a hairdresser in Kahnawake who offers services in her home. This shared activity was fun and interesting for clients. It motivates clients to take care of themselves and their appearance and was important in terms of building self-esteem.
- -Shelter workers accompanied clients to medical check-ups and treatment, welfare appointments etc. This is very reassuring for our clients who have fear and apprehension about what they perceive

as a large "foreign" system. As clients gained self-confidence, they were able to begin to go to some appointments on their own.

- -Clients were given life skills training which responded to their immediate needs. They were shown how to get their I.D.'s. how to access welfare services, how to open a bank account and budget for rent, ( a small amount in accordance with their financial situation was requested by the shelter as a way of teaching how to budget), activities, and the purchase of metro passes etc. They participated in daily and weekly shooping expeditions so they could learn how to buy food on a low income.
- -The women were shown the burning of tobacco ceremony and its meaning. Some of the women requested this ceremony before they went to bed. Many of them have disturbed sleeping patterns and have unpleasant dreams. They said it had a calming and reassuring effect on them which helped them to sleep peacefully.

The newly constructed shelter was opened in August 1989 operating 24 hour-a -day, 7 days a week, providing hostel services, meals, counselling and referral services to clients.

Over the recent months we have been actively developing our programs of life skills, handicrafts and activities. Staff and volunteers have animated workshops on anger, gender and relationships and we will be doing

### Montreal Native Women's Shelter

workshops on nutrition, parenting, and child care, preparing for the job market, drug and alcohol abuse, sexuality and sexually transmitted diseases, Aide, violence.

Residents have participated in beadwork and have made earnings, necklaces, belts and key chains. Sewing is popular and residents made Christmas wreaths, pot holders, ribbon skirts and leather hand-bags. Basket weaving, drawing, painting, and story-telling programs are currently being developed.

Outdoor activities are being planned such as fishing, picnics, nature walks, etc. We have also enjoyed traditional music and dance that expresses the Native way of life, respect for the land, spirituality and values.

As well as one to one counselling, group sessions are held regularly to discuss interpersonal relationships and group living. The house rules, problems, complaints and the positive changes that residents are making day by day are reviewed.

There is also been networking with native and nonnative resources to develop services and programs for the shelter.

Women can stay at the Native Women's Shelter for an indefinite length of time.

The self-help and lifeskills program of the Shelter is designed to help Native women re-gain their sense of well-being, self-reliance and independence which will guide them towards healthy lives in native or nonnative society.

#### Plans for 1990-1991

In this year there are plans to cover these basic areas: low-rental accommodation, emergency care: women under the influence of drugs and alcohol are not permitted to enter the Shelter.

Women with psychiatric and emotional disorders are permitted to stay at the Shelter if they are under the care of a physician and taking their medication. In order to ensure that Native women receive humane and appropriate care in emergency situations, the Shelter will continue to expand its network with urban resources.

There is a need to train and employ a person who can deal with Native women in crisis on the streets of Montreal who could provide both prevention and intervention.

There are plans to develop a Sexual Abuse Program, Child Care Program, Educational and Vocational Resources, Employment opportunities, Traditional Handicrafts. Staff training will contunue by networking with

other native groups and institutions who can provide training based on native culture, spirituality and values.

Women's Shetter has struggled and grown as the women reflect that they are all learning together to survive. It is an inspiration for Native women to feel the progress that positive efforts and caring can bring to those who need the strength and endurance through difficult times.

The Native women at the Shelter have been working on creating handicrafts and on new ideas to raise funds for the Shelter. If any Native community or individual wish to donate materials, hides, beads, materials to help the women with their work and in a sense their therapy, please send to the following mailing address:



C.P. 1183, succursale A Montréal, Quebec H3C 2Y3 (514) 933-4688

### Maniwaki Native Women's Shelter



Mino Pirnadjiwowin River Desert Health and Social Services

I believe a new beginning is at hand and we finally have some resources to provide for native women in crisis.

The process of attempting to establish a crisis shelter in the River Desert Community began following the results received from a Social Service Needs Assessment conducted in the summer of 1987, indicating a rise in family violence, according to various social indicators and key informants.

It ranked third in listing major social problems of the River Desert Community and a need was cited for a crisis shelter. Plans were recently completed for a three unit bungalow-style house and construction began in

October 29, 1990. Completion of construction is expected for mid to late February and services will be available for all Algonquin communities.

Staff will include three shelter workers and one male employee who will be working towards establishing treatment services for men who batter, including groups and counselling. A supervisor will also ensure guidelines, rules and procedures are followed.

A training program started in May, 1990 and will soon be complete. The students in this program were taught the feminist philosophy in social intervention for victims, and also took a multi-

disciplinary approach in working with Individuals who batter.

The River Desert Health and Social Services continued to stress that social problems such as wife abuse was a community issue and that the community is also the healer and the healing must be accomplished together.

(letter to Quebec Native Women from Gina McDougall-Whiteduck Assistant -Director)



# Native Horizons Treatment Center



The Native Horizons
Treatment Center is located in the beautiful and tranquil country of the Mississaugas of the New Credit Reserve; twenty miles from Brantford and four miles from Hagersville in Southwestern Ontario.

(From Quebec, it is six hour drive from Montreal to Toronto, and from Toronto it is about one hour drive to Hamilton and on towards Six Nations, a short distance)

The Residence area has seven bedrooms, (Six 2 person rooms of which 1 is equipped for a handicapped person and one 3 persons bedroom), a lounge, a laundry area and dining room.

The bedrooms are cheerful and intimate promoting the feeling of privacy while the social areas encourage maximum social interactions. Admissions Requirements: for any Native person 18 years of age and over, must be detoxified (sober) for at least 7 days prior to admission, priority goes to Band members of the participating First Nation Bands, other upon availability, the person should be oficially referred by their First Nation Band or referral agent.

The Referral Process: Referrals to the 6 week program will be accepted by: individuals, service agencies, drug and alcohol workers, First Nation employees, CHR's, family and friends.

Referral forms are available from Native Horizons and should be accurately and entirely completed. All referrals should include a clients medical report.

### The Program:

The 6 week residential program will include:

Week 1 -	Intake, Stabiliza
	tion and Assess
	ment
Week 2 -	Effects and
	Progression of
	Addiction
Week 3 -	Self-Awareness
Week 4 -	Family Relation ships
Week 5 -	Wholistic Healing
Week 6 -	Aftercare /

A variety of techniques shall be utilized in the delivery of these programs.

Relapse Preven

### **AfterCare**

**Notes** 

Upon completion of the 6 weeks treatment process the resident returns to their respective community. An aftercare program will be set in place for each person to ensure that the rehabilitation process encompasses community based alcohol and drug programs and other service agencies. Monitoring of aftercare and follow-up at the community level will happen in conjunction with Native Horizons and shall involve a two year reporting period for both client and referral agent.

Referral Service: Should any resident have a need for Community Services, we will provide the necessary referrals. Various services are in easy access to our Treatment Center insuring that the needs of the residents are met.

Affiliation: Native Horizons Treatment Center is supported and affiliated with various First Nation Bands in Southern Ontario.

Our current staff at Native Horlzons include: Executive Director, Treatment Director, In-take Coordinator, Case Counsellor (3), Junior Counsellor(3), Cook, Secretary Receptionist, Bookkeeper. The Next receiving date

Is January 6, 1991

Our Treatment Center is functional and friendly, with a welltrained staff. For more information on the Native Horizons Treatment Center and the programs we deliver, please contact:

**Executive Director** Native Horizons Treatment Center, Inc. R.R. #6. Hagersville, Ontario

NOA 1HO

Tel: (416) 768-5144 Fax: (416) 768-5644

### Sept-Iles Native Women's shelter

Sept-IlesNative Women's Shelter will be open in November, 1990. Five women were trained at the Native Training Institute in Quebec City over a period of 17 weeks to prepare for work in this Shelter.

They are Viviane Michel (Malioténam), Marie-Paul Grégoire (Sept-iles), Thérèse Themish (Sept-iles), Annette Vollant (Malioténam), Marie-Luce Jourdain, (Sept-iles), Rosalie Fontaine (Malioténam), Marie-France Wapistan (Natashquan).

The students put time and energy into their training with courage to overcome the difficities. With support and understanding they will gain experience in helping the women in need.

### Notes on Family Violence Workshop

In order to bring about social change, there must be local support groups, training, intervention, and Awareness of the issue. At present we do not have a system to collect statistics, we don't have the information and we don't have the process.

### Men - What to do about them?

It is the threatening person that should be removed. It is also the man that needs therapy in a plan of intervention. For the women it is giving away the right to safety. So the question must be and the logical approach is to intervene and take away the offender.

We need constant awareness working with the men. We cannot force a man to go to a program. Where will he be sent? We will need to change the laws. but a Band Council still has the power to do so within a commu-

We need to regroup our resources in intervention and realize it is not easy to remove a woman from her home. There must be treatment for men at a local level, as well as Police Officers and Judges. Why shouldn't men leave the house? We don't have the right intervention in our communities. Men should leave home.

#### Discussions

Women have suffered enough. We always have to be careful when we deal with men. Its about time we tell the men to go and get help. This has to be public and proposals drawn up for men to have treatment.

The whole community must insist and change strategy. A plan must be made where to send the men, not to jail. This is a model that a committee can work on. Family Violence is not a priority for men. All problems are linked to family violence.

What do you do? Vioience has an impact on community and children.

#### - Atikamekw

They have asked children (5-9 years old) to express themselves by drawing/art. They have asked the offenders - why? They have a lack of resources to help people. The situation is very bad. There is alot of work to educate, in prevention and in taking responsibility.

We need an intervention diagram, it is the lack of knowledge and information. We want the people to tell us what type of intervention in what specific crisis area is needed.

Our children are becoming very aggressive in the schools. Police Officers are not trained in this area. We have to clean up the Police Force, maybe women will replace them.

Grand Lac Victoria - Algonquin

This community has an Awareness campaign and they have meetings with the young women, the Police, the Crown Prosecuter. It is more difficult to meet the men. They have organized support groups and have the help of a psychologist. They requested the Crown Prosecutor to force men into therapy.

#### You must heal within yourself.

Then the men decided to go into therapy willingly. Three men went to Nechi Institute in Alberta. They learned where violence came from, their problems when they were young and to understand their feelings.

We are losing our identity and feel frustrated. All problems are related to that. Our parents had extended families but this concept no longer exists.

#### People closing eyes.

We don't leave men all by himself with his problems. We work with both men and women in a relationship.

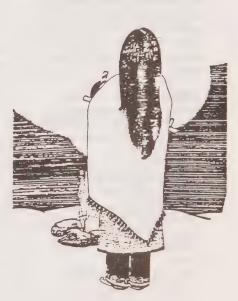
### Women have to stop lying to themselves.

In some cases Police are no longer respected and can be intimidating. The mission must be to go out and meet people is the first step in intervention.

There is a cloud of pain that exists in all native communities. There is constant mourning a lost culture, a lost identity. You have to mourn, then have re-birth and re-build the community.

We will be able to stop the violence. The situation is terrible. We look at things according to our age and experience. Community workers burn-out under the pressure of their work. We need role models.

How many people are really healed? We will need patience for people to heal better and faster.



### Preliminary Findings Report on the Family Violence File

Presentation by: Anne-Marie Raymond Awashish

Quebec Native Women Annual Assembly October 24-27, 1990

At the beginning of the summer, Quebec Native Women was able to propose a contract with Anne-Marie Awashish to develop an intervention approach to family violence. It is a response to needs of Native women across the province.

In our discussions I state the urgency of intervention in this file but unfortunately it is not possible to give specific data because the incidence of violence is fragmented and the levels of intervention remain unclear.

We must consider also that the Association is not a social agency or a training institute. It must be determined how such an Association can have an active role in supporting the women involved.

It must also integrate its political mission such as the rights of Native women in the province and further determine at what level of intervention could prove useful to this Association.

In this file we can speak of four existing levels:

Crisis intervention where we find police action, shelters and other forms of protection for the victim.

The activities surrounding the awareness of the problem of family violence, where we will find intervention groups, interested groups or students in the schools.

The approach to therapy for offenders and victims.

The training of intervention workers and the co-ordination of training in all sectors.

When we examine these four levels of intervention, we must also see the advantages of a global approach versus the existing approach in this file.

In view of the complexity of this file, we will first clarify the nature of the dilemma that I have observed after numerous interviews with intervention workers and victims of this problem.

### The Dilemma of Resolution by Legislation

In returning to the origins of the Association, there were many past files that were associated with legislative questions such as the inequality of Native women concerning their status within the Indian Act.

This debate was related directly to a exterior legislative questions. The enemy was visible in the form of a legislative document, could be argued intellectually and what was not emotionally compromising in the fight.

This file was eventually resolved by the Law, Bill C-31. This time the enemy is invisible and cannot be resolved by legislation.

It is dramatic by the suffering it inflicts, binds people by their union with the immediate family and extended to the community at large. This problem cannot be argued strictly at the intellectual level and it is strongly emotional and unfortunately we cannot attribute violence to outside factors or to the frustrations of occasional racism or assimilation, the effects are felt by the whole community.

### **Findings**

These are the general effects of crisis intervention and the cause that preoccupies specialists in awareness.

Legislation cannot have an impact on crisis intervention or the rules of assuring protection.

### The Dilemma of Intervention Workers

We must understand that in non-native society, the agents of intervention are the police and there is a certain amount of intimidation that allows a stop to the aggression and control of the offender.

In these cases, the Amerindian police cannot always intervene in such a way when certain
individuals are involved in the
conflict. There are often certain
restraints on the part of the Police
when involved in a conflict of
interest in extreme cases and
reprisals towards families.

Community and Social Workers which live in the community have the same problems. The situation becomes threatening when there must be crisis intervention in family violence, which generally consists of taking victims out of the family setting more often than the offenders.

When the offenders are left in the community, they have a displaced new anger with the intervention workers who seems to have taken control of their family.

This anger presents a problem in protecting the intervention workers.

There are many difficulties that affect the intervention workers, but these problems are connected to the type of training the Peace Officers receive and the work that it prepares them for. They are trained primarily to responds to criminal charges.

The training received in intervention in cases of violence is very limited. In an interview with

the person responsible for the training of Police in the native milieu confirms that the police receive one week of training on crisis intervention in general, which includes family violence.

12-2-1991

It must be remembered that the police are the first in line to intervene in family violence situations in many communities, and it continues to be the important part of their calls. The prep aration is very limited in this area.

Another question this brings to mind is that there is few women trained as Police Officers. It is a problem in the Police Department in general but among the Native people is is almost no Native women involved.

It is at this level concerning the policing that this Association could participate.

>>>>>>>>

>>>In these approaches to dealing with family violence within your community>>>>
>>>>tf you would like to become a part of the working committee to help each other>>>

>>>determine new directions in this family violence file, please contact>>>>>

### **Family Violence File**

#### The Dilemma of the Victims

When I tried to find statistics on family violence, I discovered that in certain communities almost 60% of the Police calls were in response to family violence. It is also affirmed that less than 10% go to court. This brings the dilemma of the victim.

With the traditional fear encountered by most of the native victims of family violence, we find a series of problems which is related to the particular geography and the support system within a community (an example is the shelter of family in urgent cases). The native victims must deal with the offender, must in general be subject to exile outside the community, from their home, far from close relatives.

Under these circumstances, there is the isolation of the victim, completely cut-off from their support of their family and often provokes alienation which without doubt are the important factors that cause the abandonment of the offender. There are economic and emotional factors

to deal with in this line of thinking. I must insist that it also important to realize that the victim and members of the family are also victims of the system because the victim must leave the home.

Under the circumstances it is the police that must evaluate the evidence of violence and arrest the offender. The police can only arrest the offender if there are charges laid. In ,most cases when the police arrive, the aggression is interrupted , the victim is in a state of shock and fear and takes refuge in silence.

There are victims in certain family situations live with the In-laws or with their parents, the women do not want to press charges because they are supported by these families and would not be able to find shelter and fears losing their support.

#### The Dilemma of the Offender

It is the offender that is in need of help to beak the circle of violence but is the most ignored. The nature of intervention in this case tends to punish or imprison the guilty in the offence. Therapy for men is practically non-existent, and the frustration builds up as communication gap between men and women widens. ( Women can talk about their feelings while men often talk about what they think.)

#### The Recommendations

To form a committee or a consultation table to deal with the questions of training of Police Officers and to encourage women into the Police Force. It could also be included by the training agencies to develop intervention training.

An Ad hoc Committee could be formed to deal with the Shelters for Native women and the services that is offered on family therapy.

A committee to discuss an awareness project on using the Nechi Approach for interested groups.

Quebéc Native Women 1450 City Councillors, Suite 440, Montreal, Québec H3A 2E5

>>>Please call and let us know at: >>>>

Jeanne Mc Donald (514) 844-9618 In Montréal 1-800-363-0322 Outside Montréal



Open Letter from a native woman at the Shelter

I am a Micmac woman, I'm 31 years old. I have one child. I started having a lot of problems at an early age. I was abused, sexually abused. I started drinking at the age of ten. Trying to get alcohol was too hard so I started on

glue and other stuff plus the pills I was on. After my dad died, my mom didn't really want me so I mostly grew up with my aunts, uncles and my grandfather and grandmother. When I was old enough to be on my own, I was really angry and didn't want to listen to anyone. I just didn't care about anything. One day I had to get away from my family so my friend told me about the Shelter.

The first time I came here was August 27, 1989. I came with my brother and my son. I really liked it. It was different from what I was used to. There was no tension, everyone got along fine. The workers knew you had problems even if you said or pretended not to. I wasn't ready to work on my problems so I went to another province. I came back in February 1, 1990. I stayed at my moms and things still were not working out, anything I did or tried to do just didn't work out.

So I keep thinking of the Shelter because the first time I stayed there and was leaving, someone told me to come back if things didn't work out. By then I knew I really had to do something or lose my child. So I called and went back on March 3, 1990. I had

a lot of problems by then, I thought I had enough of this life.

At the Shelter I met someone who read between the lines and started working on me, everything they told me was true, so I sat and listened even if I got mad. I just couldn't get up and leave. Then one day, they said I need to see this

spiritual leader Liza Mosher. I felt like they were just pushing me onto someone else. I was really angry, but they said either I do or they can't help me.

So I went. We drove there or I don't think I would have went. At Liza's I found it hard at first, I was trying to find a way out of there. I called the Shelter and we had a lot of words, that made me angry. So I had to put up with where I was. So I started to listen to Liza and I found myself getting interested in things she was telling me. The ceremonies we did really worked. Before I did do ceremonies I thought everything was a bunch of garbage until I did them. I felt her working on me, I started to believe then.

Afterwards I went back to the Shelter. I was happy to be back. I had a lot of mixed feelings when I got back, things I never left before. So we worked on that at the Shelter. I started school in September, 1990. I am also working on my goal of being a counsellor for women like I was.

The Shelter helped me with

other problems
like to control
myself and my
mouth, to take
care of my child
so my child won't
ever be abused. I
used to hate
week-ends and I
hated to have a
lot of people near
me. I went out of
my way so they
wouldn't touch
me.

It was here at the Shelter, I got a hug. It felt good but my feelings were

mixed up about it. I still have a hard time with different things that come up and dealing with my child.

I did learn to have a friend and I did make a real good friend that helped me the most. I know with her help I will be alright. The Shelter has helped me a lot and I still have a long way to go.

We would like to say thank you for this beautiful letter and to let her know that other women will be inspired by her courage and honesty.

Together Against Violence

# Anishnabe - Kwe

Quebec Native Women's Association

June 1990

"The Answers come from the Struggle."

## Northern Community Spirit in Action

"Women have to pick up their medicine and heal a sick and troubled world." - Art Solomon

## Prevention of Family Violence Workshop POV (April 1990)

Along the Hudson's Bay coast are small Inuit villages, it's April and the cold is mid-winter. The hospital is at the center of the community of Povungnituk with a nice view of the snow; the people were gathered to begin a workshop. The long months of planning and waiting to bring representatives from the seven Inuit communities together was realized finally as the workshop "ilgiitsianiq" opened with prayers by the elders.

The model for this workshop was based on one developed by the World Health Organization as a means for communities to work together to find solutions. The persons invited to share this experience was Monik Sioui who is an Abenaki from Odanak in southern Quebec. She has



"ligitslaniq" Graduation - Art Solomon (center)

In This Issue....

- 1...POV Workshop
- 2...Nechi Institute, Alberta
- 3...Nechi Training in Quebec
- 4...Up-date / News

Send To:

in Action

worked for many years with the Algonquin community of Grand Lake Victoria near Val D'or in health services. An Obijway elder from French River south of Sudbury, Ontario also made his first journey north to meet the people.

Art Solomon has for over fifteen years worked in the prisons with native inmates and travelled throughout the world as a strong speaker for justice and the spiritual ways.

# The Circle of Health, Peace and Non-violence

The purpose of the training session is to support Northerners, and to enable them to provide assistance to Inuit, whether abused or abusers in the area of Family Violence.

The general objectives are to adopt non-violent and peaceful attitudes with community help. The attitudes must be adapted to the needs of the Inuit.

It is meant to involve both the community and

individual to see a future with non-violence, peace in an Inuk circle of health. It is to train members of the community to spread the word and become active in determining long term strategies in making the community a peaceful one. The people will develop a philosophy for living without violence.

In this approach, it is the people who are participating, who are living the experience, to define what is violence, what is peace. They must also express their dreams and realities. The people assess their weaknesses and their opportunities and strengths in each Inuk community in material realities and in spirituality.

It is a difficult and positive way of thinking about change, and it was a beautiful and warm exchange of dreams. Indian and Inuit people have faced the same tragedies, abuses and violence, but now we must walk together to heal our people.

We thank all the dynamic and caring people of Povungnituk who made even being stranded in the storm great.

In health with our mother, the earth: Nunavut

### A message Art Solomon

Men and women were created in perfect harmony and balance How did we get so sick and messed up because we left those good ways behind and listened to the ones with no eyes and no ears whose God is money material possessions and power over others we will have to take care of ourselves the answers come from the struggle.....

A woman approached me and asked, "What is a woman's medicine?" I thought about it and said "Woman is the medicine." It is her gentleness, her soft voice and ways of being.

### Support and Treatment for Victims and Offenders

Reprinted from Vis-A-Vis Vol.7 No.4 - National Newsletter on Family Violence - Canadian Council on Social Development - Article by Maggie Hodgeson -Nechi Institute

### "We refuse to deny this Issue."

Nechi Training in Quebec for Family Violence Counselling?

Training is an essential need for native people to become educated and prepared to help in crisis situations and in prevention.

We want to develop a holistic approach based on Nechl Training, we will need your opinions and interest.

Solutions must come from the people and involve everyone. The training of community people should focus on life skills, personal growth, spirituality, intervention techniques, counselling skills. The training of workers in the field should also deal with stress, burn-out.

There are more people needed who are trained to coach others to be able to act as part of "community crisis response teams."

Change is possible it must come with awareness, caring.
Family Violence is a symptom, when we heal the family, we heal the nation.

I'd like to tell you about one Indian reserve community whose people have used their mouse eyes to see the offenders' and survivors' pain, and about how that grew to where they used their buffalo eyes to see how to bring health through community education, Indian spiritual ceremony, breaking denial treatment, and working with their judge, crown prosecutor, police, elders, peer counselling and therapy.

They know that their accomplishments have taken time and patience. Their accomplishments have been possible through:

\*formal leadership and informal leadership and a high rate of community sobriety over 10 years;

\*the inclusion of community Indian ceremony and spirituality in the development of their community family violence program;

\*removing their denial of family violence in layers, like an onion, with love and spirituality (not religiosity); \*focusing on the spirit in the spiral circles of individuals, family, community, justice and the Creator in their movements to health;

\*developing a community intervention process to deal with alcoholism.

One elder said, "Our greatest strength in the Indian community is our extended family. That, too, is our greatest weakness.

"When we look at family violence, too often we cover it up by saying, "Because we love them, we do not want to cause trouble."

Yet we deal with family violence and support victims. For the offenders and the extended family to admit and treat violence has the potential of being and remaining our greatest strength.

The same old man said, "Our values are reflected in out pattern of energy." This community said that its energy will reflect its value of the extended family.

In approximately 1985, with 95 per cent of the adult

### "That is our challenge and our gift to you."

population sober, the band received a report that a band member who worked in their school had been charged with child abuse.

They said, "We refuse to deny this issue," and brought in me, an elder, an educator, a psychologist and a community developer to do a workshop on violence and to meet with the community. And they were in pain.

They talked of child physical and sexual abuse, spousal abuse, abuse by priests in residential schools, raping of women elders, spiritual abuse by threats of bad medicine within families and the many faces of misuse of power and privileges within a community.

The federal government paid for the treaty Indians' therapy. During this time they:

- \*held sweat lodges for men, women and families, a spiritual process of healing and being with the earth, water, rocks in the community;
- \*held weekly peer counselling sessions;
- \*had youth camps who train their younger people to lead workshops for other young people,
- \*incorporated their indigenous language in the school;
- \*taught Indian singing, drumming,

and drum-making as part of their community wellness strategy, and held round dances, sober dances and community meetings as they arose;

- \*brought in one-week co-dependancy program as they realized untreated co-dependancy in extended family systems impedes healthy interventions;
- \*co-ordinated the process with the crown prosecutor, police, band council, community and social services to ensure those agencies did not again violate the victim or family through blundering investigations;
- \*brought in two therapists to work with the community;
- \*brought in a 10-day training program to further inform their 40 community members about sexual abuse;
- \*requested the trial of the men be held on the reserve;
- \*fasted, to insure the direction they were following is one rooted in spirit.

When charges were being laid against one of their most respected elders, a teacher and two others for incest and rape, they held a community meeting to decide their strategy to deal with their continued healing, the justice system and the community.

That community in their pain have used their mouse eyes and their buffalo eyes in looking at old problems in a new way.

That is our challenge and our gift to you today.

### Waseskun House - "The calm after the storm"

1295 Laprairie, Montreal, Qc. H3K 2W1 514-932-4634 - 932-1424

#### What is Waseskun House?

Waseskun House is a native residential center for aboriginal men who are:

- on conditional release from federal and provincial penitentiaries
- serving probationary orders from the courts
- awaiting hearings in criminal court

it is a native run, 7 bed facility, where the needs are met through culturally relevant programs and services.

Waseskun House began in 1987 as a committee of individuals concerned about the lack of services for native ex-offenders, its goal was to set-up the first Quebec half-way house for inuit, Indian and Metis men from all over the province.

### Chisasibi International Women's Day

### **Algonquin Women Revive Traditions**



### Awareness Wheel Workshop and Native Teachings....

### Lac Simon, Maniwaki, Rapid Lake

Algonquin women have been active in involving their communities in family violence awareness through workshops, discussions and traditional teachings. The Women's Circle is growing as the women unite on issues of abuse and violence.

A presentation on the family violence program was also held in Lac Simon with the women. A feast was shared with the group and they expressed interest in bringing together Algonquin women for support and building unity within the nation.

In Maniwaki, one of the largest of the Algonquin communities, there has been meetings with the Co-ordinator of the Family Violence Program of Quebec Native Women with various groups in the commu-

nity. The women then organized to invite Liza Mosher, a Mide women, to give her workshops on the "Awareness Wheel" and on child sexual abuse. People from Rapid Lake also came to participate in these gatherings.

The women of Rapid Lake will also organize a gathering for people based on native spiritual teachings. This meeting will be held in the community of Rapid Lake and within Algonquin territory for the first week in July, 1990.

We believe that if the women become united, find the strength within themselves, and learn to share the culture, learn together to revive the cultural and spiritual ways of the people, we will have hope to overcome the divisions that isolate us.

In Chisasibi, a Cree community, the women's association struggles against violence towards women.

### Violence is not a legend, It lives among us.

This women's association wants: -to provide immediate help to battered women,

-to make the people aware of this problem.

-to open a transition house for victims of wife battering and their children

At the school in Chisasibi, workshops were presented on family violence, the transition home in Rouyn-Noranda, and Quebec Native Women.

The women in this community were interested in learning about the way the Program on the family violence issue has been identified in different native communities.

It helps to relate how native women share the same kinds of problems. It is difficult for women to organize themselves within a community which does not always under

### Violence is a learned behaviour

#### Chisasibi

stand why women get together to discuss the subject of violence. They share social pressures but realize in order to deal with violence, the realities must be seen and efforts towards change must also begin to happen.

There was a feast, good feelings, and the women translated into their own words and language, the results of the workshops. We hope to keep communications open between different nations and help each other in knowing we are not alone with these problems.



Cree Feast - International Woman's Day - Chisasibi

### NIKA AMATITAN KEKON MAMENIMITIWIN

Let us defend ourselves against something that hurts us: violence

Grand Lake Victoria - La Verendrye Park

The vicious circle of family violence in Grand Lake Victoria - Kitcisakik has been worked on intensively between December, 1988 to April, 1989 and continues in 1990.

In fact, we can state that we have started to break the circle and in a very effective way. The Activities Report confirms this. The project gave results beyond our expectations.

The energy which was transmitted to Algonquin men and women of Grand Lake Victoria-Kitcisakik led to a gathering which could serve as an example all across Canada.

The objectives in this process against violence:

1.-Make the men understand they have a major role to play to counter violence of all types.

Much energy must be devoted to this area:

- 2.-Inform in depth the people on all existing laws in regard to violence towards women, children or men.
- 3.-Inform the families on maintaining a budget so as to eliminate debts and

waste, accompanied by background pictures depicting children who suffer from hunger, cold or a family environment where quarrels, disagreements and despair reigns.

- 4.-Better communication of all types with the people. Kitcisakik does practise this communication. This must continue.
- 5.-Intervene to prevent violence at many levels. Individual and collective interventions.

### walking in balance

It is by informing, training and educating the people that we will be able to arrive at eliminating violence in all communities, be it native or non-native. Then follows a type of pain therapy, a phase where all the suffering accumulated for decades must be canalized together. This type of emotional purification has been committed in Kitcisakik. It was realized in what the health team calls a "support group."

To counter violence, we must think of establishing a healthy collective economy. This economy must respect the past of the community. This step will enable us to strengthen the energies by informing the people of Kitcisakik of this project.



### **Changing Ways**

Conference London Ontario (May,1990)

There was a workshop on the Socio-cultural barriers in working with native men: working together to bridge the gap. This workshop was communicating that new relationships with non-native people must be established to deal with social problems but with regard to the spiritual self, culture and language.

In the province of Quebec, native people want to continue different approaches in working with the family, but also ways in which men who batter or are violent have a means to understand the problem.

There is interest in developing programs which will help native men organize and relate to each other on the subject of violence.

We know that there is a great need to help offenders and victims, and we need to have direction and interest from native men who are willing to work towards going back to the circle.

We, as native women, invite your opinions and thoughts on how we can begin to organize together.
For further information:
(Contact Jeanne Mc Donald at 1-800-363-0322)

The native men who presented this workshop pointed out many cultural differences, the social work system and related the spiritual, history, traditional values of native people.

It was an interesting description of our times combined with facts about being native in modern society. A part of it is that healing has to happen on a person to person basis. Laws of the land change all the time, behaviour changes, life changes.

Our own people don't know this, the values in the medicine wheel, the counselling wheel. We have to educate each other.



## Violence Against the Earth



Québec Native Women inc. Femmes Autochtones du Québec inc. 1450 City Councillors, Suite 440, Montreal, Québec

H3A 2E5 T61: (514) 844-9618 / 844-0314 Fex: (514) 844-2108

Reprinted from Kahnawaks Environment Protection Committee-Summer '89-Editorial by Eva Johnson. (except)

Sekon,...I wonder if polluted water tastes any different if it is Onkwehonwe pollution, or if cancer feels any less painful if it is caused by Onkwehonwe toxins in our blood. I doubt it and I hope I never find out.

As Onkwehonwe people we must change the attitude that has been bred into us and once again become a conserver society. What little space we have over here in Kahnawake is precious to us and we must fight to keep it clean and rid it of any poison.

Many people use the expression "I had a dream that things would change and get better for our people." Dreaming won't do it for us. Wishing won't do it for us. We must be the ones to take the step to clean up our air and water.

Let us hope it is not too late to join forces and work for a pollution free tomorrow. Our children will some day thank us.

Niawen O'senahaweh



We welcome your comments and views on the Family Violence Issue. We also would like to up-date our mailing list. If you wish to contribute or receive this newsletter please send us your current name and address.

Name: Address:	_
Postal Code:	_

### APPENDIX "FEMM-5"



PAUKTUUTIT

Inuit Women's Association

THANK YOU FOR THE OPPORTUNITY TO ADDRESS THIS CONFERENCE. I AM HERE TODAY REPRESENTING PAUKTUUTIT, THE INUIT WOMEN'S ASSOCIATION OF CANADA. I WILL BEGIN MY REMARKS BY BRIEFLY ACOUAINTING YOU WITH OUR ORGANIZATION AND THE PEOPLE WE REPRESENT. IN CANADA, THERE ARE APPROXIMATELY 30,000 INUIT LIVING PRIMARILY IN 52 COMMUNITIES IN THE NORTHERN AND EASTERN PORTION OF THE NORTHWEST TERRITORIES, THE HUDSON AND UNGAVA BAY REGIONS OF QUEBEC AND ALONG THE NORTH COAST OF LABRADOR. PAUKTUUTIT REPRESENTS ALL CANADIAN INUIT WOMEN AND OUR MANDATE IS TO FOSTER A GREATER AWARENESS OF THE NEEDS OF INUIT WOMEN AND TO ENCOURAGE THE PARTICIPATION OF INUIT WOMEN IN COMMUNITY, REGIONAL AND NATIONAL CONCERNS IN RELATION TO SOCIAL, CULTURAL AND ECONOMIC ISSUES. IN ADDITION, PAUKTUUTIT HAS BEEN MANDATED BY THE INUIT TAPIRISAT OF CANADA TO REPRESENT ALL INUIT IN MATTERS RELATED TO HEALTH.

PAUKTUUTIT WAS CREATED IN 1984. SINCE THAT TIME, ISSUES
SUCH AS FAMILY VIOLENCE, VIOLENCE AGAINST WOMEN, AND CHILD
SEXUAL ABUSE HAVE EMERGED AS PRIORITY CONCERNS OF THE
ORGANIZATION. FAMILY VIOLENCE AND CHILD SEXUAL ABUSE HAVE

BEEN TOPICS OF WORKSHOPS AT ANNUAL GENERAL MEETINGS, AND OVER THE YEARS NUMEROUS RESOLUTIONS HAVE BEEN PASSED CALLING FOR ACTION ON THESE ISSUES. THE 1990 ANNUAL GENERAL MEETING RESULTED IN THREE RESOLUTIONS BEING PASSED ON THE SUBJECT OF CHILD SEXUAL ABUSE AND FAMILY VIOLENCE. THE FIRST CALLS ON THE GOVERNMENT OF THE NORTHWEST TERRITORIES TO COMMISSION A FULL PUBLIC INQUIRY INTO THE TREATMENT OF WOMEN AND CHILDREN AS VICTIMS OF VIOLENCE; THE SECOND CALLS FOR THE CREATION OF COMMUNITY-BASED PROGRAMS FOR FAMILY VIOLENCE AND CHILD SEXUAL ABUSE OFFENDERS AND FOR OFFENDERS TO BE REFERRED TO THESE PROGRAMS AS PART OF THEIR SENTENCING; A THIRD RESOLUTION DIRECTS PAUKTUUTIT TO LOBBY ALL LEVELS OF GOVERNMENT, THE JUDICIAL SYSTEM AND INUIT COMMUNITIES TO INITIATE CULTURALLY RELEVANT TREATMENT SERVICES AND PROGRAMS FOR THE VICTIMS OF CHILD SEXUAL ABUSE. THE OFFENDERS, THE FAMILIES, AND THE COMMUNITIES.

PAUKTUUTIT'S WORK IN THIS AREA INVOLVES CONTINUED EFFORTS

TO RAISE PUBLIC AWARENESS SURROUNDING FAMILY VIOLENCE AND

CHILD SEXUAL ABUSE AND TO PARTICIPATE IN A NETWORK DEDICATED TO

ALLEVIATING THE PROBLEM. TO THIS END, WE HAVE JUST PUBLISHED

AN INUKTITUT TRANSLATION OF THE DEPARTMENT OF JUSTICE

PUBLICATION "WHAT TO DO IF A CHILD TELLS YOU OF SEXUAL ABUSE";

WE ARE IN THE PROCESS OF UPDATING AND TRANSLATING A BOOKLET

PRODUCED BY THE NATIVE WOMEN'S ASSOCIATION OF THE NORTHWEST

TERRITORIES CALLED "DOES YOUR HUSBAND OR BOYFRIEND BEAT YOU?";

AND WE ARE CONDUCTING RESEARCH AIMED AT UNCOVERING THE

MAGNITUDE AND EXTENT OF CHILD SEXUAL ABUSE IN INUIT

COMMUNITIES. A REPORT ON THE CHILD SEXUAL ABUSE RESEARCH WILL

BE PUBLISHED IN INUKTITUT AND ENGLISH EARLY IN 1991.

WHILE PAUKTUUTIT HAS BEEN ACTIVELY ENGAGED IN PUBLIC EDUCATION AND AWARENESS CAMPAIGNS AIMED AT REDUCING THE LEVELS OF VIOLENCE AGAINST WOMEN AND CHILDREN, RECENT EVENTS HAVE LED US TO EMBARK ON A RADICALLY DIFFERENT COURSE OF ACTION. LAST FRIDAY, PAUKTUUTIT'S BOARD OF DIRECTORS DECIDED TO APPLY TO THE COURT CHALLENGES PROGRAM FOR CASE DEVELOPMENT FUNDING. PAUKTUUTIT IS OF THE VIEW THAT THE CONSTITUTIONAL RIGHTS OF INUIT FEMALES IN THE NORTHWEST TERRITORIES TO SECURITY OF PERSON AND TO EQUAL PROTECTION AND EQUAL BENEFIT OF THE LAW ARE INFRINGED WHEN THE NORTHERN JUDICIARY CONSISTENTLY GIVES LENIENT SENTENCES IN CASES OF MAJOR SEXUAL ASSAULT.

THE ISSUE OF LENIENT SENTENCING IN THE NWT HAS A SHORT, BUT COMPLEX HISTORY. THE IMPOSITION OF THE CANADIAN JUDICIAL. SYSTEM ON INUIT IN THE NORTHWEST TERRITORIES IS RELATIVELY RECENT, FOR INUIT ONLY BEGAN MOVING INTO NEWLY ESTABLISHED. PERMANENT SETTLEMENTS DURING THE 1950's. WHILE THE RCMP HAVE BEEN PRESENT IN THE NORTH FOR A MUCH LONGER PERIOD, THEY, AND LATER THE COURTS, HAVE MADE ATTEMPTS TO TAKE INUIT CULTURAL PRACTICES INTO CONSIDERATION WHEN LAYING CHARGES AND DURING SENTENCING. THE PROBLEM WITH THIS IS THAT ONLY PARTICULAR ASPECTS OF INUIT CULTURE HAVE BEEN TAKEN INTO CONSIDERATION AND THE INTERPRETATION OF CULTURE ACCEPTED BY NON-INUIT JUDGES IS, IN A NUMBER OF INSTANCES, CERTAINLY DEBATABLE. OVERALL, THIS PRACTICE OF THE COURTS TENDS TO RESULT IN AN INCREASED SENSITIVITY TO OFFENDERS, WHILE THE NEEDS OF THE VICTIM AND HER RIGHT TO EQUAL PROTECTION AND BENEFIT OF THE LAW TEND TO BE IGNORED. A MUCH DISCUSSED EXAMPLE OF THIS TOOK PLACE IN 1984, WHEN A TERRITORIAL COURT JUDGE SENTENCED THREE MEN TO 1 WEEK IN JAIL FOR TAKING SEXUAL ADVANTAGE OF A MENTALLY-IMPAIRED 13

YEAR OLD GIRL. IN SENTENCING, JUDGE R.M. BOURASSA STATED, "FOR THE PEOPLE OF THE EASTERN ARCTIC, THERE IS NO PRIMA FACIE AGE RESTRICTION WHEN IT COMES TO SEXUAL INTERCOURSE. THE ACCULTURATION PROCESS OF CHILDREN DOES NOT INCLUDE THE TERMS "STATUTORY RAPE", "JAIL BAIT", OR OTHER TERMS SUGGESTING PROHIBITION. RATHER, THE MORALITY OR VALUES OF THE PEOPLE HERE ARE THAT WHEN A GIRL BEGINS TO MENSTRUATE SHE IS CONSIDERED READY TO ENGAGE IN SEXUAL RELATIONS."

TERESSA NAHANEE, A LAW STUDENT HERE AT THE UNIVERSITY OF OTTAWA, CONDUCTED RESEARCH FOR A PAPER ON "THE IMPACT OF RACE, JUDICIAL DISCRETION AND DISPARITY ON SENTENCING IN MAJOR SEXUAL ASSAULT CASES" IN THE NWT. HER RESEARCH REVEALS THAT WHEN THE VICTIMS OF SEXUAL ASSAULT AND THE ACCUSED ARE BOTH INUIT, SENTENCES FOR THE CRIME TEND TO BE RELATIVELY SHORT. AN ADDITIONAL FACTOR IN LENIENT SENTENCING INVOLVES A RELUCTANCE ON THE PART OF THE JUDICIARY TO SEND INUIT MEN TO FEDERAL PENITENTIARIES LOCATED OUTSIDE OF THE NWT - AND THIS IS THE ONLY OPTION CURRENTLY AVAILABLE FOR OFFENDERS SENTENCED TO TERMS OVER TWO YEARS.

THERE ARE OTHER EXAMPLES OF LENIENT SENTENCING:

IN 1986, AN INUK MAN WAS SENTENCED TO 90 DAYS FOR MAJOR SEXUAL ASSAULT AGAINST A 14 YEAR OLD GIRL. UPON APPEAL, THE SENTENCE WAS RAISED TO 18 MONTHS.

IN 1984, A SENTENCE OF 6 MONTHS WAS IMPOSED ON A MAN WHO VIOLENTLY SEXUALLY ASSAULTED HIS DAUGHTER OVER A LENGTHY PERIOD OF TIME. IN SENTENCING, THE JUDGE STATED "I CAN TAKE INTO ACCOUNT THAT (THE ACCUSED) HAS NO CRIMINAL RECORD; HE HAS NEVER BROKEN THE LAW BEFORE; HE IS A HUNTER AND PROVIDES FOR HIS FAMILY IN THE TRADITIONAL WAY. I HAVE NOTHING BEFORE ME TO INDICATE THAT HE IS ANYTHING BUT A GOOD HUNTER AND A COMPETENT PROVIDER FOR HIS FAMILY."

IN 1989, AN INUK MAN CONVICTED OF SEXUALLY ASSAULTING HIS

19 YEAR OLD BABYSITTER WAS SENTENCED TO 20 MONTHS

IMPRISONMENT AND WAS PROHIBITED POSSESSION OF FIREARMS FOR 5

YEARS AFTER SERVING TIME.

IN 1989, A MAN WHO PLEADED GUILTY TO FOUR COUNTS OF SEXUAL ASSAULT INVOLVING FONDLING GIRLS AGED BETWEEN 9 AND 12 YEARS RECEIVED A SUSPENDED SENTENCE AND WAS ORDERED TO DO 300 HOURS OF

COMMUNITY WORK. JUDICIAL COMMENT INCLUDED THE FOLLOWING, "I
AM GOING TO TAKE A CHANCE WITH HIM AND NOT SEND HIM TO JAIL FOR
THESE MINOR SEXUAL ASSAULTS."

POLITICALLY, THE ISSUE OF LENIENT SENTENCING IN SEXUAL

ASSAULT CASES CAME TO A HEAD LAST DECEMBER, WHEN THE EDMONTON

JOURNAL REPORTED THE FOLLOWING COMMENTS MADE BY TERRITORIAL

COURT JUDGE R.M. BOURASSA: "THE MAJORITY OF RAPES IN THE

NORTHWEST TERRITORIES OCCUR WHEN THE WOMAN IS DRUNK AND

PASSED OUT. A MAN COMES ALONG AND SEES A PAIR OF HIPS AND HELPS

HIMSELF." THE ARTICLES CONTINUES WITH ANOTHER QUOTE, "THAT

CONTRASTS SHARPLY TO THE CASES I DEALT WITH BEFORE (IN SOUTHERN

CANADA) OF THE DAINTY CO-ED WHO GETS JUMPED FROM BEHIND."

THE NORTHERN PUBLIC RESPONDED TO THESE COMMENTS WITH

CALLS FOR THE JUDGE'S DISMISSAL. PAUKTUUTIT, THE NWT NATIVE

WOMEN'S ASSOCIATION AND THE NWT STATUS OF WOMEN COUNCIL

ISSUED A JOINT PRESS RELEASE ECHOING THE PUBLIC'S CALL FOR

DISMISSAL AS WELL AS POINTING TO THE NEED FOR A REVIEW OF THE

ENTIRE JUSTICE SYSTEM IN THE NWT. IN MARCH, THE COMMISSIONER OF

THE NORTHWEST TERRITORIES APPOINTED MADAM JUSTICE CAROL

CONRAD OF ALBERTA TO CONDUCT AN INQUIRY INTO THE CONDUCT OF

TERRITORIAL COURT JUDGE R.M. BOURASSA. MADAM JUSTICE CONRAD'S

REPORT, ISSUED ON SEPTEMBER 28, 1990, FINDS THE JUDGE'S CONDUCT

"FALLS FAR SHORT OF CONSTITUTING MISBEHAVIOR AND RECOMMENDS

THAT JUDGE BOURASSA "NOT BE DISCIPLINED BY WAY OF REMOVAL,

SUSPENSION OR REPRIMAND" AND THAT HIS LEGAL COSTS BE PAID. IN

THE SUMMARY OF DECISION, MADAM JUSTICE CONRAD STATES, "I AM

SATISFIED THAT JUDGE BOURASSA IS NOT BIASED AGAINST NATIVES,

WOMEN, NORTHERN CANADIANS, VICTIMS OR INTOXICATED PERSONS".

PAUKTUUTIT STRONGLY DISAGREES WITH THIS DECISION. IN A
PRESS STATEMENT ISSUED ON OCTOBER 29, 1990, PAUKTUUTIT PRESIDENT
MARY SILLETT STATES;

"Madam Justice Conrad's decision to clear Judge Michel Bourassa of misbehavior and find him fit to continue on the banch in the Northwest Territories should be condemned by all Canadians who believe in sexual justice and equality. Pauktuutit is asking for a full review of Madam Justice Conrad's decision. In our view, allowing Judge Bourassa to remain on the bench brings the administration of justice in the NWT into question.

The lenient sentences in rape and sexual assault cases handed down by Judge Bourassa from 1984 to 1989, as well as those by other northern judges, have done nothing to ensure the rights of Inuit women to personal security and equality under the law.

Pauktuutit challenges statements made by Madam Justice Conrad to the effect that she found no record of lenient sentences. Not only has Judge Bourassa handed down lenient sentences for major sexual assault, but these decisions have not been "neutral". We believe there is evidence of racial bias contrary to section 15 of the Charter of Rights and Freedom when culture is considered as a factor in sentencing. In 1984, Judge Bourassa handed down a one week sentence to three Inuit men who raped a mentally impaired 14 year old Inuk girl. That girl had section 15 equality rights too! She was entitled to "equal benefit of the law", which includes protection, despite her mental disability. Judge Bourassa gave a six month sentence in an incest case where there was violence for years by a father against his daughter. Another Inuk male received one month imprisonment for sexually attacking a sleeping victim.

We believe there is sufficient evidence from the lement sentencing by Judge Bourassa and other judges to bring a Charter case against the Attorney General of Canada and the territorial Minister of Justice for failing to enforce our equality and personal security rights. We plan to apply immediately for case development funds under the Court Challenges Program to bring these Ministers to task.

The court challenge is aimed at showing that Inuit females have not received equal benefit of the law because of lenient sentences. The federal Justice Minister has responsibility for amending the <u>Criminal Code</u> if it fails to accord us our Charter rights. In the NWT, both Justice Ministers share responsibility for enforcing the <u>Criminal Code</u>; for ensuring victim participation in sentencing; and for protecting Inuit women in their communities.

Pauktuutit demands that the judiciary recognize that rape is a crime deserving of deterrence and denunciation regardless of the race or culture of the victim. Professor Elizabeth Sheehy of the University of Ottawa Law School writes that "the criminal justice system...encourages and tolerates violence against women." She adds that "one of the more recent studies

argues that longer prison sentences do deter further criminal activity both of the individual offender and others, and that the deterrent effect is strongest for rape and assault."

In conclusion, Pauktuutit is calling for a full, public inquiry into the administration of Justice in the NWT. We are concerned about Inuit females and their children as victims of violent crimes. We want to see the government appoint a Commission of Inquiry to examine: judicial appointment; discretion of crown attorneys; policing; sentencing (particularly sexual assault and incest cases); victim participation in the justice system; and the role of culture in law enforcement. We share the concern of all Inuit people and the judiciary that offenders serve their sentences in the NWT, even if their sentences are over two years. The public inquiry should also address this aspect of sentencing as well as the question of access to counselling and treatment services while in prison."

IN CONCLUSION. WE BELIEVE THAT IN ADDITION TO A FULL PUBLIC INQUIRY INTO THE ADMINISTRATION OF JUSTICE IN THE NORTHWEST TERRITORIES. THE STATE MUST BE CONFRONTED FOR FAILING TO SERIOUSLY ADDRESS CRIMES OF SEXUAL VIOLENCE AGAINST INUIT WOMEN AND CHILDREN. TWENTY YEARS AGO, WHEN THE REPORT OF THE ROYAL COMMISSION ON THE STATUS OF WOMEN WAS RELEASED. INUIT WOMEN DID NOT HAVE A NATIONAL VOICE AND WE WERE UNABLE TO PUBLICLY ADDRESS OUESTIONS SUCH AS THE ONE POSED BY THIS CONFERENCE - "HAS THE STATE SUCCESSFULLY RESPONDED TO THE NEEDS OF CANADIAN WOMEN?". REAL PROGRESS HAS BEEN REALIZED IN THAT INUIT WOMEN NOW HAVE AN ORGANIZATION TO REPRESENT OUR INTERESTS AND CONCERNS, BUT AS MY REMARKS HAVE MADE CLEAR, WE HAVE A LONG WAY TO GO BEFORE WE COULD SAY THAT THE STATE IS RESPONDING TO THE NEEDS OF INUIT WOMEN.

# APPENDIX "FEMM-6"

#### PRESENTED TO:

PARLIAMENTARY SUBCOMMITTEE ON THE STATUS OF WOMEN

RE: VIOLENCE AGAINST WOMEN

BY: EUNADIE JOHNSON

PRESIDENT

NATIONAL ORGANIZATION OF IMMIGRANT & VISIBLE MINORITY

WOMEN OF CANADA

I am pleased that this committee has invited **NOIVMWC** to speak on the issue of Violence against Women.

My name is Eunadie Johnson and I am the President of NOIVMWC but primarily I work as the Executive Director of the Thompson Crisis Center ( A shelter, a Transition House for Abused Women and their children). I have worked in this area for the last 10 years.

As I thought about the content of my presentation I have been discussing, working, presenting, arguing the very subject of "Violence against Women" for a long time.

Though I realize that it's wishful thinking, I hope as always, this presentation will make a difference.

The Immigrant and Visible Minority women of Canada, the Organization of which I am President, have in their forums discussed violence in their various comunities, it was and still is a priority; the list of recommendations drawn from the most recent Biennial Assembly in November '90 includes General concerns from the group. It will be highlighted in my recommendations at the end.

In addition to the sexist and racist attitudes of the general society, abused woman from the identified target population (in this case Immigrant and Visible Minority Women) has to deal with the complexity of her position within her community.

She is expected to understand those complexities and pressures, and put her relationship with an abusive partner in some perspective while women from the Dominant culture face the same pain of abuse the situation for NOIVMWC becomes more complex. Let me say that the Pain of abuse is the same for every woman.

The image of the target population as long suffering and /or passive, or big and strong creates confusion about the abuse in their lives; and clouds the fact that they are multiply oppressed. In our communities the images and expectations reinforces the silence that one maintains about the violence in our lives; on the other hand sexist and racist systems have given us little choice.

To be specific the immigrant women who are not fluent in English or French are without supports in most areas of this country to access services. The Educational information when presented does not have the desired impact because of the Language barriers. The refugee women face an added barrier as they do not enjoy immigrant status.

For Visible Minority Women with the language, it is a question of stereotypes. It contributes to the confusion and insecurity already felt because of the Abuse in their lives. These women have a tendency to feel it's their responsibility to placate their partner or understand his excuses for the behavior, not to protect themselves from the violence and anger.

The images of immigrant/refugee and visible minority women especially the latter is either non existant or must fit within the stereotype that has existed for centuries. Therefore this seems to deny the violence in their lives or when they see the violence it is most often dismissed as part their culture. When we review the programs and Services that have been developed to prevent and respond to violence, we are acutely aware of the non existance of co-related and significant data pertaining to immigrant and visible minority women and their particular experience.

Across Canada representation of women in the Police force is a mere 5 % for Immigrant and Visible minority women (I do not have the stats) but I expect the numbers are negligible; it would stand to reason that they have not had any input in programs or protocols developed by the police. While there has been some

involvement by the target population with community groups, the information presented and subsequently developed program models do not address the specific needs of the Immigrant and Visible minority women.

Police attitudes towards women who have experienced violence have generally reflected those of the more dominant cultures, they are not immune to and have been part of the sexist and racist attitudes that pervade our society. Too many times I have witnessed that attitude transfer into certain behaviour towards Immigrant and Visible Minority women who are being abused, again in some cases the belief that "it must be part of their culture".

We must however understand that the Police are beginning to recognise (with pressure from the community and women's groups) the extent of violence against women and the eventual outcomes.

There has been considerable attention focusing on the issue of violence against women in the past ten years, and most recently since the violent deaths of several women across Canada and of course every person who has access to the media, denouncing violence (except Barbara Amiel) there are coordinated efforts through legislation to commit funds and resources to these programs. Announcements are made to react to violent situations and only for a limited time, as if the violent behaviour and attitudes is expected to disappear at the end of the project.

Community groups, mostly from the mainstream women's movement have done excellent work in creating awareness and there are a few of us who through sheer tenacity and determination have insisted on participation, but the programs and protocols developed are still a long way from reaching and meeting the needs of immigrant and visibility minority women.

When educational programs are developed there is no translation, it is not usually not as helpful in assisting women who do not have access in either official language.

It may also be that in some areas the police and community groups have done their best with the available resources and then there is the criminal justice system – which in its zeal to protect the innocent (great thought) further victimizes the victim.

Judges are constantly making derogatory remarks about the women who have been victimized; racist comments are commonplace. It is appalling to review statistics pertaining to the disposition of cases when women are violated or killed.

The idea of a Royal Commission is probably a good one; my first instinct is to say that it will highlight and profile the issue, (afterall my understanding of the word "ROYAL" means it is important) but then again after the commission, comes the committment to act. Will there be a committment? Or do we need another Montreal?

Any commissions or studies must record the experiences of immigrant and visibility minority women of Canada, any programs or protocols developed must have the input from the target population which is certainly not lacking in expertise.

In Canada we have become known for our efforts to assist developing countries in identifying the struggle for women's equality; when are we going to make that same committment to Canadian women? When are we going to include the experiences of Immigrant and Visible Minority Women?

# RACISM IN NOIVMWC'S & THE WOMEN'S MOVEMENT

# Resolutions passed

- Committee be set up to address racism in NOIVMWC & the Women's Movement.
  - -To access resources to make this possible.
  - -To reaffirm the founding mission of NDIVMWC.
  - -Committee should pass this information to Provincial membership.
- Independent monitoring process be set in place to make sure that the process works.
- There should be racism awareness workshops for Board members and the membership at large.
- 4. Media monitor should be put in place to respond to racist stereotypes and racism in the media.
- Awareness should also be a part of the educational system.

\* \* \* \* \* \*

# SUMMARY

Committee be set up to address racism in NOIVMWC and the Women's Movement. Resources be made available for the committees to effectively carry out its goal – that the committee members have access to provincial organizations. Likewise provincial organizations have input into the committee – that the committee prrepare a report and that the report be brought to the next A.G.M in two years time and that the report be an agenda item at the next A.G.M.

This committe reaffirms the funding mission of NOIVMWC

# **FAMILY VIOLENCE**

#### Given that:

- There is an increase in violence against women in the home, workplace and society at large;
- 2. There is an attack on women and feminism as illustrated by the Montreal Massacre and funding cuts to women's centres and publications;
- There are attacks on all groups fighting for equality and justice: women, visible minorities, First Nation Peoples, gays and lesbians and workers, and this is illustrated significantly in the icrease in police violence against these groups;

#### Be it resulved:

- That NOIVMWC analyzes and presents the issue of violence against women in a comprehensive manner which places it in the context of an assault on women, and recognizes the economic, social and political forces which impact on women.
- 2. That NOIVMWC develops a strong positon-statement to mark the anniversary of the Montreal Massacre, and support the efforts of other women's organizations, such as NAC, organizing around December 6th.
- 3. That NOIVMWC sends a message of solidarity to the People of Kanasatake and Kanawake who are in the process of rebuilding their community and especially to the women who experienced violence in the hands of the police and army, and that NOIVMWC state its solidarity with the struggles of the First Nations.
- That the Board and leadership of NOIVMWC monitor and be prepared to take strong and timely positions in responding to future incidents of violence against women.

# Suggestion by a number of delegates

Collect a donation to send to the Women of Kanesatake and Kanawake.

# **RECOMMENDATIONS & MOTIONS**

National Constitution should be amended so that no membership at local level be accepted directly - that all local groups come through the provincial group allowing for a more united, better co-ordinated and a better communicated over all membership.

The above recommendation is written in support to Shashi Assanand's comment at the communications workshop at the National Meeting. Shashi Ashanand is the current President of the I.V.M.W (B.C).

Gulistan Sharif B.C.

\* \* \* \* \* \* \* \* \* \* \* \* \*

In order to ensure better communication between the National and the Provincial Organizations besides the National representatives, NOIVMWC also communicates directly with the provincial organization.

\* \* \* \* \* \* \* \* \* \* \* \*

That NOIVMWC should establish/improve a good working relationship with Immigrant Women's Association established in each province rather than promoting the organization of small groups of women reporting directly to NOIVMWC.

Linda - Manitoba

\* \* \* \* \* \* \* \* \* \* \* \* \* \* \* \*

The workshop on fighting racism in the women's movement should be closed to Government representatives.

MOVED: (illegible) SECONDED: ?

MŪTION: Defeated by 41 to 36

(Sgnd. Betty Lee)

That mometoring on the accuracy of the reports presented to the Board by the provincial representatives takes place.

That the Regional representatives keep in touch with the different provinces under her concil.

That a list of the different organizations of Immigrant and Visible Minority Women of each province is presented so that information on NOIVMWC is forwarded to them.

P.E.I

\*\*\*\*\* \*\*\*\*\*\*\*

Provide copies of Constitutions to the local office.

Involve National Office to solve local problems - eg. communication at present completely paralysed. Help with problem to solve effectively.

Provide more printed matter.

may be Newsletter every 4-6 months.

Rano Khokhar, N.S.

\*\*\*\* \* \* \* \* \* \* \* \* \* \* \* \* \*

To ensure that President's and Treasurer's report be made available to the delegates.

Board meeting minutes be made available.

Boni Bal, NFLD.

# MOTIONS & RECOMMENDATIONS

I move that at the next Biennial meeting of NOIVMWC that:

We have only 4 workshops that have a different focus on subjects relevant to our organizations' aims.

We have the business meeting earlier on the agenda so that we do not have this last minute rush and more time be allocated to this important subject.

We have an open session as a whole body where we can exchange ideas and opinions.

MOVED

NARGIS KHERAJ

SECONDED:

ANNE KETTERSBIL

MOTION

CARRIED

\* \* \* \* \* \* \* \* \* \*

I feel I have had great difficulty and so have a number of my colleagues at this dynamic National Organization's B.G.M:

We need to ensure that relevant documents such as the committee, treasurer and presidents reports, President's policy statement and the agenda in accordance to the Constitution are made available.

I propose a motion that pertinent information be a mandatory circulation.

Minutes of this meeting and a copy of the recommendations be sent to all members within 60 days.

Written minutes of all board meetings be sent to all regions within 30 days.

MOVED:

GULISTAN SHARIFF

SECONDED: MOTION.

# **EMPLOYMENT EQUITY**

# Resolutions Passed

- \* To lobby and advocate for effective employment equity legislation at all levels: federal, provincial, and municipal.
- \* The process must involve the participation of immigrant and visible minority women.
- → Monitoring must be an integral part of employment equity programs.
- \* That the entry level officer selection tests used by the federal public service be eliminated because it is biased.
- \* That employees covered under Bill C-62 be reduced to 25 employees rather than the current 100.
- \* That an employment equity commission be established and should report directly to Parliament.
- \* That there be representation of all designated groups at all levels.
- \* That there be a mandatory employment equity program with goals and timetables and with effective enforcement mechanisms.
- \* That all Federal Departments, Boards, Commissions and Agencies be included in the Employment Equity Act.
- \* The Federal Contractor's program should be included under the Employment Equity Act.
- \* That NOIVMWC request Federal Funding to actively participate in the 1991 Review.
- \* That NOIVMWC implement a program of educationals on employment equity for member organizations that NOIVMWC report on the progress to the Assembly in 1992.

- \* That NOIVMWC participate in the National Employment Equity Network re the 1991 Review of the Federal Employment Equity Act.
- \* Professionals from multicultural background be hired for refugee settlement programs.
- \* To have a just refugee policy which will consider the existing political reality rather than accepting the official pronouncement of the country in question.

# REFUGEE WOMEN

# Resolutions Passed

- \* That the gender be added to the definition of conventional refugee.
- \* English and other training courses be open to women, whether they are market-targeted or not.
- \* That the frontline grass roots group be included in the process of evaluating existing language prograams in the eventual development, experimentation and evaluation of new programs.
- \* Funding should be provided to NGOs who provide services to female refugee claimants.
- \* Implementation of Communication promotion and advertisement of resources in different communities to serve refugee women. The gap between communities should be bridged. NOIVMWC should support and put more attention to this issue.
- \* NOIVMWC should set up a committee on refugee women.
- \* CEIC should conduct a comprehensive evaluation of its ESL with a special emphasis on the needs of refugee women.
- \* To educate mainstream orgn, about cultural issues about refugee women.
- \* Refugee Women should have access to information regarding their rights in their own language upon arrival in Canada.
- \* Mechanism be in place to inspect and evaluate teaching method and competency of ESL instruction.
- \* That NOIVMWS should exclude Govt. officials from some future workshops.

# YOUNG WOMEN IN NOIYMWC

# Recommendations:

- 1. Formation of a young women's committee in NOIVMWC to deal with.
- 2. Addressing the internal and external barriers that prevent young women from participating.
- 3. Educating each other about our differences in colour, culture, language, age, economic status etc.
- Actively involved in community to tell about NOIVMWC and to educate them and to involve them.
- 5. Young women should educate young women.

# BUILDING NOIYMWC AT THE REGIONAL LEYEL

# Resolutions Passed

- 1. All member groups must have a copy of the constitution of NDIVMWC.
- 2. That the regional reps keep in touch with the membership within the province/region before and after the Board meetings.
- 3. That a list of IVMW's Organizations within each province/region be made and forwarded it to the participants at the conference.
- 4. That the National office be involved as a resource to the local/provincial groups upon request.
- 5. That more printed matter be provided to the members eg. newsletter.
- 6. Everyone who request information from the office, should be provided that information within financial constraints.
- 7. National constitution should be amended so that no membership at local level be accepted directly. That all local groups come through the provincial groups allowing for a more united and better co-ordinated memberships.
- 8. That the reports presented by the provincial/regional reps to the National body be approved by the provincial bodies.
- In order to ensure better communications between the natinal and provincial besides the national reps, NOIVMWC also, communicates directly with the provincial organization.
- To have a constant written communication in order to have proof of all the issues that we as a group will address.

# **ECONOMIC CHANGES/ VIOLENCE**

# Resolutions Passed

- 1. NOIVMWC initiate a work group/ subcommittee on Employment, Labour development and training: to take a pro-active approach on recommending the long term strategy in enabling VM and IW to have full access and outcome in language training and skills training. This committee/group will also act as a clearing house on information and resources pertaining to employment related issues.
- 2. NOIVMWC to take a strong position and actively campaign against G.S.T and Bill  $\mathbb{C}$ -21.
- NOIVMWC recommend research areas and utilize the resources of Canadian Advisory Coucil on the Status of Women to undertake a nation-wide researchespecially economic recession, economic restructuring on immigrant and visible minority women.
- 4. That Canadian Bankruptcy Act which puts workers at the bottom of the list of <u>creditors</u> be reviewed and <u>changed</u>.
- 5. That Canadian National Training Act which covers skills training and language training should be reviewed from the perspective of visible minority and immigrant women to ensure equity in access, quality and outcome
- 6. NOTYMWE should express a strong need for Plant shut-down legistation across the country and that it take leadership to urge regions to review and recommend changes.

- 7. NOIVMWC seek allies eg. other women's groups to examine legislations that affect the economic independence and well-being of immigrant and visible minority women; work for joint strategies and campaign.
- 8. Language Training:
  - -as a human right not as a training program
  - -allowance to be atleast at minimum wage level
  - -extend period to 12 months
  - -ESL instructors to be drawn from immigrant amd visible minority women.
- 9 Promote entrepreneurship as an option of strengthening the economic position of Immigrant and Visible Minority Women.
- NOIVMWC recommend the Government set up an independent national body to evaluate foreign qualification and credentials to ensure access.
- 11. That Federal Govt. provide adequate funds to assist partnership between community based programs and public education system for integrated language programs to meet the needs of the Immigrant and Visible Minority women
- 12. NOIVMWC take an active role and work with various Regional/Local groups to advocate for the rights of domestic workers and facilitate a unified National focus on improving the conditions of domestic workers in Canada.

# ADDITION TO VIOLENCE AGAINST WOMEN - RESOLUTIONS

# PRE-AMBLE: GIVEN THAT:

- -There is an increase in violence against women in the home, workplace and society at large
- -There is an attack on women and feminism as illustrated by the Montreal Massacre and the funding cuts to women's centres and publications
- -There are attacks on all groups fighting for equality and justice: women, visible minorities, First Nation Peoples, Gays and Lesbians and workers; and this is illustrated significantly in the increase in police violence against these groups.

# RESOLUTION: Be it resolved that

That NOIVMWC analyze and present the issue of violence against women in a comprehensive manner which places it in the context of an assisualt on women, and recognize the economic and social and political focus which impact on women.

NOIVMWC develops a strong position statement to mark the anniversary of the Montreal Massacre and support the efforts of their women's organizations such as NAC, organizing around December 6 th.

NOIVMWC sends a message of solidarity to the people of Kanasateke and Kanawage who are in the process of rebuilding their community and especially to the women of DKA who experienced violence in the hands of the police and army, and that NOIVMWC state its soldarity with the struggles of First nations Peoples.

The Board and Leadership of NOIVMWC monitor and be prepared to take strong and timely position in responding to future incidents of violence against women.

PRESENTED: Judy Vashti Persad

MOVED: Salome Lucas

SECONDED: ?
MOTION: ?

# VIOLENCE VS WOMEN - POLICY STATEMENT

NOIVMWC strongly condemns the escalating violenence towards ALL WOMEN IN SOCIETY and asks the Federal Government to provide the assistance so that women who have been excluded from the consultation process be <u>now</u> included in order to formulate proper policies that reflect their specific concerns.

That immigrant and Visibel Minority women be included in the decision making process regarding funding, research and implementation.

# RECOMMENDATIONS RE. FUNDING

All funding programs should be reviewed and changed to ensure the equitable distribution of resources.

#### ACCESS TO SERVICES

Information on the rights of abused women and services should be readily and easily accessible in different languages other than English and French.

Cultural interpreters should be provided by the service delivery system.

Employment Equity programs should be made mandatory in all systems such as shelters & social service agencies working with women -victims of violence.

# APPENDIX "FEMM-7"

# PREVENTING VIOLENCE AGAINST WOMEN:

#### A SOCIALLY RESPONSIBLE APPROACH

#### A Brief Presented to:

The House of Commons Subcommittee on the Status of Women,

Standing Committee on Health and Welfare, Social Affairs, Seniors and the Status of Women

By

LINDA MACLEOD,

Chair,
National Associations Active in Criminal Justice,
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4th Floor,
Ottawa, Ontario,
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# PREVENTING VIOLENCE AGAINST WOMEN: A SOCIALLY RESPONSIBLE APPROACH

#### INTRODUCTION:

I am honoured and grateful to have the opportunity to present this brief to you today. I have prepared this brief on behalf of the National Associations Active in Criminal Justice, a loose coalition of twenty-one national organizations with an interest in criminal justice issues and with a commitment to explore and implement more effective approaches to justice in our society.

The member organizations of NAACJ include a diverse range of groups. For some, like the Canadian Bar Association, the Canadian Association of Elizabeth Fry Societies, the John Howard Society of Canada and the Canadian Criminal Justice Association, their mandates revolve totally or primarily around justice system issues. For others, like the National Association of Friendship Centres, the Canadian Psychological Association, the Canadian Training Institute, and our most recent member, the Canadian Council on Children and Youth, justice issues are only a part of their focus.

The breadth of concerns brought to NAACJ by our membership, the diversity of viewpoints heard through this coalition, and the direct links of all our organizations to front-line workers, to community-based groups and to a broad spectrum of individual women, men and children across Canada are the strength of NAACJ.

My messages to you today are rooted in the community-based, multidisciplinary approach which defines NAACJ's character as a

coalition. The specific points I will raise come partly from the work done by NAACJ and partly from work related to violence against women in which I have been involved outside NAACJ over the past twelve years. I will attempt throughout this brief, therefore, to speak not only for NAACJ member organizations directly but also for women and men in our communities who may not have the opportunity to have their voices heard by this sub-committee.

I would also ask the sub-committee members to note that while I am speaking as the Chair of NAACJ, and have been instructed to do so by representatives to NAACJ, this brief has not been formally approved by NAACJ member organizations. The author therefore takes total responsibility for the content of this brief. In particular, any suggestions or recommedations made within the brief, should be interpreted as flowing partly out of the work of NAACJ and out of the wisdom of NAACJ members. However, these should not be considered formal recommendations presented by NAACJ or its members organizations.

#### FOCUS OF THIS BRIEF:

Throughout this brief, I will focus on five major points:

1. Effective Prevention Must be Based on Intervention which Recognizes that all forms of Violence against women are rooted in the values and the institutions of our society.

Although lip service has been given to this principle for some time, it is generally put aside as unmanageable, too costly,

too lengthy, too abstract. As a society, we have chosen instead to concentrate on intervention into specific instances of violence and to stress much needed protection and support but in a context which separates intervention from prevention. We are at a turning point in this approach however, where there is a widespread perception that an emphasis on intervention into specific violent incidents will never prevent violence against women. More and more people working to stop the violence now concur that prevention of violence against women will only be achieved if we have the courage to address the links of violence to the values and institutions of our society.

2. The Public Sense of Urgency to Prevent this Violence is Energized by the Perception of Violence as a Sign of Growing Injustice and Lack of Control.

Public motivation to prevent violence against women is strongly energized by a crisis of values, a crisis in which people see injustice growing in our society and view violence against women and children as manifestations of this growing injustice. To stimulate community-based activities which will work to prevent violence, the links between a concern about violence against women and this larger fear of injustice and loss of control must be acknowledged and built on.

# 3. <u>Violence against women is a community concern and a community responsibility.</u>

Violence against women is more than a "women's issue". It is a community issue. We all live with the reality and the consequences of violence against women. We are all victims of violence against women, and we all share some responsibility for violence against women because it is a part of our communities. To prevent violence, the links of violence to individual isolation, the sense of loss of control so many people currently feel and the withering of communities must be addressed. Women must not be given sole responsibility for finding the "solution". It is time for women and men to coordinate efforts to prevent violence in our society.

# 4. Justice reform is crucial symbolically to restore public confidence that fairness, equality and community solidarity are possible.

The justice system has taken a leadership role in the way Canada has responded to violence against women. However, despite many excellent and widely applauded efforts to improve the justice system response, there is growing concern among a variety of front-line workers that the adversarial nature of the justice system combined with its emphasis on discrete physical actions can make it ineffective or even destructive for many women who are the victims of violence.

This questioning does not mean that people want to abandon the use of the justice system in cases of violence against women. Women and men across Canada want to retain the strong message that violence against women in the home and on the street is a crime. There is hope as well that the powerful symbolism of the justice system can be used to reduce experiences of fear, isolation and inequality which can escalate violence and its effects. In addition there is widespread agreement that women should have the choice of using the justice system when they are victimized. <sup>1</sup>

These hopes are accompanied, however with the acknowledgment that in any attempts to reform the justice system to deal more effectively with violence against women, the links of the justice system to values which encourage and perpetuate violence must be acknowledged and women's experiences with justice system intervention must help inform change.

It is in the arena of justice reform that NAACJ's past and current work is most informative. Premises and philosophical elements put forward by NAACJ in its development of a Social Responsibility Approach to criminal justice will be emphasized in the discussion of justice system reform. In addition, a proposal for legislative change currently being developed will be shared as one possible approach to needed reform in the justice system.

# 5. The community-based responsibility for preventing violence must be enhanced.

The urgency of developing and strengthening proactive responses to violence which integrate intervention and prevention by building community responsibility for the problem and for responses to violence must be recognized and community-based initiatives supported. Aboriginal communities can provide significant experiences and insights into a more community-based approach for dealing with violence.

#### A BRIEF METHODOLOGICAL PREAMBLE:

The information reported in this brief, given its focus, is by necessity partly personal and impressionistic. However, it is based on hundreds, perhaps thousands of conversations over the past twelve years with people working to prevent violence against women, with women who are victims/survivors of violence, with highschool and university students, and with other concerned citizens.

I have chosen in this brief to highlight this direct information, rather than amalgamated statistical information, partly because I am aware that you will be receiving other briefs which fully and competently present the formal data. However I have also consciously chosen to stress the statements of individual women and men because I believe it is the informal "data" that is too often ignored..."data" which in my opinion, must be heard if we are to be successful in incorporating the wisdom of women and men across Canada in preventing violence.

Known statistics often raise more questions than they answer. They produce discouragement as a result. Why is violence not apparently decreasing? What are the roots of violence? Why, despite all our concerted efforts to address this problem have the figures not gone down? Is violence higher today than it was a decade ago? Is the consistently high rate of violence against women a reflection of higher reporting rates?

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These questions are important, but they cannot be addressed purely through the statistics. I have therefore relied on "softer" but perhaps more illuminating information which expresses the hopes as well as the fears and concerns of people across Canada.

# WHY IS THE ISSUE OF VIOLENCE AGAINST WOMEN SO CRUCIAL TO THE CANADIAN PUBLIC?

The issue of violence against women has gripped Canadian politicians, government employees and the Canadian public for over a decade. Canada is also seen internationally as a leader in this area, and particularly in terms of violence against women in the home. These facts, I suggest, are not of passing importance, and raise speculation about the meaning of violence against women to people in Canada.

From conversations I have had with women and men across Canada
I have begun to see violence against women and children as a symbol
of evil for many in our society. Violence against women evokes
fears about a loss of control, about life as unpredictable, about

life as unjust. Violence against women raises fears which are not explicitly about an act of physical or sexual violence. Violence against women, because it so often occurs in their homes, because their aggressors are so often people they know and may trust, because it so often occurs when women are most vulnerable, evokes feelings that life is unsafe, not to be trusted.

When people speak about violence against women, they are also speaking about inequality and injustice, about their own feelings of isolation and loss of control, about their own experiences of vulnerability and violation, about their fears for the future.

These links became very clear to me over the past year as I travelled across the country leading a series of community development forums to reduce women's fear and increase women's safety, on behalf of Secretary of State Canada. In order to focus the workshops on the explicit concerns of each community, I began by asking participants to describe the kinds of fears they experienced personally, or knew their partners, daughters, mothers or friends experience. I asked them to think of situations, specific places, conditions which made them feel uncomfortable or fearful.

The responses I received were not what I expected. Certainly women and men mentioned fear of physical or sexual attack, but these fears were not, in most locations, the fears they spoke of most. Instead, they emphasized:

1. their fears of being unprotected by our legal system because of police corruption and violence, because of the insensitivity and

distance of judges and lawyers, and because of their fears that our laws are too limited to help them.

- 2. Women and men spoke of their fears of intolerance, specifically around racial violence and the fear of gay bashing.
- 3. People spoke of their fears of being isolated geographically, because they have no community network, or because they lack knowledge about services available to help them. People were fearful that neighbours or passersby would not come to their assistance if they were in danger, or were actually being attacked. Women expressed the fear that they would not receive support from other women. Participants who were immigrants, seniors, or who were disabled raised fears of not knowing how to get help if they needed it.
- 4. Participants spoke of fears for their children. The prevalence of brutal playground violence often involving simulated gang rapes of little girls in grades one or two was mentioned in seven out of eight of the workshops held. Parents of older children cited their concerns about the vulnerability to violence of children working in fast food chains or in street retail booths.
- 5. Women particularly spoke of fears of working late and of sexual harassment in their places of work. These concerns also extended to students and faculty at universities.
- 6. Women spoke of their fears of every form of transportation available. They said they are afraid to walk after dark, they are afraid of taxi drivers, they are afraid of walking or biking in parks or on campuses, they are afraid of driving alone or with

their kids after dark, and they are afraid of using subways and buses, particularly because they are often forced to wait in a dark, deserted station or shelter.

Women frequently concluded from these workshops that they feel there is no safe place for them and no-one they can trust since violence against women is so often perpetrated by someone close to them.

These links are crucial to build on if we are to create responses to violence against women which actually prevent the violence. From these expressions of fear if becomes obvious that unless we address inequality, injustice, isolation and vulnerability in our solutions, we will not develop responses which make women feel less fearful, we will not design programs which reduce women's experiences of violence.

# WOMEN'S REPORTED EXPERIENCES WITH CURRENT RESPONSES TO VIOLENCE

Women who are victims/survivors of violence reiterate this need in their assessments of current services available to them. In the interest of brevity, and in view of the focus of this paper, I will concentrate on the experiences many women have with the justice system. However, this focus should not be interpreted as implying that women experience only the justice system negatively. The feelings expressed by women toward the justice system are mirrors of many of their feelings about other services currently available to help them. Neither should these experiences be used to

conclude that all women have negative experiences with the justice system. My purpose in raising these examples is to help expose the need for reform in our justice system, but perhaps just as importantly, to stress the fact that women who are victims/survivors of violence want responses to their violence to lessen their feelings of injustice, isolation, vulnerability and inequality not just to protect them from future physical or sexual violence. They also want services to reduce their perceptions of the prevalence of violence in their lives and in society as a whole.

To give just a few examples,

1. one woman who had been given support by a victim/witness counsellor prior to testifying against her husband in court, said of the experience:

"I keep getting the feeling that I'm being controlled with kindness. I feel like I better feel eternally grateful for your time and sensitivity. I feel like I better live up to all of your expectations, or else all the hard work you put into me will be a waste, only I'll be seen as the failure not you. I feel like I better do what you say "for my own good", only I don't feel like this is for my own good, any more than I felt that calling the police was for my own good. What's for "my own good" is to keep my dignity and to get on with my life."

2. Another woman who had been abused by her husband and whose children had also been abused by him, had initially called a social worker for counselling for her children and was told she must call the police. After doing so, and going through the court process, she said:

"Participation in the criminal justice system wasn't presented to me as a right. It was an obligation. I was made to feel that I had no choice if I wanted any other kind of support or help." 3. Another woman who had a very positive experience with police still found the experience bittersweet.

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"The police were really nice to me....But in a way that really hurt, because it just made me feel worse that I had no friends to turn to. My own mother told me to go back to the bed I made. My best friends make me feel it must be something I did that made him beat me. I just ache inside for my mother and my friends, but especially for my mother, to do for me what that policeman did. It doesn't seem right that a stranger has to be the one who gives you the most kindness."

4. And finally a woman on the violence of our adversarial system.

"My lawyer wants blood and guts. He wants me to hate my husband. He wants me to nail him to the wall. Well, I don't hate him. And most of all, I want the violence and the anger to stop. After all the hurt and pain I've gone through over the last ten years, the last thing I want is more fighting."

What all the women I've talked to over the years have convinced me of is that we have to look beyond violence as a solution to prevent violence. Rarely does a woman want vengeance, except perhaps immediately after an assault. According to women I interviewed in a study on innovative justice system approaches to woman abuse, women want help to make their own choices, they want to receive support without judgement, they want to see and hear, through the words, attitudes and actions of people in positions of authority that they think the assault was wrong. They want to know that services will be there for women if they want to use them, but that they will not be imposed on women. They want to be treated with respect. Above all they want to be treated justly.

Women who have been physically and/or sexually assaulted make it clear that to meet their needs we have to look beyond the

violence of individual men against individual women. We must look as well to the violence of a society that separates people from one another, that puts people into a competitive, controlling relationship with one another, that measures value through control, through strength, and that uses violence or violation to deal with violence.

### THE VALUES AT THE ROOTS OF VIOLENCE:

Violence is rooted in values of control. These values are perhaps best described by Lorraine Berzins, who works with the Church Council on Justice and Corrections, one of the member agencies of NAACJ. She says that violence against women is created out of:

"a deep belief, ...that it is necessary in order to have ORDER for some people in our society to dominate others - to have a hierarchy of power, and that it is all right for some people to use power to control others, and to use force, if necessary, to maintain that This belief is deeply entrenched. We can hardly imagine having order without it. It has allowed men to dominate women, parents to spank children, one class or race to devalue and control another. It unleashes competition to gain and maintain power in the hierarchy. And we have come to believe that this is morally right because the "other" is of inferior rank in our hierarchy of values - due to gender, age, race, physical, mental or economic difference - whatever distinguishing characteristic we can use and get away with. And that force, even violent force, is sometimes justified for those who dominate to maintain that domination. This "ethic of domination", if you will, has long been accepted in our society as the basis for order. The "right" to use violence, if necessary, to maintain that domination is based on our belief that it is morally right to do so for the sake of preserving order, and is made easier by the belief that the other is of inferior ability, responsibility or status."2

# THE PERSONAL LINKS BETWEEN VIOLENCE, INJUSTICE AND CONTROL: AN UNDERSTANDING ON WHICH TO BUILD PREVENTION:

This discussion of values becomes much less academic and much more compelling if we relate it personally to each of our lives. Violence is disturbing for most of us. We live in a time when violence is part of the very fabric of our existence. You and I, all the other people in this room, and many people across Canada are brutally aware of the pervasiveness of violence in our society. We all live with violence overload. Many of us rail against the seeming inescapability of violence on t.v., in movies, on magazine stands, in video games and in children's toys. Many of us pay lip service to our desire for a less violent society.

And yet these constant reminders of the violence in our society touch only the surface of the violence we experience. These manifestations remind us of the reality of and potential for physical and sexual violence in our society. The do not however link incidents of physical and sexual violence to the even more pervasive psychological and spiritual violence based on values of control, competition and domination in which physical and sexual violence are rooted.

Our continued fascination with violence and our commitment to prevent violence are grounded in the experiences every one of us has had with violence. Not every woman, man and child has been the victim of explicit physical violence, but every adult and most children have been victims of psychological and spiritual violence.

Not every woman, man and child has been the aggressor in an act of physical or sexual violence. But every woman and man and many children have been the perpetrators of psychological and spiritual violence.

Every one of us can think of a time in our childhood, when we were hurt deeply by someone in our family. Every one of us was the victim at some time in our past of other children ganging up against us or bullying us. Every one of us has experienced the pain, anxiety and emptiness of being rejected in a sexual relationship. Every one of us has lived with the soul destroying effects of working in an environment where our efforts were not appreciated, where we were excluded from important decisions or actions, where we were made to feel worthless.

And if we are honest with ourselves, every one of us has inflicted pain on someone else in our families, among our friends, in sexual relationships, in our places of work.

We all carry this pain and the knowledge of our vulnerability with us throughout our lives. Many people have never even shared this pain or knowledge with another person because we fear that exposure could increase our vulnerability. Many people have never admitted to these experiences even to themselves. But when we think about these past experiences, especially when we think of being at the receiving end of an unkind act, of some kind of personal violation, our overwhelming experience is one of unfairness, of the injustice that we experienced. We are all linked in these personal experiences of injustice.

Now some people in this room are probably saying, "but this is just part of life. These experiences bear no relationship to the serious physical and sexual violence we are speaking of here".

Women who are survivors of physical and sexual violence do not agree with this conclusion. For women who have experienced physical and/or sexual violence, the physical pain and injury is secondary to the psychological and spiritual violation they suffer. As one woman who was abused by her husband said to me:

"The bruises heal. You forget the physical pain. But the feeling of being unloved, uncared for, uncherished...the feeling of being treated like you're nothing. The feeling that you can't even trust someone you thought loved you...those things never go away. They haunt you even when you thought you were over it. The next time someone says they love you, those nagging doubts, those questions keep coming up all over again."

Child sexual abuse raises these questions even more poignantly.

"How can anyone who's been raped by her father trust again? If you can't trust your own father, who can you trust? The doctors, the social workers, all they cared about was the fact that I became infertile after getting v.d. from my dad. They didn't seem to understand that having a baby isn't my biggest worry. I don't even know how to live anymore. I don't know how to be with people. I don't know what it means to care about someone else anymore. My soul is more damaged than my reproductive system."

Women who are survivors of physical and sexual violence speak of their experiences with violence in terms of the betrayal, the worthlessness and the isolation they feel. Women speak of feeling that they have lost control over their lives. Women speak of their loss of personal power.

As one woman who was sexually assaulted by a stranger said:

"I used to feel so independent. I believed the world was my oyster. I used to think something like this could never happen to me. Now that it has happened to me, the world will never look the same again. I can't really trust life anymore. I don't feel there's any point in making long term plans. I just can't stop worrying about what's around the next corner. I feel so betrayed by life. I just feel like screaming, 'Why me, Why did this have to happen to me?'"

Women's experiences of violence and their experiences of societal responses to violence against women are <u>not</u> very different from the experiences every one of us has had with injustice. In a workshop I held recently involving social workers, police, Crown Attorneys, victim/witness workers, educators and transition house workers, I asked the participants to write one word to describe how they felt at a time when they were the victims of some kind of unfairness in their life. Their answers included: "powerless", "afraid", "intimidated", "worthless", "trapped", "not good enough", "used", "humiliated", "obliterated". This link is essential to keep in mind when we consider effective ways to respond to violence against women.

And if we are to prevent violence we must also look at how men feel when they are violent towards women. They also speak of feeling powerless. They speak of using violence to gain control when they're feeling they have no power. They also speak of feeling worthless. To give just three examples.

"All my life I was taught to be strong, to fight for what I want. My dad taught me to stand up to anyone while I was a kid. I was on the football team and the wrestling team when I was in highschool. Hell, I was a hero because I was strong. But now all I hear is what I jerk I am because I hit my wife. If I don't let her know who wears the pants in this house, she won't respect me. She married me because I'm strong."

"Sure I feel kind of guilty when I hit Elaine. I had a real bad day at work. I felt like my boss had just run a steamroller over me. When you go through something like that you want some attention. I want some respect. Instead I come home to the kids screaming and fighting. And my wife doesn't even have supper on the table...I work like a dog so she can stay home and she can't even pull her end of the bargain. Who wouldn't get mad? What am I killing myself for? So she can have tea parties with her friends, and neglect the kids and me?"

And from a convicted serial rapist.

"The world never gave me nothing. My old lady was drunk all the time. My old man used to beat me. My uncle buggered me when I was five. I take what I want in life, before I get taken."

In the same workshop where I asked people to give one word to describe how they felt when they were violated, I also asked the same people to give me one word to describe how they felt when they were violent towards someone else. The words they offered fell into two groups. One group of words reflected their experience that violence over another person gave them a feeling of power. "Control", "power", "dominant", "superior" were mentioned frequently. But there were also words given that were remarkably similar to the words they had used to describe their feelings of being victimized... "worthless", "degraded", "unaccepted" "ashamed", "guilty", "awful", "alone".

What these shared feelings point out is that the experience of violence both from the point of view of the victim/survivor and from the point of view of the perpetrator or violator are strongly linked to values we share about control, and that the experience of violence from the point of view of the victim/survivor and the perpetrator are also strongly linked to personal feelings of being treated unjustly. These insights are profoundly important in terms of our planning for prevention.

They allow us to see the links across forms of violence. They allow us to see that perpetrators are also sometimes victims.

Research done for the recent Task Force on Federally Sentenced

Women found that in the population of all federally sentenced women, 80% said they had been physically or sexually abused at some point in their lives, 68% said they had been physically abused and 54% spoke of being sexually abused in some way during their lives, by parents, other relatives, foster parents or institutional staff and by boyfriends, husbands and common-law partners. Among Aboriginal women under federal sentence, the abuse was even more prevalent. 90% of the Aboriginal women said they had been physically abused during their lives, usually regularly over long periods compared to 61% of the non-Aboriginal women. Sixty-one per cent of the Aboriginal women talked of being sexually abused, compared to 50% of the non-Aboriginal women.<sup>3</sup>

These insights also alert us to the need to create solutions that rebuild or strengthen community, that validate people who have experienced violence, that help them make their own choices and get on with their lives.

But perhaps most importantly, these insights give us the responsibility for personalizing our approach to violence. They challenge us to ask how we would have felt in our own experiences of violation if we were treated the way we respond to people who are victims of physical or sexual assault. They force us to eliminate the current barrier between victims/survivors and perpetrators of violence and the rest of the people in our society. They force us to see that we all have experiences on the continuum of violence.

# USING THE JUSTICE SYSTEM RESPONSIBLY:

The wisdom conveyed by the insights expanded above, are reflected as well in the philosophical elements which form the grounding for the Social Responsibility Approach to justice developed by the NAACJ and reported in a discussion paper entitled "Making Justice Real: Social Responsibility in Criminal Justice". These principles are listed below.

- 1." Criminal justice must involve a commitment to human dignity and development.
- 2. A broader sense of interdependence and shared responsibility must be developed in dealing with crime.
- 3. The impact of socio-economic policies on criminal justice must be continually addressed." (For example, currently the over-representation of the poor and Aboriginal peoples in our prisons must be considered.)
- 4." Processes aimed at breaking cycles of violence and vengeance must be given high priority.
- 5. The ideal of justice must be pursued in a context of peace rather than one of security." 4

It is the belief of NAACJ that these principles should become guiding principles for justice reform.

## CURRENT INNOVATIONS IN JUSTICE WHICH INCORPORATE THESE PRINCIPLES

Efforts are being made in locations across Canada to incorporate these principles in actual justice system reform. Several examples are briefly summarized below.

- 1. Manitoba has created a special family violence court which can deal with criminal charges of wife assault as well as other charges laid in connection with a variety of family violence cases. This court is well linked to related support services in the community.
- 2. Aboriginal groups are looking at community-based ways of dealing with woman and child abuse, instead of using the mainstream justice system. They believe that violence is a community problem, not an individual or family problem, and as such the solution must lie not just in healing the individuals in the family, but on healing the community. They are experimenting with community forums in which the abuser publicly takes responsibility for the abuse. The abuser, the members of the immediate family as well as many members of the family then take part in counselling programs aimed at healing the community violence which created the abuse.
- 3. There is a groundswell of interest in removing the abuser from the home rather than the victim. Currently, in the interest of protection, where a woman and/or her children are considered to be at risk, the police are likely to suggest to the woman that she would be safer elsewhere. The police would then transport her to

a transition house, a safe home, a motel or the home of a relative or friend. For years, critics of this system have argued that this further victimizes the victims, forcing them to be uprooted at a very traumatic time, forcing them often to adopt a lower standard of living than their usual standard, while the abuser sits comfortably in the family home. Jim Clarke, who recently retired from the Atlantic Police Academy has written a paper outlining his beliefs on how the man could be removed legally from the home within our present legal framework, using bail reform provisions. He suggests that the person who committed the assault could be arrested, removed from the family residence, charged and then released on conditions as provided for in the Criminal Code. The main condition would be that he would reside in a single man's hostel staffed by counsellors until the Court decided otherwise. The court would be advised by the counsellors of any positive indicators of behavioural change. Under this approach, the man would be able to keep his employment, if he was working, and would continue to maintain his family financially and ideally also contribute to the cost of his stay at the men's hostel.

4. Here in Ottawa, the Chief Crown Attorney, Andrejs Berzins, is currently using two methods to make the justice system more just for women who are abused by their husbands. He has instituted a meeting once every two weeks with a multidisciplinary local group, including a transition house worker, a police officer, a social worker, a victim program coordinator and himself to discuss creative and coordinated ways to deal with difficult family

violence cases, where the woman is in great danger and/or where she refuses to testify, so that the woman will not be doubly victimized by the system.

He is also making use of the pre-trial option within our law, to give a public opportunity, with a judge present, for the Crown and the defense lawyer to present their sides of the story with both the accused and the victim present. While he is not using this option exclusively for wife assault cases, he is trying to ensure that victims can be more a part of the system in wife assault and other cases.

5. Until recently, Judge Porter, in Hinton Alberta has been experimenting with the use of sentence adjournment primarily in child sexual abuse cases but potentially as well in wife assault cases, as a way to integrate treatment for the offender as well as counselling and support for members of the immediate and extended family, with the deterrent power of the justice system. Porter's approach began with extensive education of all people working in the community who might be the first point of contact for a child who was being abused or for the mother of the abused child. This training built a cooperative, community-wide team who relied on one another and who reacted consistently to cases of abuse. The training also influenced these service providers, including defense lawyers to allow the abuser to take responsibility for his action where in fact he had abused a child or woman and wanted to admit to the abuse. This encouragement was not an attempt to unfairly coerce the man, but rather to allow him

to take responsibility for his actions where appropriate, and to allow the system to then provide treatment and support to the perpetrator and to all other family members.

As soon as the abuse was disclosed, each of the members of the family was assigned a support person, an "advocate", someone to look out for their interests, someone to be there for them, to listen to them, to provide or refer them to counselling where needed, and to help them with details that might arise through legal cases, dealings with doctors etc. The case was also immediately brought to the attention of the police and the abuser was charged.

The case was also brought before the judge as quickly as possible, usually the same day or the very next day. At that time, if the man decided to plead guilty, the judge would tell the man that he could pronounce sentence on the spot, or that he could adjourn sentencing for a month if the man agreed to certain conditions. These conditions included:

- -finding living accommodations outside his family home,
- -having no contact whatsoever by phone, letter or in person with his family for a month; and
- -attending counselling over that month.

If the man agreed to these conditions, not only would be be put in treatment, but each member of the family would also go separately to a counsellor for this month.

At the end of a month, the man would again come before the judge, and if all the conditions of the adjournment had been met,

would be asked if he wanted sentence pronounced then, or if he would like to undertake another month's adjournment under the same conditions. If he agreed to this adjournment, the process would be repeated, and the man would be brought up before the judge each month for a period of eighteen months to two years.

At the end of approximately one year, if all members of the family were interested in reconciling, the family would be allowed to reunite, but would still be under close scrutiny form the counsellors. In addition, members of the extended family would be called and invited to also become part of the counselling process.

At the end of eighteen months or two years, when the counsellors had agreed that adequate progress had been made, the man would once again come before the judge to be sentenced. In the interest of insisting that the men take responsibility for their actions, Judge Porter would then sentence them. He generally passed a sentence involving community public education work and continued counselling for approximately two years. In three years of dealing with abuse cases in this way, Judge Porter knew of only one case out of one hundred, where the man had reoffended.

6. NAACJ has also drafted a legislative reform proposal (a copy of said draft is appended to this brief) which could help reform the justice system in such a way that the principles for justice listed earlier would be realized to a much greater extent than they are currently. This proposal addresses reform to the justice system as

a whole and therefore would influence cases involving violence against women, but would not be aimed exclusively at these crimes.

This proposal is intended to reform the system in such a way that minor criminal offences such as shoplifting and neighbourhood disputes could be dealt with more expeditiously so that serious offences, including wife assault and sexual assault cases, would be given the time and consideration needed to ensure a more sensitive, appropriate justice response.

In this legislative reform, the Crown Attorney would be given a third choice in how to proceed with a case. Currently, a Crown Attorney can elect to proceed by summary or indictable conviction. The third elective would allow the Crown, with the consent of the accused and his lawyer, to stream the case into a court where a sentence of incarceration would not be an option, and where more imaginative community-based sentences would be used more routinely.

All these options share a common emphasis on the involvement of the community in helping to prevent future violence. The violent person is urged to take responsibility for his actions but the criminal justice response is aimed at helping to integrate the perpetrator more effectively into society and to provide support for the direct and indirect victims of the violence.

This approach mirrors the strategies for reform suggested in the Report of the Secretary-General on domestic violence, prepared for the Eighth United National Congress on the Prevention of Crime and the Treatment of Offenders. In the nine strategies specifically targetted at criminal justice reform, an emphasis is placed on the use of "a full range of sentencing dispositions to ensure maximum protection of the victim and society and socialization of the offender". Public apology, community service, financial or other compensation of the victim as well as educational or job training and various forms of counselling are mentioned as possible examples of the range of possible sentences.<sup>5</sup>

### FUTURE DIRECTIONS:

To reiterate the major points made in this paper.

- Future directions must address value and attitude change centrally and courageously.
- -Changes to our justice, health, social service and educational institutions should be addressed in the context of the need for value and attitude change.
- All programs, services and policies should be designed to validate women's experiences of violence by promoting a sense of justice and by reducing isolation and vulnerability, in keeping with the expressed needs of women who are victims/survivors of violence.
- -Initiatives taken should strengthen communities and encourage community involvement in prevention based on an acknowledgement that the community shares, in some ways, responsibility for and costs of the violence. Women and men should be helped to cooperate to prevent violence.

Specific suggestions for action under each of these major headings are briefly summarized below.

### A. ENCOURAGING VALUE AND ATTITUDINAL CHANGE:

- 1. The federal government should provide incentives to prompt ministries of education to encourage local school boards at the primary and secondary levels and at pre-school levels where possible, to hold classes on non-violent conflict resolution for both teachers and students, to offer courses on positive interactions between boys and girls, women and men, and where appropriate for the age of the students, to offer classes on violence against women and children with an emphasis on practical responses to these forms of violence and on prevention of violence through attitude change.
- 2. Senior bureaucrats and politicians should be required to attend sensitization workshops that provide personal awareness of the subtle, insidious and painful dynamics of domination, oppression and discrimination, to raise their awareness of violence, of the surrounding issues that can affect its prevention, and of alternate models of power and conflict resolution that are less dangerous to the vulnerable in our society. Through this sensitization training, they would be able to make better public decisions to help prevent violence against women.
- 3. Similar sensitization sessions are required for all service providers and provincial/territorial and local decision makers who

influence the futures of women, men and children who experience violence.

4A:201

- 4. Awareness sessions for members of the media are needed to help influence members of the media to report rapes, assaults and murder in ways which will not sensationalize violence, will not escalate fear unduly, and will educate the public to the realistic risks they face as well as to the options open to them if they are victimized.
- 5. Public education campaigns are needed which emphasize that all of us has experienced degrees of violation, that women who have been victims/survivors of violence are no different from anyone else and that we are all responsible for prevention.
- 6. A careful, thoughtful synthesis of available research on violence is needed to help inform attempts to encourage value and attitude change.
- 7. The sub-committee could stimulate community-based meetings including representatives from local businesses, public transportation agencies, advertising agencies, local radio and T.V. networks and newspapers to promote alternatives to violence and sexual exploitation in visual arts and literature, and to encourage these businesses to ensure that no advertising will be accepted and displayed which sexually targets women.
- 8. The federal government could encourage businesses to give awards for egalitarian advertising and for media programming which portrays non-violent relationships.

# B. PROMOTING JUSTICE REFORM:

It is suggested that:

- 1. The Sub-Committee review the attached Legislative Reform Proposal and provide NAACJ with specific comments for revision.
- 2. The Sub-Committee hold a forum or think-tank of justice professionals to explore how:
  - a. men who abuse their wives could be removed from the home within the current laws, or if this is not deemed possible, how our laws could be changed to allow such removal in the spirit of encouraging the man to take responsibility for his actions while ensuring that he, as well as his partner and children are integrated in and supported by the community;
  - b. allowances could be made within our laws to permit the innovative and effective use of sentencing adjournments as in the experiment tried by Judge Porter.

This think tank could also be used to review other innovative programs or ideas being proposed by justice system officials and reformers. The concerns raised and any consensus reached should be made available to members of the interested public.

- 3. Police should be encouraged to release practical, factual information to neighborhood residents giving descriptions and patterns of the behaviour of rapists, murderers and batterers in their community so that women can help to protect themselves.
- 4. Police chiefs should be encouraged to institute police activities to make police a more visible, accessible and

approachable part of their communities, through such means as returning to neighbourhood "beat cops", having police prepare and circulate a community newsletter, instituting neighbourhood clean-up programs, setting up small neighbourhood street-front policing offices and generally being available to people in their neighbourhood.

## C. VALIDATING WOMEN'S EXPERIENCES AND KNOWLEDGE

1. A Royal Commission on Violence Against Women could be used creatively to validate women's experiences and knowledge and to promote value and attitude change. Such a Commission would no doubt come under considerable attack because of concern that money much needed to provide services would be diverted into once again reexamining the problem.

However, such a commission could be most useful as a public education tool, if it were used as a launching pad for attitude and value change through investigations of how justice, social service, health and educational institutions in our society could operate within a less hierarchical, competitive and controlling value framework. In addition, if the format and perspective were designed in collaboration with a wide range of people concerned with preventing violence including healthy representation from women who have been victims of violence, and if the Commission were used to help bring people working to prevent violence together to share their wisdom and experience, the Commission could build communities and help move interested people toward new insights on how to

prevent violence, rather than falling back on the common model of information exchange between a group of Commissioners perceived as an elite, and the rest of Canada.

In other words, in keeping with the insights shared through this brief, the Commission should not be hierarchical, competitive or controlling. It should validate women's experiences. It should promote value and attitudinal change, it should encourage women and men to work together, it should support community initiatives and community development around this issue, and it should explore non-violent ways to prevent violence against women.

- 2. Municipalities should be encouraged to hire women as designated city/town planners. In addition municipalities could create advisory bodies with high female representation that would have the specific responsibility of making urban planning more sensitive to women's needs.
- 3. Funds should be provided to neighbourhood and community groups which represent women's as well as men's viewpoints to undertake local safety audits.
- 4. Funds should be provided to programs serving immigrant women, women of colour and women with disabilities, to ensure their ongoing survival and to enable them to translate documents, produce new documents and do the research necessary to reflect the needs of these women.

5. A meeting of transition house workers and sexual assault center workers from across the country should be sponsored to stimulate the development of a unified strategy for change to more closely link intervention and prevention of violence against women.

# D.INVOLVING COMMUNITIES AND PROMOTING COMMUNITY DEVELOPMENT IN THE PREVENTION OF VIOLENCE AGAINST WOMEN

- 1. Provide incentives for corporate citizens to help support frontline services for women who are victims of violence, to sponsor awareness campaigns for employees on violence against women, and to support public education campaigns against violence and the victimization of women.
- 2. Solicit tenants' and home owners input on violence against women and other crime problems in all public housing projects and in other residential areas. A team of people including transition house workers, workers in sexual assault centres, police, housing authorities and municipal politicians should gather this information, so that it is seen as a coordinated community initiative initiative.
- 3. The sub-committee could meet with trade unionists to encourage them to table sexual harassment at trade union meetings and to bring the issue to the bargaining table/ where appropriate.

- 4. Organized men's cultural and leisure groups should be encouraged to motivate their members to take responsibility for reducing violence against women. They could play an important formal public education role, denouncing men's violence against women. They could also help in more informal ways to change attitudes about male roles and relationships between men and women. In addition, they could provide financial support to front-line services working to help women victimized by violence.
- 5. Stimulate churches to sponsor awareness sessions about violence against women for their members as well as more specific programs to help people deal with friends and family who are experiencing different forms of violence or violation.
- 6. Establish a program to train "peer advocates", in conjunction with transition house and rape crisis centre workers, as well as the police and other official service providers in the community, to set up a system of volunteers in schools, places of work and recreational facilities who will be able to provide basic information on services available in the community for victims of violence and to direct people concerned about this problem to appropriate resources.
- 7. In general, Non-governmental organizations should be involved in public education and sensitization and should be supported in projects to realize these aims.

#### CONCLUSION:

The Canadian public and the current decision makers are committed to preventing violence against women. But this prevention will not come easily. The prevention of the deeply rooted violence against women, children and other vulnerable people in our society will require much courage. It will bring with it the potential disruption of our accepted ways of providing justice, health, educational and medical services. The prevention of violence against women will also challenge our ways of living together, our values and our beliefs.

We face the challenge to develop consistent, creative and constructive responses to violence against women which clearly assert the repugnance with which our society views such violence, but which does not erode the choices of women and which does not ignore their experiences or wisdom. Above all, we face the challenge to work together... to truly listen to the constraints each of us will experience in our efforts to prevent violence.

We have come to the point in our efforts to prevent violence when we must look beyond intervention into individual instances of violence and where we must look beyond the details of specific horrific assaults to see the links of these brutal assaults to violations which occur every day to each one of us in our families, our places of work, our places of recreation. To spare our children the legacy of a life filled with perhaps even higher risks of physical and sexual violence, we must have the courage to explore

the links across a continuum of violence. We must have the courage to question our ways of relating to one another.

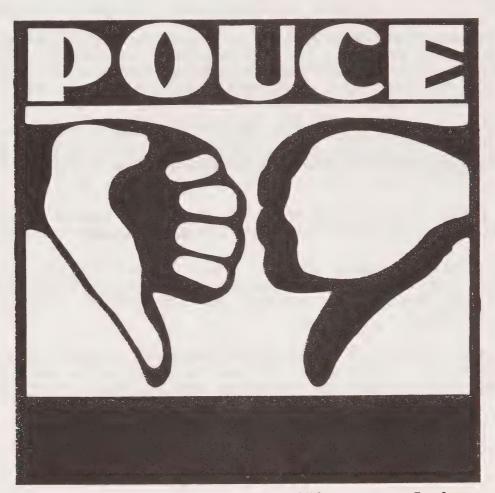
As Marilyn French reminds us:

"The choice lies between a life lived through and a life lived; between fragmentation and wholeness; between leaving behind us, as generations before us have done, a legacy of bitterness, sacrifice and fear, and leaving behind us, if nothing more than this, a memory of our own being and doing with pleasure, an image of a life our young will want to emulate rather than avoid. The choice lies between servitude and freedom, fragmentation and integration. The choice may be between death and life.....There is no choice."

# **FOOTNOTES**

- These findings are taken largely from a study done by the author with Cheryl Picard for the Department of Justice, "Toward a More Effective Criminal Justice Response to Wife Assault: Exploring the Limits and Potential of Effective Intervention", 1989.
- <sup>2</sup> Berzins, Lorraine, "On Preventing Family Violence: Sex, Spirit and Serendipity", p.33, Health and Welfare Canada, <u>Working Together: 1989 National Forum on Family Violence Proceedings</u>, 1989, Ottawa, Canada.
- <sup>3</sup> p.52, Correctional Services of Canada, Report of the Task Force on Federally Sentenced Women, <u>Creating Choices</u>, Ottawa, 1990.
- <sup>4</sup>p.4 NAACJ "Making Justice Real: Social Responsibility in Criminal Justice", A Discussion Paper Prepared by National Associations Active in Criminal Justice (NAACJ) April, 1990, Ottawa, Canada.
- <sup>5</sup> p.24, Report of the Secretary-General, "Domestic Violence", United Nations, Eighth United Nations Congress on the Prevention of Crime and the Treatment of Offenders, Havana, Cuba, July 20, 1990.
  - Excerpt from Marilyn French, <u>Beyond Power</u>

# APPENDICE «FEMM-1»



La prévention en milieu scolaire de la violence faite aux femmes

Nier l'existence de la violence faite aux femmes c'est assurer sa persistance. Ce n'est qu'en prenant conscience de cette violence, que nous côtoyons tous les jours, que nous pourrons commencer à l'éliminer.

Susan Brooks Thistlethwaite



Féderation canadienne des enseignantes et des enseignants

La FCE encourage la reproduction et la diffusion, en tout ou en partie, du document intitulé «Pouce!» qui porte sur la prévention en milieu scolaire de la violence faite aux femmes.

Pour de plus amples renseignements sur ce programme, prière de communiquer avec Heather-jane Robertson, Fédération canadienne des enseignantes et des enseignants 110, avenue Argyle
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Les opinions exprimées dans le présent document ne représentent pas nécessairement celles du ministère de la Santé nationale et du Bien-être social.

This document is also available in English:

Thumbs Down! A Classroom Response to Violence Towards Women



Pouce!, le titre du présent programme, est une interjection employée par les enfants qui leur sert à se mettre hors jeu. Cela signifie, bien souvent, qu'on ne trouve plus le jeu amusant. La violence envers les femmes n'est pas un jeu et n'a rien d'amusant. Et les femmes, malheureusement, ne peuvent pas y mettre fin simplement en faisant «Pouce!». Les enfants, cependant, ont encore ce pouvoir. Pour peu qu'on les éduque, ils peuvent décider de crier «Pouce!» à la violence.

La violence envers les épouses est illégale depuis peu. En 1767, un jugement d'une cour britannique permettait au mari de «faire régner la discipline dans son ménage», pourvu que l'instrument utilisé pour châtier femme et enfants ne dépasse pas l'épaisseur du pouce d'un homme. C'est seulement deux siècles plus tard, au Canada, que les sévices sont devenus une cause de divorce, inscrite dans la loi.



Fédération canadienne des enseignantes et des enseignants

Le 6 décembre 1989, à Montréal, un homme qui imputait ses revers aux femmes en a assassiné quatorze. La population bouleversée par cet événement apparemment insolite s'est alors demandée si, au-delà des raisons personnelles de l'individu, il fallait voir dans ce crime un fait de société. Les spécialistes qui

travaillent dans le domaine de la violence faite aux femmes ont estimé que ce drame spectaculaire devrait servir à attirer l'attention sur la banalité du drame plus discret que tant de femmes vivent : la violence familiale. Presque quotidiennement, des femmes se font tuer au Canada. Chaque année, plus d'une centaine sont assassinées chez elles par leur conjoint. Dans la seule ville de Montréal, en 1990, il y a eu plus de femmes tuées par leur conjoint que de victimes à l'École polytechnique. Des milliers d'autres, au Canada, ont été battues par leur conjoint et des milliers encore ont été victimes de violence verbale et psychologique.

La violence envers les femmes ne connaît pas de frontières culturelles, ethniques ou socioéconomiques. Trop souvent, les enfants en sont témoins; ils ont alors de fortes chances d'en devenir plus tard à leur tour les victimes ou les auteurs. La violence familiale fait connaître aux enfants la violence des rapports entre hommes et femmes, la violence qui sertd'exutoire à la colère et le rôle de la violence et du pouvoir dans les relations humaines. Vingt-cinq à trente pour cent de tous



les enfants, estime-t-on, sont issus de foyers où la mère est battue par son conjoint. Ces enfants fréquentent nos écoles. Souvent, leurs comportements nuisent aux études; comme on ignore généralement la cause de leur infortune, ces élèves demeurent incompris. Ils ont peu de chance de connaître et

d'apprendre d'autres comportements.

Le 6 décembre prochain, on commémorera partout au pays les meurtres de l'année dernière à la Polytechnique. Les médias marqueront cet anniversaire, on tiendra des réunionspubliques et nos élus prononceront des discours. Mais ce seront toujours, forcément, des adultes qui exprimeront leur point de vue à d'autres adultes. Quant aux enfants, c'est aux enseignantes et aux enseignants qu'il incombera de les sensibiliser. C'est à l'école qu'il faut intervenir si l'on veut mettre fin à la violence envers les femmes.

Établi par la FCE, le programme «Pouce!» vise à stimuler la discussion en classe et l'organisation, selon les groupes d'âge, d'activités ayant pour thème l'élimination de la violence envers les femmes. De concert avec ses organisations Membres, la FCE invite les enseignantes et les enseignants à traiter d'un problème qui touche nos vies et celles de nos élèves.



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# «On ne doit pas battre les autres» De la prématernelle à la 3<sup>e</sup> année



#### Buts

- 1. Encourager la non-violence dans les rapports humains.
- 2. Faire comprendre que ceux qui battent leur prochain ou qui emploient toute autre forme de violence sont responsables de leurs actes. Souligner le fait que la victime de cette violence n'y est pour rien.

#### Travaux suggérés

- 1. Amenez le sujet des conflits entre individus, à partir d'une matière connue (ex. : un conte\* ou toute autre matière au programme).
- 2. Donnez des exemples de disputes et de querelles (ex. : la cour de récréation); analysez les émotions qu'éprouvent les élèves quand ils sont aux prises avec une querelle ou qu'ils en sont témoins.
- 3. Citez les «bonnes» et les «mauvaises» façons de régler une querelle en insistant sur les émotions de toutes les personnes en cause.
- 4. Demandez aux enfants la définition d'une «brute». Lors de la discussion, soulignez l'innocence fondamentale de la victime ainsi que la culpabilité de la brute. Mettez l'accent sur les émotions. Examinez les solutions qu'ont trouvées les enfants pour faire face à une brute.
- 5. Demandez aux élèves si les adultes peuvent être des brutes. (Le message à transmettre est que les enfants ont le droit d'en vouloir à un adulte qui est une brute, même s'ils l'aiment. Qu'on soit adulte ou enfant, on n'a jamais le droit de battre quelqu'un.)
- 6. Demandez à chaque élève de créer une affiche ou un insigne ayant pour thème «On ne doit pas battre les autres».

#### \*Suggestions de lectures à haute voix

Alderson, Sue Ann <u>Anne-Marie Maginol. tu me rends folle</u>, Edmonton: Tree Frog Press, 1981. Anfousse, Ginnette <u>La chicane</u>, Montréal: La courte échelle, 1978. Munsch, Robert <u>La princesse à la robe de papier</u>, Richmond Hill, (Ontario): Scholastic-TAB, 1981.

#### Note explicative

Ce programme n'a pas pour but d'encourager les enfants à «dénoncer» des membres de leur famille ou toute autre personne de leur entourage. Il se peut, cependant, que des élèves veuillent parler de leur expérience personnelle de violence. Il faudra alors donner suite à ces témoignages, conformément aux règlements scolaires et provinciaux en vigueur.



# "Pourquoi taper sur les personnes qu'on aime?" De la 4<sup>e</sup> à la 6<sup>e</sup> année



#### Buts

- 1. Favoriser des façons non violentes et non répressives de régler les disputes, notamment en milieu familial.
- 2. Faire ressortir qu'on est responsable de ses actes, même si l'on éprouve de la colère ou de la tristesse.
- 3. Développer le «vocabulaire émotif» des élèves.

#### Travaux suggérés

- 1. Utilisez, si possible, les textes recommandés\* pour amener le sujet de discussion et donner le ton.
- 2. Demandez aux élèves, réunis en petits groupes, de composer des sketches illustrant des cas de désaccords familiaux qu'ils interpréteront ensuite devant leurs camarades.
- 3. Demandez aux élèves de décrire les émotions ressenties par les personnes qui se disputent et par celles qui sont témoins de la scène. Parlez des émotions ressenties avant et après une dispute. Développez le «vocabulaire émotif» des élèves, de façon à y inclure des notions comme la frustration, la culpabilité, l'humiliation, le ridicule, la honte, l'impatience, la satisfaction et l'harmonie.
- 4. Inventoriez d'autres méthodes pour résoudre les disputes.
- 5. Posez les questions suivantes :
  - Est-ce que le fait de demander pardon annule la faute?
  - Que signifie «se mettre en colère»? Peut-on vous faire mettre en colère? Qui est alors responsable?
  - Comment peut-on faire du mal à quelqu'un sans le battre?
  - Qu'est-ce qu'une brute? Que cherche une brute au fond? Comment doit-on se comporter avec une brute? Les adultes peuvent-ils être des brutes?
- 6. Comme sujet de devoir, demandez aux élèves d'observer puis de relater une dispute vécue, ou vue à la télévision, en employant les termes de leur nouveau «vocabulaire émotif».

#### \*Suggestions de lectures à haute voix

Mahy, Margaret <u>L'enlèvement de la bibliothécaire</u>, Paris : Gallimard (coll. Folio cadet) 1983. Gripari, Pierre <u>La sorcière de la rue Mouffetard et autres contes de la rue Broca</u>, Paris Gallimard, 1987.

#### Note explicative

Les gens violents envers leurs proches souffrent souvent d'-analphabétisme émotif-. Ces gens ne connaissent que deux états : le calme ou la colère. En élargissant chez l'élève l'éventail des émotions qu'il peut identifier et décrire, on l'aidera à résoudre et à prévenir les conflits par des mots, plutôt que par des gestes violents, ainsi qu'à mieux comprendre ses émotions et celles d'autrui.



# «Jeter des ponts» De la 7<sup>e</sup> à la 9<sup>e</sup> année



#### Buts

- 1. Inculquer aux élèves la notion des stéréotypes fondés sur le sexe et leur montrer l'influence de ces derniers sur les rapports humains.
- 2. Établir des liens entre les rôles de sexe et la fréquence et l'acceptation de la violence faite aux femmes.
- 3. Étudier l'influence des médias et la facon dont ils représentent les rôles de sexe.
- 4. Jeter des ponts sur le fossé creusé par des rôles de sexe rigides.

#### Travaux suggérés

#### Première leçon

- 1. Présentez la notion de stéréotype en demandant, par exemple, aux élèves de décrire une «jeune fille preppy» et un «punk». Montrez-leur que les stéréotypes, positifs ou négatifs, sont nuisibles, parce qu'ils sont des généralisations qui enferment les gens dans des compartiments.
- 2. Demandez aux élèves, réunis par groupes mixtes, de compléter des listes commençant par les mots : «Les garçons sont plus...» et «Les filles sont plus...» (il ne s'agit pas ici d'énumérer des caractéristiques réelles, mais bien des on-dit; en fait, les élèves vont caricaturer les rôles de sexe.)
- 3. Affichez ces listes et discutez-en. Encouragez les filles à parler des pressions qu'elles subissent pour qu'elles se conforment aux stéréotypes féminins (ex. : les régimes amaigrissants, les soins des enfants, les carrières féminines, les tâches ménagères). Demandez aux garçons de parler des pressions qu'ils subissent pour qu'ils se conforment aux stéréotypes masculins (ex. : la pratique des sports, ne pas trahir ses émotions, être «un homme»). Qu'advient-il des non-conformistes?
- 4. Procurez-vous un Téléguide. Dressez des listes d'émissions (y compris, si possible, des téléromans, des dessins animés et des vidéos de musique rock), pour que chaque émission soit vue par au moins deux élèves. Demandez aux élèves d'identifier les personnages qui se comportent conformément à leur rôle de sexe et ceux dont le comportement s'écarte du stéréotype. Demandez aux élèves de noter la distribution et la fréquence des rôles d'autorité, de décision, de bravoure, de soumission et d'agressivité. Quelles émotions expriment le plus souvent les personnages masculins. Prenez note en particulier des gestes que posent les hommes quand ils sont en colère.

#### Deuxième lecon

1. Ouvrez la discussion sur les rôles de sexe que les élèves ont pu observer durant les émissions. À partir de ces exemples, demandez à vos élèves d'établir des catégories générales telles que :

Passivité Activité
Dépendance Indépendance
Victime Bourreau
Tristesse Colère

Dans les émissions analysées, comment se répartissaient les sexes entre ces différentes catégories?

- 2. Faites porter la discussion sur le stéréotype du mâle qui est presque toujours en colère, qui se veut toujours en position d'autorité et qui n'a pas appris à parler de ses émotions. Quels sont ses rapports avec les gens? Avec sa famille? Avec ses amis des deux sexes? Qui est responsable de ses gestes?
- 3. Faites circuler, ou lisez à haute voix, les témoignages suivants, recueillis lors d'un sondage effectué en 1990 par la FCE auprès d'adolescentes âgées de 11 à 19 ans. On demandait à ces dernières les sujets dont elles aimeraient discuter à l'école. Après avoir lu leurs réponses, demandez à vos élèves : «Quel rapport y a-t-il entre les témoignages de ces adolescentes et les stéréotypes fondés sur le sexe»? «Quel rapport y a-t-il avec la violence faite aux femmes»?
  - «Je trouve qu'on devrait venir en aide aux enfants victimes de violence.»
- «Comment éviter de se faire battre. L'environnement. Comment composer avec l'école, les parents, les amis.»
- «La sexualité, les dauphins (les filets tudo), les garçons qui vous violent dès la première sortie.»
  - «Certains hommes croient qu'ils peuvent battre les femmes parce qu'ils sont les plus forts.»
- «Pourquoi être violent avec des gens qu'on ne connaît même pas ou avec des gens qu'on aime?»
- «Les filles devraient discuter de la violence faite aux femmes. Cela me fâche de lire des histoires vécues de femmes battues par des hommes qui ne sont pas punis.»
- «Oui, des tas de filles sont victimes de viol et de violence. J'en connais beaucoup et cela me fâche.»
- «Ce n'est pas facile d'être une fille : la puberté, les fréquentations, le choix d'une carrière, les projets d'avenir. Si au moins on n'était pas si violent avec nous. Tous ces cris et ces coups!»
- «On devrait peut-être encourager les filles à parler de la violence dont elles sont victimes quand elles sortent avec les garçons.»
- «Nous aimerions aussi parler de la peur que nous avons de nous faire battre, quand nous marchons la nuit sur la rue.»
- \*Les parents : comme il est difficile de communiquer avec eux. Le viol : pourquoi les hommes sont-ils aussi violents avec les femmes? L'inceste et le silence qui l'entoure : on nous du que c'est mal d'en parler. Comment assumer cela toute seule?\*
  - «Il faudrait suivre des cours de karaté pour se défendre contre le viol et les coups.»
- 4. Divers travaux peuvent servir à conclure le programme, tels l'analyse en groupe d'un vidéo, la critique des images d'hommes et de semmes dans les revues ou encore des exercices d'affirmation de soi pour garçons et filles. Jeter des ponts, plutôt que de chercher des coupables, devrait constituer une activité permanente.

#### Note explicative

Les garçons, notamment, peuvent s'imaginer que la violence n'est pas particulière à leur sexe et que la violence faite aux hommes par les femmes constitue un problème tout aussi important. Bien que la violence sous toutes ses formes soit à proscrire, il importe de souligner qu'il y a un rapport entre la violence et les rôles de sexe, parce que la violence faite aux femmes par des hommes est certainement dix fois plus répandue que l'inverse. Les femmes qui sont violentes envers leur conjoint n'ont pas un comportement conforme à la norme, tandis que les hommes violents sont trop souvent perçus comme ayant un comportement conforme à la norme. Les feuillets d'information accompagnant le présent document devraient aider à dissiper toute fausse notion à cet égard.

Il est également important de se demander pourquoi un comportement qui s'écarte du stéréotype est perçu différemment chez les filles et chez les garçons. Ainsi, on accepte beaucoup mieux qu'une fille veuille devenir ingénieur, qu'un garçon souhaite devenir infirmier. Chez les jeunes enfants, en particulier, il est beaucoup plus grave pour un garçon d'être efféminé que pour une fille d'être un garçon manqué. Les garçons sont soumis à de fortes pressions pour se conformer au stéréotype masculin. Il serait bon, d'un point de vue culturel, de présenter l'androgynie (la combinaison des caractères des deux sexes chez un même individu) comme un idéal à atteindre.





#### «C'est criminel!» De la 10<sup>e</sup> à la 12<sup>e</sup> année



#### **Buts**

- 1. Renseigner davantage les élèves sur la violence faite aux femmes.
- 2. Faire en sorte qu'ils rejettent toute forme de violence.

#### Travaux suggérés

- 1. Les élèves plus âgés disposent d'une matière abondante, notamment des films et des vidéos (voir la liste ci-jointe) faciles à se procurer, pour la plupart. Cette matière peut servir à stimuler la discussion et à suggérer des travaux de recherche.
- 2. Si vous habitez une ville d'une certaine importance, il existe probablement, non loin de votre école, une maison d'hébergement pour femmes battues. Le personnel et les volontaires de ces établissements parleront volontiers à vos élèves.
- 3. Encouragez vos élèves à se renseigner davantage sur la violence faite aux femmes en consultant les bibliothèques publiques, les journaux, les ministères provinciaux, etc.
- 4. Il existe, dans certaines villes, des programmes d'aide pour les hommes violents. Les responsables de ces programmes seraient d'excellentes personnes-ressources.
- 5. Le récit qui suit faisait partie d'une enquête menée par la FCE auprès d'adolescentes. Un récit de ce genre (ou d'autres, de votre composition) pourrait servir à stimuler la discussion. Dans le cas présent, l'histoire est inachevée. Vous pourriez demander à vos élèves d'imaginer la fin de l'histoire à la télévision et dans la vie réelle.

«Chantal et Maxime sortent ensemble depuis six mois. Samedi soir, ils sont chez lui avec un autre couple d'amis. Il ne se passe pas grand chose et Chantal s'ennuie. Elle se dit qu'ils auraient dû aller à une soirée. Elle en a marre de ne rien faire et décide de rentrer chez elle. Maxime se met en colère parce qu'elle veut partir. Il se place devant la porte pour l'empêcher de sortir et commence à se disputer avec elle. Chantal insiste, dit qu'elle veut partir et lui demande de la laisser passer. Il l'attrape par les épaules et la pousse contre le réfrigérateur. Comme elle proteste encore, il la pousse de nouveau et elle se frappe contre le coin de la porte du réfrigérateur. Elle lui crie de s'arrêter et il la frappe au visage...»

Le feuillet d'information ci-joint, sur la violence dans les fréquentations, se révélera utile pour la discussion de ce récit.

6. Les feuillets d'information pourraient servir à préparer un questionnaire à choix multiple qui attire l'attention des élèves sur la fréquence de la violence faite aux femmes et sur les réactions qu'elle suscite dans la société.

#### Note explicative

Quand les élèves s'interrogeront sur les remèdes à apporter à la violence faite aux femmes, il sera important de noter à qui ils attribuent cette responsabilité. S'ils suggèrent que les femmes évitent d'emprunter des rues mal éclairées, suivent des cours d'auto-défense, quittent un conjoint violent, répliquent aux propos violents ou évitent de sortir avec des hommes violents, il conviendra de leur faire observer que ces suggestions, bien que valables, concernent toujours la victime et jamais l'homme violent. Invitez vos élèves à s'interroger également sur la responsabilité qu'ont les hommes de changer les comportements des hommes envers les femmes.

#### La réalité omise : Enseigner aux enfants témoins de violence familiale

D' Pat J. Kincald

Âgé de quatorze ans, Pierre a été envoyé au bureau du sous-directeur car il s'était montré grossier envers l'une de

ses professeures

En parlant à Pierre, le sous-directeur s'est rendu compte que le jeune garçon avait beaucoup de difficultés à la maison. Son père avait battu et agressé verbalement sa mère au point qu'elle avait cherché refuge dans une maison d'hébergement pour les femmes victimes de violence. Elle avait emmené les deux soeurs de Pierre avec elle, mais ce dernier était resté avec son père, quoique ne sachant pas très bien quels étaients ses sentiments envers le comportement de son père. Pierre se demandait si c'était lui qui avait provoqué la violence entre ses parents.

Pierre n'est pas le seul à éprouver cette douleur at cette confusion. Dans tout le Canada, une multitude d'enfants sont témoins de scènes de violence entre leurs parents, particulièrement d'actes d'agression envers leur mère.

Parfois, ces enfants sont aussi maltraités physiquement et il arrive qu'ils souffrent psychologiquement en tant que vic-

times silencieuses de foyers violents.

VIS'A'VIS

#### La réalité omise

À l'école, leur confusion donne souvent lieu à des comportements qui à leur tour, entravent leurs progrès scolaires et leurs relations sociales.

Il s'agit d'un problème énorme, étant donné qu'on estime qu'une femme sur dix subit une violence infligée par son mari ou par son conjoint. Pour l'Ontario seulement, cette estimation correspond au moins à 90 000 familles avec des enfants, ce qui signifie qu'environ 35 000 enfants de la province sont susceptibles d'avoir assisté à des scènes de violence dans leur foyer. Parmi ces jeunes gens, environ 62 000 ont l'âge de la scolarité obligatoire.

Le jeune garçon qui voit son père agresser sa mère risque de reproduire ce comportement lorsqu'il sera adulte; la jeune fille qui assiste aux agressions envers sa mère risque plus tard de subir la violence.

Ma recherche intitulée The Omitted Reality (la réalité omise) indique clairement que les cycles du sexisme et de la violence constituent les grands fils conducteurs d'une matrice très complexe Les auteurs et les victimes d'actes de violence conjugale font preuve d'un assujettissement excessif aux schémas de rôles sexuels traditionnels. Le recours à la violence a été et est toujours une façon traditionnelle de régler les problèmes pour les hommes.

En conséquence, le ou la jeune qui voit son père ou sa mère comme l'auteur ou la victime d'actes violents risque facilement de croire qu'il s'agit d'un comportement normal pour les hommes et les femmes.

Les écoles peuvent jouer un rôle très important dans la promotion de relations saines et coopératives entre les femmes et les hommes. Filles et garcons ont besoin de nombreuses occasions d'acquérir le respect de soi et la confiance nécessaire pour devenir des partenaires égaux dans la famille et

dans la société en général. Nous savons qu'il existe un lien entre le sexisme et la violence. L'intervention dans les écoles peut changer le rapport des choses. Dans un souci d'intervention constructive, le ministère de l'Éducation de l'Ontario a promulqué une politique sur l'égalité sexuelle; cependant, beaucoup de commissions scolaires n'ont pas encore appliqué cette politique. Sa mise en oeuvre contribuerait largement à favoriser un milieu dans lequel hommes et femmes se considéreraient comme des égaux.

Les jeunes gens sont assaillis par des forces sociales qui perpetuent le sexisme et la violence. Les écoles doivent proposer des programmes d'étude et des modèles de comportement qui permettront aux jeunes de faire des choix qui les conduiront à des vies utiles et bien remplies dans des foyers débarrassés de la violence

Pour les milliers d'enfants d'âge scolaire qui regagnent chaque jour leur foyer violent, faisons tout notre possible pour briser les cycles de la violence et du sexisme.

La D' Pat J. Kincaid est une agente du ministère de l'Éducation de l'Ontario. Elle est également l'auteure de The Omitted Reality: Husband-Wife Violence in Ontario and Policy implications for Education.

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Santé et Bien-être social

Health and Welfare

Renseignements du ...

# Centre national d'information sur la violence dans la famille

# La violence dans les fréquentations

#### Qu'est-ce que la violence dans les fréquentations?

La violence dans les fréquentations désigne la violence sexuelle, physique ou affective exercée par une personne contre une autre dans un contexte de fréquentation où le couple ne vit pas ensemble. Bien qu'il existe des cas de violence contre des hommes, la violence faite aux femmes est plus répandue, plus systématique et habituellement plus intense.

La violence sexuelle peut prendre la forme de relations sexuelles sans le consentement du partenaire, d'attouchements sexuels non désirés ou d'activités sexuelles humiliantes accomplies de force. Souvent, l'agresseur use de contrainte, ou menace de le faire, afin que la victime se soumette.

La violence physique peut prendre la forme de coups de poing, de coups de pied, de claques, de poussées, de strangulation, de morsures, de brûlures, de tirage de cheveux, de contrainte physique, de coups assénés avec un objet ou d'attaques à main armée. La violence affective peut prendre la forme d'intimidation, d'actes terrorisants, de menaces, d'humiliation, d'insultes, de pressions, de destruction de biens, de contrôle des allées et venues du partenaire, de cris pour susciter la peur, de maintien du partenaire à l'écart des amis et de la famille et d'autres manifestations de jalousie excessive.

#### Le problème est-il très répandu?

La fréquence réelle de la violence dans les fréquentations est difficile à déterminer, puisque cette forme de violence est rarement signalée aux autorités. Quelques études de recherche ont été menées auprès d'élèves du secondaire et d'étudiants d'universités au Canada et aux États-Unis.

Une enquête menée auprès de 304 élèves du secondaire à Toronto a révélé qu'un cinquième des jeunes femmes interrogées ont déclaré avoir vécu au moins une forme d'agression dans une relation de fréquentation. Soixante pour cent des élèves ont dit qu'ils avaient été exposés à de la violence dans des fréquentations, soit directement en tant que

### Canad'ä

victimes ou agresseurs, soit indirectement parce qu'ils avaient été témoins ou avaient entendu parler d'incidents.<sup>1</sup>

Selon une récente étude menée à l'Université York de Toronto, l'emploi de la force dans les relations sexuelles est étonnamment admis par bon nombre de jeunes Canadiens. À la question de savoir si une jeune fille qui se livre à du pelotage et laisse les choses aller trop loin serait à blâmer si son partenaire la forçait à avoir des rapports sexuels avec lui, 31 p. 100 des hommes et 22 p. 100 des femmes ont répondu par l'affirmative.<sup>2</sup>

D'après une enquête effectuée pour le *National Institute of Mental Health* aux États-Unis, plus de un million d'agressions sexuelles se produiraient chaque année chez les adolescents. Les enquêteurs ont fait remarquer que l'incidence réelle des agressions était probablement beaucoup plus élevée puisque bon nombre d'adolescents ne signalent pas ces infractions.<sup>3</sup>

#### Faits à retenir

#### Le viol dans les fréquentations

- De tous les types de viol, le viol dans les fréquentations est celui le moins souvent signalé. On estime que 1 p. 100 seulement des viols de ce genre sont portés à la connaissance des autorités.<sup>4</sup>
- Les victimes d'agressions sexuelles sont beaucoup plus susceptibles de signaler le crime à la police lorsqu'il a été perpétré par un étranger que lorsqu'il a été commis par une connaissance, un ami ou le partenaire.
- Le viol dans les fréquentations ne cadre pas avec l'image stéréotypée de l'étranger dans une ruelle mal éclairée. Par conséquent, bien des gens ne considèrent pas cet acte comme une agression sexuelle et blâment à tort la victime d'avoir excité l'agresseur.
- D'après une récente enquête menée auprès de plus de 6 100 étudiants au sujet du viol dans les fréquentations et du viol commis par une connaissance, 84 p. 100 des femmes agressées sexuellement connaissaient l'agresseur et 57 p. 100 des viols avaient été commis lors d'une sortie.<sup>5</sup>

- Selon cette même enquête, 75 p. 100 des hommes et 55 p. 100 des femmes qui avaient vécu un viol au cours de fréquentations avaient pris de l'alcool ou des drogues.<sup>6</sup>
- Bon nombre de femmes agressées sexuellement lors d'une sortie ne qualifient pas l'incident de viol.
- Lors d'une enquête menée au Rhode Island auprès de 1 700 élèves de la 6° à la 9° années, 65 p. 100 des garçons et 47 p. 100 des filles ont dit qu'il était correct pour un homme de forcer une femme à avoir des rapports sexuels si le couple se fréquente depuis plus de six mois.<sup>7</sup>
- Habituellement, les hommes agressés sexuellement hésitent à déclarer qu'ils l'ont été, de crainte d'être ridiculisés ou de passer pour homosexuels.

#### La violence physique

- Le plus souvent, ce sont les hommes qui usent de violence et les femmes qui la subissent.
- Bien souvent, les adolescents victimes de violence dans les fréquentations sont doublement isolés, non seulement parce qu'ils ont été maltraités, mais aussi parce qu'ils se heurtent à des obstacles administratifs. Officiellement, les refuges pour femmes battues ne peuvent pas héberger de femmes qui n'ont pas atteint l'âge de la majorité (de 14 à 18 ans, selon la province ou le territoire).8
- Parfois, la violence dans les fréquentations est considérée par l'un des partenaires ou les deux comme un témoignage d'amour, surtout lorsqu'elle est interprétée comme un signe de jalousie. Or, l'agression est une question de pouvoir, non de passion.
- Au dire des femmes agressées sexuellement dans un contexte de fréquentation, la jalousie et les tentatives de rupture d'une relation amoureuse sont les motifs les plus courants d'agression.<sup>9</sup>
- Les jeunes sont extrêmement sensibles aux pressions exercées sur eux pour qu'ils aient des fréquentations. De nombreuses victimes de violence dans les fréquentations croiront peutêtre qu'il est préférable d'avoir un partenaire violent que de ne pas en avoir du tout.

#### La violence affective

- La violence affective est souvent difficile à reconnaître, car, contrairement à la violence physique, elle laisse rarement des marques visibles.
- Pour bien des femmes, la violence affective est peut-être l'aspect le plus douloureux et le plus néfaste d'une relation violente. Bien qu'elles aient été grièvement blessées lors d'agressions physiques, la plupart des femmes interrogées au cours d'une enquête ont dit que la violence verbale était la pire forme de violence qu'elles aient connue.<sup>10</sup>
- La violence affective peut prendre la forme d'un isolement social extrême. Les agresseurs isolent leur partenaire de ses parents et amis, augmentant ainsi le sentiment d'impuissance de la victime.
- La femme maltraitée n'a ni le pouvoir ni l'influence nécessaires pour mettre fin au comportement violent de son agresseur. La plupart des partenaires violents ne changent pas de comportement s'ils n'obtiennent pas de services de counseling grâce auxquels ils assumeront personnellement la responsabilité de mettre fin à leur comportement violent.<sup>11</sup>

### Comment prévenir la violence dans les fréquentations?

En tant qu'individu vous pouvez aider les jeunes:

- en leur enseignant que le viol est un crime de violence, motivé par un désir de contrôle et de domination, plutôt que par un intérêt sexuel;
- en leur faisant comprendre que profiter sexuellement d'une femme mentalement ou physiquement incapable de donner son consentement (en état d'ivresse, par exemple), c'est un viol;
- en interdisant ou en refusant d'infliger des punitions corporelles au foyer et ailleurs. Ce genre de sanction disciplinaire donne un caractère légitime à la violence et laisse supposer à tort aux jeunes que la force est un témoignage d'amour;
- en leur faisant comprendre que la contrainte et la violence verbale sont des formes répréhensibles d'interaction dans une relation d'affection;

- en leur enseignant qu'il n'est pas correct d'avoir un comportement dominateur et possessif envers les amis ou le partenaire;
- en leur faisant comprendre qu'une jalousie excessive dans une relation aboutit souvent à un comportement manipulateur et violent;
- en leur apprenant qu'aucun être ne mérite d'être maltraité, quoi qu'il ait fait; en affirmant que la violence, c'est toujours mal;
- en leur enseignant que l'activité sexuelle non désirée est néfaste et qu'elle constitue un acte violent et criminel;
- en leur enseignant que toutes les femmes ont le droit absolu de refuser une activité sexuelle non désirée;
- en leur apprenant que personne n'a le droit d'imposer une activité sexuelle à quelqu'un d'autre, peu importe la nature de la relation ou depuis combien de temps les deux personnes sont amies;
- en leur faisant comprendre que la violence est un crime, qu'elle soit exercée contre le conjoint, un ami, une connaissance ou un étranger.

En tant que membre de la collectivité, vous pouvez apporter votre aide :

- en appuyant la mise sur pied de programmes de prévention de la violence dans les fréquentations qui reconnaissent que les rapports précoces violents ne sont pas une réalité isolée, mais qu'ils reflètent plutôt une réalité sociale plus vaste où, dans des relations violentes, les victimes sont le plus souvent des femmes et les agresseurs, des hommes;
- en encourageant la commission scolaire de votre localité à mettre sur pied des programmes éducatifs qui favorisent des rôles sexuels plus sains, renseignent sur la violence sexuelle et soulignent des moyens non violents de résoudre des conflits;
- en encourageant les collèges et universités de votre région à établir, sur le campus même, des services de counseling et d'éducation en matière de violence dans les fréquentations;
- en prenant activement position contre les commerces de votre localité qui favorisent la normalisation de la violence contre les femmes

(par la pornographie, la publicité choquante, etc.):

 en aidant à établir, dans votre collectivité, des programmes d'information et de prévention en matière de violence dans les fréquentations. S'ils en savent davantage sur ce qu'est la violence dans les fréquentations et sur la façon dont elle survient, hommes et femmes pourront peut-être en réduire la fréquence.

#### Ouvrages recommandés

- Bibliographie annotée: Violence au cours des fréquentations, Centre national d'information sur la violence dans la famille, Santé et Bien-être social Canada, 1989.
- Dating Violence: A Discussion Guide on Violence in Young People's Relationships, Debra J. Lewis, Vancouver Battered Women's Support Services: 1987.
- I Never Called it Rape. The Ms. Report On Recognizing, Fighting and Surviving Date And Acquaintance Rape, Ms. Magazine, Sarah Lazin Books, 1988.
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Matériel audio-visuel: la Division de la prévention de la violence familiale de Santé et Bien-être social Canada a réuni, sur le sujet de la violence familiale, plus de 50 films et vidéocassettes que l'on peut emprunter sans frais auprès des bureaux régionaux de l'Office national du film.

#### Renvois

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- 9. Angela Browne, When Battered Women Kill (New York: The Free Press, 1987), p. 51.
- 10. Lenore E. Walker, *The Battered Woman* (New York.: Harper Colophon Books, 1979), p. 172.
- 11. Linda MacLeod, Espoirs et déceptions dans le domaine des femmes battues: Progrès, dilemmes et perspectives de prévention: document de travail (Ottawa: Division de la prévention de la violence familiale, Santé et Bien-être social Canada, 1989), p. 47.

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Pour de plus amples renseignements au sujet de la violence dans les fréquentations ou d'autres formes de violence familiale, veuillez communiquer avec le:

Centre national d'information sur la violence dans la famille Division de la prévention de la violence familiale Direction générale des programmes de service social Santé et Bien-être social Canada Ottawa (Ontario) K1A 1B5 (613) 957-2938

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Health and Welfare Canada

Renseignements du ...

# Centre national d'information sur la violence dans la famille

### La violence conjugale

#### Qu'est-ce que la violence conjugale?

- La violence conjugale peut prendre diverses formes: l'agression physique ou sexuelle, l'intimidation affective ou psychologique, l'humiliation, la privation ou l'exploitation des femmes par leur partenaire.<sup>1</sup>
- La peur et la douleur diminuent la force et le courage des femmes. Un comportement abusif de plus en plus violent à leur endroit peut avoir pour elles les conséquences suivantes:
  - malnutrition, ecchymoses, os fêlés ou fracturés, blessures au dos et à la tête, perte de l'ouïe, diminution de la vue, brûlures, défiguration et décès;<sup>2</sup>
  - terreur, dépression, tendances suicidaires, anxiété grave, perte de l'estime de soi, sentiments de honte et d'impuissance;
  - isolement en raison de la nature de l'acte; on cache souvent la réalité aux membres de la famille élargie, aux amis et au voisinage.

• Le comportement violent a un effet sur les enfants qui en sont témoins.

### À quel point la violence conjugale est-elle répandue?

- On estime qu'une femme sur dix au pays (un million de femmes) subit des actes de violence de la part de son conjoint chaque année.<sup>3</sup>
- En 1988, 15 p. 100 de toutes les victimes d'homicide au Canada étaient des femmes tuées par leur partenaire masculin.<sup>4</sup>
- Selon le Centre canadien de la statistique juridique, en 1988, 75 921 hommes ont été inculpés de divers actes d'agression, y compris de violence conjugale.
- En 1987, le ministère du Procureur général de l'Ontario a signalé 16 282 cas de violence familiale. Au total, 93,5 p. 100 des accusations ont été portées contre des hommes.

### Canad'ä

 Les femmes victimes de violence et les hommes violents se retrouvent dans toutes les cultures, indépendamment des revenus, du niveau d'instruction, de la situation professionnelle ou de la religion.

### La violence conjugale est-elle un probleme reconnu?

- Durant l'année financière 1988-1989, le Centre national d'information sur la violence dans la famille a reçu plus de 1 000 demandes d'information sur la violence conjugale. Ce nombre augmente rapidement.
- Plus de 13 000 personnes et organismes canadiens sont abonnés à «Vis-à-vis», un bulletin trimestriel sur la violence familiale.
- Il y a plus de 300 maisons et réseaux d'hébergement, maisons satellites, lieux protégés, centres polyvalents pour les urgences et maisons de transition au Canada.<sup>5</sup>
- Il existe au Canada plus de 100 programmes de traitement pour les hommes violents à l'égard des femmes.<sup>6</sup>

#### La violence conjugale existe dans toutes les communautés, toutes les régions, toutes les provinces et les territoires

#### Voici quelques précisions

Pourquoi la violence conjugale est-elle si répandue?

Il est largement reconnu que la violence conjugale existe:

- parce que pendant longtemps, les femmes n'ont pas été considérées comme partenaires égales dans la société;<sup>7</sup>
- parce qu'en tant que personnes, nous avons appris à exercer un pouvoir sur les autres et à tolérer la soumission. On nous apprend ces comportements par la socialisation et les stéréotypes sexuels. Les messages négatifs au sujet des femmes renforcent le thème de l'inégalité,8

- parce qu'en tant que société, nous avons en général tendance à tolérer la violence et même à la valoriser (sport, guerre, jouets violents);
- parce que les comportements dominateurs sont souvent acceptés et excusés.

À quel point se préoccupe-t-on de la violence faite aux femmes au Canada?

- Quatorze ministères du gouvernement fédéral participent à l'élaboration d'une stratégie nationale sur la violence familiale, y compris la violence conjugale.
- À travers le Canada, les gouvernements provinciaux et territoriaux ont identifié comme des priorités l'éducation du public et la mise sur pied de programmes d'études sur la violence des hommes à l'égard des femmes.<sup>9</sup>
- Il y a au Canada des milliers de femmes et d'hommes qui participent à titre d'employés ou de travailleurs bénévoles à la fourniture de services d'hébergement, de services sociaux ou de services de santé, à des programmes d'aide aux employés, à des programmes de traitement et de formation, à des stratégies d'éducation, à une action sociale, à la recherche, à des comités de coordination de services communautaires, à l'élaboration de politiques, à des interventions ou à des poursuites judiciaires.
- Des initiatives importantes ont été prises:
  - aux niveaux municipal, régional, provincial, territorial et fédéral
  - dans des institutions, organisations et associations non gouvernementales locales, régionales, provinciales, territoriales et nationales.
- La volonté d'en apprendre davantage sur la violence et d'élaborer des stratégies de soutien et d'intervention existe dans un grand nombre de groupes religieux et dans le secteur de l'entreprise privée.
- On obtient souvent les meilleurs résultats lorsque plusieurs groupes multidisciplinaires travaillent et apprennent ensemble. L'accent mis sur la prévention, l'intervention, la défense des droits, l'éducation, la formation ou les services et le développement de programmes par ces groupes permet de voir de quelle façon les valeurs, les

normes et les attitudes de la société à l'égard de la violence, des relations et du rôle de l'homme et de la femme influencent la perpétuation ou la prévention de la violence conjugale.

## Ensemble, nous pouvons prévenir la violence conjugale

Que veut vraiment dire prévenir la violence conjugale?

Sur le plan individuel, cela veut dire:

- voir la prévention comme une question sociale,
- prendre des responsabilités,
- en apprendre plus long sur le sujet afin de trouver des solutions à ce problème,
- réfléchir sur notre façon de vivre ensemble,
- prendre soin de soi, se préoccuper du bien-être des autres et de celui de la communauté,
- se respecter mutuellement,
- trouver de nouvelles façons non violentes de vivre ensemble en tant qu'hommes, femmes et enfants,
- se poser des questions sérieuses sur notre façon de nous percevoir et de traiter les autres,
- s'engager personnellement d'une façon ou d'une autre,
- se décider d'aider à résoudre le problème.

### Quelle forme votre participation peut-elle prendre?

Comme parent, vous pouvez enseigner à vos enfants à accorder de la valeur aux contributions, aux droits et aux responsabilités de tout individu, quels que soient son sexe, son âge, sa culture ou son invalidité.

Comme membre de votre communauté, vous pouvez vous informer sur ce qui se fait, ce qu'il faudrait faire et le rôle que vous pouvez jouer.

Comme membre de la population active, vous pouvez vous informer des mesures prévues par les Programmes d'aide aux employés sur la question, des besoins des employés en difficulté, ainsi que des services de soutien offerts ou nécessaires dans votre communauté.

Comme membre d'une association, vous pouvez demander ce qui se fait, ce qui reste à faire, ce que vous et votre association pourriez faire maintenant et dans l'avenir.

Comme membre d'un organisme religieux, vous pouvez suivre l'exemple de vos semblables, déterminer ce qu'il y a à faire et de quelle façon vous pouvez apporter votre contribution.

Comme consommateur de médias ou concepteur, vous pouvez réfléchir aux images et aux messages positifs et négatifs véhiculés, vous pouvez faire des choix et agir de façon responsable.

Comme éducateur, vous pouvez vous informer sur ce qu'il faut enseigner relativement à la question.

Comme professionnel, vous pouvez tenter de comprendre les besoins et les expériences des agresseurs et des victimes, collaborer avec les membres d'autres professions et savoir tirer avantage des connaissances de ceux qui travaillent auprès de femmes victimes de violence et d'hommes violents.

Comme individu, vous pouvez aider à faire de notre société un endroit sûr où les gens pourront vivre sans subir de violence ni d'exploitation quelles qu'elles soient.

### Il est temps pour nous de former une société plus bienveillante

Matériel audio-visuel: la Division de la prévention de la violence familiale de Santé et Bien-être social Canada a réuni, sur le sujet de la violence familiale, plus de 50 films et vidéocassettes que l'on peut emprunter sans frais auprès des bureaux régionaux de l'Office national du film.

#### Lectures suggérées

- Projet interdisciplinaire sur la violence familiale, L'autre versant de la montagne: la collaboration interdisciplinaire en matière de violence familiale: Rapport nº 1, Centre national d'information sur la violence dans la famille (CNIVF): 1988
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- Pour une discussion philosophique, voir: MacLeod, Linda, La violence conjugale: Comprendre pour prévenir: Rapport sur la séance de travail, Conseil consultatif canadien sur la situation de la femme, 1989.
- Assemblée spirituelle nationale des Baha'is du Canada, a/s Nancy Akerman, Dept. of Public Affairs, Baha'i National Centre, 7200, rue Leslie, Thornhill (Ontario) L3T 6L8.
- L'Église Unie du Canada, Ending Violence in Families: a training program for pastoral care workers, CNIVF; 1988.
- Programme d'aide aux employés de la municipalité régionale d'Ottawa-Carleton, Wife Abuse Education in the Workplace: A Report and Workshop Manual; 1985.

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- Pour une définition plus détaillée de la violence conjugale, voir: MacLeod, Linda, Pour de vraies amours... Prévenir la violence conjugale, Conseil consultatif canadien sur la situation de la femme, Case postale 1541, Succursale B, Ottawa (Ontario) K1P 5R5: 1987: 16.
- Le Conseil des églises pour la justice et la criminologie et le Conseil canadien de développement social, Family Violence in a Patriarchal Culture: A Challenge to Our Way of Living, trousse d'information, 507, rue Bank, Ottawa (Ontario) K2P 1Z5; 1988: 12.
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- Santé et Bien-être social Canada, «Maisons de transition et d'hébergement pour femmes victimes de violence au Canada», CNIVF; 1989: 4-31.
- Division de la prévention de la violence familiale, Santé et Bien-être social Canada, «Programmes de thérapie en vigueur au Canada à l'égard des hommes violents», CNIVF; 1988.
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Pour de plus amples informations sur la violence conjugale ou sur toute autre question liée à la violence familiale, veuillez communiquer avec le:

Centre national d'information sur la violence dans la famille Division de la prévention de la violence familiale Direction générale des programmes de service social Santé et bien-etre social Canada Ottawa (Ontario) K1A 1B5 (613) 957-2938

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Janvier 1990

## SÉLECTION DE FILMS ET VIDÉOS SUR LA VIOLENCE DANS LA FAMILI

DEUXIÈME ÉDITION



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### VIOLENCE À L'ÉGARD DES FEMMES

#### .ET POUR LE PIRE

Un film documentaire sur les femmes battues dans lequel Jeannie Fox parle du cauchemar qui a été le sien pendant 13 ans et des circonstances qui l'ont amenée à quitter son man. Son conjoint donne aussi sa version des faits. Ce film présente une bonne introduction au sujet et propose des moyens concrets de lutter contre la violence en milieu familial. 25 min. 47 sec. coul.: 0280 030 16 mm, VHS et Beta Pour achat: Office national du film

#### J'OSAIS PAS RIEN DIRE

Quels sont les services disponibles, en zones rurales, pour les femmes victimes de violence conjugale? Le témoignage de Denise ainsi que celui d'une femme autochtone qui a également trouvé refuge dans une maison d'hébergement de l'Abitibi-Témiscamingue, nous montrent la nécessité de maintenir ces maisons, voire même d'en augmenter le nombre. Car si les femmes en détresse éprouvent la plupart du temps de graves difficultés matérielles, c'est surtout d'une aide morale dont elles ont besoin, pour se revaloriser et reprendre confiance en elles-mêmes.

27 min. 25 sec. coul.; 0286 508 16 mm, VHS et Beta Pour achat: Office national du film

#### LA FIN D'UN LONG SILENCE

La discrimination peut prendre mille visages qui tous sont solidement enracines dans la religion, les coutumes et les traditions. Il n'est donc pas étonnant qu'en Inde les femmes n'aient pas la vie facile, les lois ancestrales se heurtant journellement aux valeurs modernes et aux technologies nouvelles. La fin d'un long silence témoigne du sort réservé aux Indiennes et des démarches que certaines d'entre elles ont entreprises afin de changer les choses.

56 min. 28 sec. coul.; 0286 510 16 mm, VHS et Beta

Pour achat: Office national du film

SI JAMAIS TU PARS... Ce film du regroupement "Se débattre" vise à faire connaître les ressources et les services disponibles pour les femmes violentées. Sylvie est au nombre de celles-là. Obligée de se réfugier dans une maison d'hébergement à Montréal, totalement dépourvue financièrement et ignorante des ressources disponibles, elle trouvera auprès du personnel d'un centre d'hébergement l'information nécessaire pour bénéficier d'une aide sociale et légale. "Si jamais tu pars..." met en relief la solitude qu'éprouvent les femmes victimes de violence conjugale et souligne que, d'abord avant tout, l'important c'est d'en parler. 25 min. coul.: 0286 507 16 mm, VHS et Beta

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222 - 1st Street S.E. Box 2959, Station M Calgary, Alberta T2P 3C3 Tel.: (403) 292-5414

Room 102. Canada Place 9700 Jasper Avenue Edmonton, Alberta TSJ 4C3 Tel.: (403) 495-3010

British Columbia Suite 100 - 1045 Howe Street Vancouver, B.C. V6Z 2B1 Tel.: (604) 666-0716

1410 Douglas Street Victoria, B.C. V8W 2G1 Tel.: (604) 388-3868

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1 Market Square Second Floor Saint John, N.B. E2L 4Z6 Tel.: (S06) 648-4996

Newfoundland Building 205, Pleasantville St. John's, Newfoundland A1A 1S8 Tel.: (709) 772-5005

Nova Scotia 1572 Barrington Street Halifax, Nova Scotia B3J 1Z6 Tel.: (902) 426-6001

University College of Cape Breton Glace Bay/Sydney Highway P.O. Box 7770 Sydney, N.S. B1P 6K7 Tel.: (902) S64-7770

#### Ontario

Mackenzie Building 1 Lombard Street Toronto, Ontario MSC 1J6 Tel.: (S16) 973-9093/9110

150 Kent Street Ottawa, Ontario K1A 0M9 Tel.: (613) 996-4861

Government of Canada Bldg. 120 Clarence Street, Room 277 Kingston, Ontario K4L 1X0 Tel.: (613) 545-8056

659 King St. E., Suite 207 Kitchener, Ontario N2G 2M4 Tel.: (519) 743-4661

195 First Avenue West North Bay, Ontario P1B 1V7 Tel.: (705) 472-4740

366 Oxford Street East London, Ontario N6A 1V7 Tel.: (519) 645-4120

Prince Edward Island 202 Richmond Street Charlottetown, P.E.I. C1A 1J2 Tel.: (902) 368-4641

#### Québec

200, boul. René-Levesque ouest Complexe Guy-Favreau, Bureau 005 Montréal, Québec HZZ 1X4 Tél.: (514) 283-4823

350, rue Saint√Joseph est Québec, Québec G1K 3B2 Tél.: (418) 648-3852

1225. Place de l'Hôtel de Ville Trois-Rivières, Québec G9A 5L9 Tél. : (819) 372-4630

207. avenue de la Cathédrale Rimouski, Québec G5L SJ1 Tél. : (418) 722-3086

74. rue Taschereau est Rouyn-Noranda. Québec J9X 3E4 Tél. : (819) 762-6051

530, rue Jacques-Cartier est Chicoutimi, Québec G7L 1ZS Tél.: (418) 543-0711

Saskatchewan

424 - 21st Street East Saskatoon. Saskatchewan S7K OC2 Tel.: (306) 975-4245



### LA VIOLENCE FAITE AUX FEMMES:

### Matériel utile pour le personnel enseignant

#### Matériel audio-visuel

• YOU DON'T ALWAYS SEE THE BRUISES - Bande vidéo de 15 minutes : 1988 Watershed Productions, 240, rue St. James Thunder Bay (Ontario) P7A 3N9 (807) 344-1304

Cette courte bande vidéo est un excellent moyen de sensibiliser les élèves à la réalité accablante qui consiste à vivre avec un homme violent. Même si on ne propose pas de solutions, on présente un témoignage très émouvant d'une femme sur les motifs qui l'ont incitée à mettre fin à une relation violente pour connaître avec sa fille une vie dont la peur serait absente. Ce document convient aux élèves du secondaire.

• THE POWER TO CHOOSE - Bande vidéo de 20 minutes. Disponible auprès de l'Office national du film.

Un guide pédagogique accompagne la bande vidéo, laquelle traite du pouvoir et de la violence dans les fréquentations à l'adolescence.

• L'EMPRISE - Productions du Verseau, (514) 935-8521

Un film, sur la violence conjugale, d'une telle qualité qu'il a fait grimper les cotes d'écoute de la télévision d'État à plus d'un million de téléspectateurs.

• S.O.S. GÉNÉRATION EN DÉTRESSE - TVOntario Service de formation à distance, C.P. 200, succursale Q, Toronto (Ontario), M4T 2T1, 1-800-387-8430

Série de trois émission sur le thème de la violence faite aux femmes en milleu conjugal et de ses effets sur les enfants qui en sont témoins. La série produite en 1989 vise à offrir un outil de prévention à utiliser auprès des jeunes francophones, un outil de sensibilisation pour la communauté francophone en général ainsi qu'un outil de formation pour les professionnelles et professionnels qui oeuvrent auprès de la clientèle visée. Un guide d'animation accompagne la série.

 LE PRINCE HÉRITIER - Bande vidéo de 30 minutes, Office national du film.

Illustre les difficultés d'un garçon qui approche l'âge adulte et les choix qu'il doit faire. Il doit d'une part constater les répercussions du fait qu'il a été témoin et victime d'actes de violence. Il prend d'aut part conscience qu'il pourrait assez facilement devenir «comme son père». Cette bande vidéo est un excellent moyen de sensibiliser le personnel enseignant aux effets de la violence familiale sur les enfants. Un guide d'animation l'accompagne.

#### Documents de référence

• LA VIOLENCE CONJUGALE... C'EST QUOI AU JUSTE? - Regroupement provincial des maisons d'hébergement et de transition pour femmes victimes de violence conjugale (printemps 1990) 907, rue Rachel est, Montréal (Québec), H2J 2J2

Cette brochure, Issue d'une expérience de quinze ans d'Intervention auprès des femmes victimes de violence, s'adresse au public en général. Elle décrit les victimes et traite des formes de violence, des répercussions et des causes de celle-ci ainsi que des moyens d'y mettre fin. Comprend une liste de ressources et une bibliographie sommaire.

• AU GRAND JOUR - Madeleine Lacombe, Éditions du Remue-ménage, 1990

L'auteure, militante de la première heure et diplômée en sciences politiques, s'est inspirée des témoignages de femmes battues. Le livre repose sur l'expérience acquise par le Regroupement provincial des maisons d'hébergement et de transition pour femmes victimes de violence conjugale.

• CHILDREN OF BATTERED WOMEN (1990) - Peter G. Jaffe, David A. Wolfe, Susan Kaye Wilson Sage Publications, Inc., Newbury Park, Californie 91320

Cet ouvrage traite des sujets suivants : les répercussions destructives qu'a la violence familiale sur les enfants; les liens entre la violence envers les femmes et le développement et les troubles cliniques des enfants; la façon dont les enfants perçoivent la violence; et les stratégies d'intervention et de prévention. Un excellent document pour les membres de la profession enseignante parce qu'il met l'accent sur les enfants.

• THE OMITTED REALITY...Husband-Wife Violence in Ontario and Policy Implications for Education (1982) - Pat Kincaid, Belsten Publishing Ltd., Concord (Ontario)

Ce livre, tiré de la thèse de doctorat de l'auteur, fait état de la fréquence et des répercussions de la violence des conjoints envers les femmes en Ontario, en particulier l'incidence sur les quelque 61 000 enfants d'âge scolaire qui, estime-t-on, vivent dans un foyer violent.

#### Programme d'études

• MY FAMILY AND ME: VIOLENCE FREE Domestic Violence Prevention - Curriculum for Grades K-3 and 4-6 - Minnesota Coalition for Battered Women, Physicians Plaza, Suite 201, 570, Asbury Street, St. Paul, MN 55104 (612) 646-6177

Le principal but du programme MY FAMILY AND ME: VIOLENCE FREE est de prévenir la violence familiale. Toutefois, en aidant les enfants à dépister les actions violentes, le programme peut aussi favoriser l'intervention précoce lorsque des élèves subissent de la violence physique ou qu'ils en sont témoins dans leur foyer.

• PREVENTING FAMILY VIOLENCE: A Curriculum for Adolescents (1984) - FV Curriculum Project, Resource Centre for the Prevention of Family Violence and Sexual Assault, Massachusetts Dept. of Public Health, 160, Tremont Street, Boston, MA 02111

Ce programme comporte huit unités d'apprentissage qui comprennent chacune certaines activités et qui nécessitent de deux à cinq séances (de 50 minutes chacune). L'unité qui fournit une introduction à la violence familiale cerne très bien les mythes à cet égard et illustre les liens entre la violence à l'égard des femmes, le viol et les mauvais traitements d'ordre physique et sexuel envers les enfants.

• SECOND STEP: A Violence-Prevention Curriculum for Grades 1-3 and 4-5 (1988) - Committee for Children, 172, 20th Avenue, Seattle (Washington) 98122

Le programme Second Step est conçu de manière à réduire les comportements impulsifs et agressifs des enfants ainsi qu'à accroître leurs aptitudes sociales grâce au développement de l'empathie, de techniques de résolution intellectuelle des problèmes interpersonnels, de techniques de comportement et de gestion de la colère. Le programme constitue une deuxième étape par rapport à la prévention primaire. Lors des cours sur la sécurité personnelle, on enseigne aux enfants comment éviter de devenir des victimes; le programme Second Step leur enseigne comment éviter de devenir des bourreaux.

Les titres fournis sont tirés d'une bibliographie réalisée par Joan Gillespie, de la société Denham-Gillespie Associates d'Ottawa, pour le compte du ministère de l'Éducation de l'Ontario. Reproduction autorisée.

• DATING VIOLENCE: A Discussion Guide on Violence in Young People's Relationships (1987) - Debra J. Lewis, Battered Women's Support Services, 1666, Broadway Ouest, Vancouver (C.-B.) V6J 1X6

Ce guide, bref et utile, porte principalement sur les expériences et les besoins des jeunes femmes. Il convient particulièrement bien aux groupes composés uniquement de femmes, mais certains de ses exercices peuvent être adaptés aux besoins de groupes mixtes. Il offre de bonnes suggestions pour discuter de sujets comme les relations, l'estime de soi, l'amitié et la violence.

#### Documents à l'intention des élèves

• I LOVE DAD BUT (1986) - Leslie Wright, distribution: Marvin Melnyk Associates Ltd. Queenston (Ontario) LOS 1L0

Ce livre est utile pour aider les jeunes enfants à découvrir les émotions qu'ils éprouveraient s'ils vivaient dans une famille où leur père serait violent envers leur mère.

• I WISH THE HITTING WOULD STOP: A Workbook for Children Living in Violent Homes (1987) Susan Patterson, Rape and Abuse Crisis Center, Fargo, ND 58108

Ce manuel peut servir pour faire de l'intervention auprès d'enfants du palier élémentaire qui vivent ou ont vécu dans un foyer où la mère subissait de la violence.

LeDroit, OTTAWA-HULL, JEUDI 26 AVRIL 1990

### **DOCUMENTAIRE**

Violence conjugale

# Jne personne agressée sur six

Georges Paradis

Il n'est pas une journée où la vio-lence physique, psychologique, verbale ou sexuelle, sur une ou plusieurs per-sonnes, ne fasse l'objet de manchettes. Au seul chapitre de la violence «con-jugale», le gouvernement du Québec

reconnaissait qu'en 1984, un million de personnes, soit une personne sur six.

vivait dans la violence. En 1988, Montréal-Centre, l'une des 17 régions administratives du Québec, 17 régions administratives du Québec, se classait bon premier au chapitre de la violence conjugale avec un taux officiel d'infractions de 2275 par 1000 habitants, tandis que Laval fermait la marche avec un taux de 0.113/1000h. Quant à l'Outaouais, il occupait le quatrième rang avec un taux d'infractions de 1345/1000h, devancé par la Côte-Nord (1616/1000h.) et le Nord du Québec (1732/1000h.).

Violence «privée»

L'autopsie de la violence privée, en-tre les hommes et les femmes, montre qu'elle a un sexe, un lieu de prédilec-tion et une configuration.

tion et une configuration.
Suivant certaines études ou statis-tiques, une femme sur dix, voire même sur sept, soit environ 300 000, sont victimes de violence privée. Dans 77 % des cas, les femmes sont victimes de voies de fait dans leur famille par leur conjoint (90 %) ou leur ex-conjoint (80

conjoint (90 %) of letter ex-conjoint (80 %). Elles appellent les policiers après avoir été agressées en moyenne 37 fois. Bien que 20 % des Québécoises admises dans les hôpitaux, à l'urgence, sont des victimes de violence ou encore des personnes à haut risque de le deve-nir, seulement une femme sur cinq est identifiée comme victimes de violence. Du côté des policiers, 60 % de tous les appels reçus se rapportent à des trou-bles familiaux, et, 95 % des appels reçus pour violence familiale impli-quent une femme comme victime. Quatre femmes sur dix, victimes de

violence privée, sont agressées au mo-ment de la grossesse. Les types de blessures infligées par l'agresseur sont par ordre décroissant: contusions, sévices corporels, «black eye», côtes cassées,

et, tentatives de meurtre ou meurtres. Bien que de tout âge et de toutes les conditions sociales ou personnelles, les femmes violentées, constatent les Maitemmes violentees, constatent les Marsons d'hébergement du Québec, sont de plus en plus jeunes (63 % ont moins de 35 ans), de plus en plus éduquées (80 % ont leur secondaire ou Cégep), et la majorité, soit 57 %, ont un ou plusieurs enfants. Celles-ci, soit 61 %, vivent dans un état de précarité ou de dépendance économique (39 %, du BES et 22 % de l'unique salaire du conjoint).

Quatre du conjoint Quatre du conjoint Quatre constatations s'imposent donc : d'abord, c'est dans le manage ou le concubinage que les Québécoises ont le plus de chance d'être agressées; parler de violence «conjugale», c'est, dans les faits parler de violence de conjugales de la la constitute de la confessione de la constitute de la confessione de la con les faits, parler de violence domestique masculine, d'abus de pouvoir ou de contrôle des hommes sur les femmes; contrairement à ce qu'on croit, la viocontrarement a ce qu'on croit, la vivo lence privée est ni accidentelle ou occa-sionnelle, mais de nature répétitive. La famille, havre de paix, d'amour et de sécurité est une vision mythique des rapports privés homme-femme.

#### Violence apprise

et transmise En poussant plus loin notre analyse de la violence privée, nous constatons

Georges Paradis est criminologue à l'emploi du Centre de services sociaux de l'Outaouais

que cette dernière est également ac-quise et transmise dans et par la fa-mille. En effet, huit hommes abusifs sur dix ont été battus enfants par leur père (66 %) ou leur mère (18 %). Quant aux femmes violentées elles auraient subi moins de violence de la part des pères et mères, soit 3,3 femmes sur dix.

Au Québec, aux directions de la pro-tection de la jeunesse (DPJ), quatre si-gnalements sur dix concernent des enfants vivant dans un milieu où la mère est violentée et qui, dans certains cas, est violentee et qui, dans certains cas les violente. Au niveau canadien, le rapport Badgley (1984) pousse plus loin son enquête au chapitre des agressions à l'endroit des mineur-e-s en nous révélant que: plus de sept filles et moins de trais granges eur dis ont été agres. de trois garçons sur dix ont été agres-sés sexuellement avant l'âge de 16 ans. Les agressions ont eu lieu surtout dans la maison de la victime (26 %), de l'agresseur (22 %) ou d'une tierce personne (4,7 %).

Commises par une personne vivant sous le même toit (95 %), les agressions sont de nature incestueuse (69.5 %) ou sont commises par des personnes ayant des rapports de tutelle ou d'autorité (19,7 %). Répétitives, les agressions durent depuis un an (24 %), deux ans (10.4%) ou trois ans et plus (24.2%). Enfin, 98% des agressions sont commises par des hommes dont seule-

commises par des nommes dont seute-ment 3 % sont reconnus «malades». Ainsi, au sein du privé, la violence n'est pas l'oeuvre d'un «étranger» ou d'une minorité quelconque, ethnique ou sexuelle, mais celle d'un homme laic ou religieux, qui a charge d'autorité ou de contrôle sur les femmes ou les en-fants. Les agressions ne sont commises qu'exceptionnellement dans les parcs sur la rue, dans un lieu public ou lors d'une fugue.

L'agresseur n'est, sauf quelques rares exceptions, ni un fou, ni un psy-chopate ou un psychiatrisé, ni un criminel notoire, mais un homme exerçant des rôles ou des fonctions fort valo-risées chez la majorité des hétérosex-uels au sein des commaunautés laïques ou religieuses.

Violence systématique

Si le privé a pu maintenir un rôle important dans la fabrication, l'apprenissage ou la transmission de la vio-lence, il ne faudrait pas croire qu'il l'a fait envers et contre l'organisation so-ciale. En effet, la violence privée n'au-

ctate. En effet, la violence privee n'au-rait pu survivre au temps si elle n'avait été tolérée, acceptée, promue ou ac-créditée officieusement-officiellement. En 1985, seulement 55,3 % des cou-ples où il y avait eu de la violence pré-maritale étaient dissouts. Plus de trois infractions sur dix contre la per- sonne ne connaissent aucune mise en accusa-tion; et, 50 % des victimes de violence conjugale ne se présentent pas à leur enquête préliminaire et à leur procès. Au Québec, une femme agressée sur

deux trouve protection et aide dans sa communauté, dans les Maisons d'hébergement pour femmes. De plus, en raison du manque de ressources, en moyenne cinq hommes abuseurs sur trois milles pourront recourir à des groupes d'entraide pour hommes.



Suivant certaines études ou statistiques, une femme sur dix, voire même sur sandan certaines etaies du statistiques, une jemme sur dix, voire meme sur sept, soit environ 300 000, sont victimes de violence privée. Dans 77 % des cas, les femmes sont victimes de voies de fait dans leur famille par leur conjoint (90 %) ou leur ex-conjoint (80 %). Elles appellent les policiers après avoir été agressées en moyenne 37 fois.

En 1989, la Banque fédérale de développement subventionne des bars érotiques, dont le Lido (prêt de 1,3 million \$) situé à proximité des complexes administratifs du gouvernement fédéral à Hull, bar «fréquenté en bonne partie par des fonctionnaires ou de très hauts dignitaires, le jour». De la «pause café» nous nous acheminons vers la «pause érotique»...

Enfin, érotisant ou de banalisant davantage l'agression, la pornographie rapporte à ses industries 50 milliards \$ annuellement, mondialement.

Ainsi, la violence privée trouve son plein «épanouissement» dans le public, dans la tolérance, la comercialisation, la «pornocratisation» de l'agression avec la complicité ou le silence des or-0 avec la complicite ou le silence des orreganismes ou des pouvoirs religieux et laïcs. Elle est une façon d'assoir son contrôle, résoudre ses frustrations, régler ses comptes avec l'autre, les femmes, réduites à un statut d'otage, à la merci des fantasmes de leur «hôte».

Pour une loi sur la mixité
Il faut certes éteindre les feux,
c'est-à-dire aider les femmes et les
enfants, victimes d'agression, traiter les
agresseurs, contrôler les armes à feu,
les jouets, la diffusion médianque de la
violence ou du sexisme sous toutes ses
formes metre pos d'arpaeux en herne formes, mettre pos drapeaux en berne, oresenter nos condoléances... mais

cela ne suffit pas. Les pompiers s'épuisent à la tâche, ils sont de plus en plus burnoutés, violentés.

Il faut prévenir la violence, la sortir de la clandestinité: des postes de police, des presbytères, des hôpitaux ou des mains des thérraeutes. Il nous faut, comme pour le Sida, «en parler» Nous devons réinterroger nos rapports hommes-femmes en ce siècle où l'excellence et la concurrence broient corps et

Il nous faut revoir les fondements mêmes de nos organisations sociales, laïques et religieuses, revoir nos pouvoirs hiérarchiques «homogènes» fonctionnant à l'exclusion, l'inégalité, la discrimination.

discrimination.

Enfin, le temps est venu de nous doter d'une «loi sur la mixité», loi qui reconnaitrait pleine égalité des hommes et des femmes au sein de nos organisations privées, publiques et parapubliques, incluant bien sûr les pouvoirs législatif, exécutif et judiciaire. Tant et aussi longtemps que l'égalité ne sera pas un fait acquis et se résumera à un discours pro-égalitaire, la violence privée et publique sera une menace à nos communautes et continuera ses ravages. Il nous faut passer

uera ses ravages. Il nous faut passer d'une société pré-démocratique, pastorale ou patriarcale, à une société démocratique, georgeptative ou égali-

## DÉCLARATION DU LAC LOUISE

# SUR LA VIOLENCE ENVERS LES FEMMES

PAR LES MINISTRES FÉDÉRAL, PROVINCIAUX ET TERRITORIAUX RESPONSABLES DE LA CONDITION FÉMININE

Nous, les Ministres responsables de la condition féminine du Canada, sommes engagés à promouvoir la pleine égalité, pour les femmes, dans tous les domaines de leur vie. À titre de Canadiens et Canadiennes, nous reconnaissons la valeur et la dignité inhérentes à chaque personne, et chacun, chacune doit faire preuve de respect dans ses relations avec autrui. Puisqu'un grand nombre de femmes au Canada n'ont pas la possibilité d'atteindre l'égalité en raison de la violence et de menaces de violence, nous déclarons que:

- 1. La violence envers les femmes est un crime couvert par la loi.
- 2. Les femmes ont le droit de vivre dans un environnement sécuritaire.
- 3. Les agresseurs doivent être tenus responsables de leurs actes.
- 4. L'élimination de la violence envers les femmes doit inclure la prévention, la sensibilisation du public, les services, et l'application de la loi.
- 5. Au Canada, chaque personne, collectivité et palier gouvernemental doit faire tout ce qui est en son pouvoir afin d'aider les femmes, les enfants et les familles où la violence sévit; nous devons travailler tous ensemble afin de parvenir à une société sans violence.

Le 31 mai 1990 Lac Louise (Alberta)

Rapport sur
les
réalités,
préoccupations,
attentes
et
obstacles
que connaissent
les
adolescentes
au
Canada



Fédération canadienne des enseignantes et des enseignants

novembre 1990

# A cappella: Les réalités, préoccupations, attentes et obstacles que connaissent les adolescentes au Canada

La Fédération canadienne des enseignantes et des enseignants remercie le Programme de promotion de la femme, du Secrétariat d'État, qui lui a accordé une subvention de 15 000 \$ pour réaliser le projet.

Les recherchistes Diane Kinnon et Linda McLeod ont engagé leurs connaissances et leurs aptitudes pour mener à bien tous les aspects du projet. Les personnes qui représentaient les organisations Membres de la FCE ont collaboré à la conception du projet et ont encouragé leurs collègues à participer à celui-ci. Pauline Théoret, qui fait partie du personnel de la FCE, a assuré en grande partie l'administration du projet et l'analyse des données.

Les enseignants et les enseignantes qui ont rendu ce projet possible méritent aussi des remerciements. Ils ont largement prouvé leur engagement passionné à l'égard de leur profession et de leurs élèves. Enfin, merci aux élèves qui se sont exprimées d'une façon honnête et inspirante. Continuez de chanter!

Heather-jane Robertson Directrice des Services de perfectionnement professionnel Fédération canadienne des enseignantes et des enseignants

Les opinions exprimées dans ce document ne correspondent pas nécessairement à celles de la Fédération ou du Secrétariat d'État.

Chanter «a cappella» signifie chanter une mélodie sans accompagnement. Il s'agit d'un style musical très risqué car il est plus facile de fausser lorsque l'orchestre ne joue pas une mélodie familière. On peut aussi perdre le rythme lorsque les instruments ne sont plus là pour battre la mesure.

De nos jours, les jeunes Canadiennes vivent «a cappella» et leur chanson demeure en très grande partie inécoutée.

Dans le cadre du projet, on a invité des adolescentes âgées de 11 à 19 ans ainsi que leurs enseignantes et enseignants à discuter de leur expérience en tant que jeunes femmes dans les années 90. Environ mille élèves nous ont fait de nombreuses confidences sur les risques, les incertitudes, les plaisirs et les défis que recèle leur vie; elles ont aussi décrit leur situation en tant que jeunes femmes dans une période de transformation des rôles de sexe. Leur expérience est inédite. La présente décennie n'a pas de chef d'orchestre. Les jeunes femmes doivent faire entendre leur chant sans accompagnement et elles le savent.

Leurs paroles sont à la fois émouvantes, frivoles, désespérées, encourageantes, naïves et sages. Leurs enseignants et enseignantes expriment l'émotion, la fierté, la colère, mais ils insistent pour que nous prenions tous le temps d'arrêter et d'écouter.

#### A CAPPELLA

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#### INTRODUCTION

«Les adultes pensent toujours que les jeunes de notre âge ne peuvent pas prendre de bonnes décisions par rapport à la sexualité ou à d'autres sujets importants. Nous ne nous inquiétons pas de ce qui est «cool» ou de qui est «cool», comme les émissions de télé laissent entendre. Je déteste voir qu'on se moque des adolescents et adolescentes. Nos problèmes, espoirs et craintes sont graves.»

Les inquiétudes sincères, les difficultés et les succès de chaque jour ainsi que les problèmes graves des adolescentes demeurent un mystère pour la plupart des adultes, même ceux qui travaillent étroitement avec les jeunes. Les adolescentes canadiennes sont trop souvent une minorité oubliée. Peu d'écrits traitent de leurs réalités et de leurs préoccupations particulières. De plus, ces quelques documents ont tendance à adopter une perspective étroite axée sur un problème. Les «questions» jugées importantes par les adolescentes sont présentées la plupart du temps dans une perspective d'adultes. En général, les problèmes des jeunes femmes sont traités d'une façon «neutre» qui ne tient pas compte du sexe et ne reconnaît donc pas les effets de la discrimination, des stéréotypes et des attentes contradictoires sur leurs attitudes, leurs comportements et leurs visions. Trop souvent, lorsqu'on étudie les jeunes femmes en tant que groupe, on les compare défavorablement avec les adolescents dont la réussite et l'adaptation servent à fixer les normes pour l'ensemble de la population adolescente.

Si nous voulons mieux comprendre la vie des adolescentes, il faut trouver de nouveaux moyens d'offrir aux jeunes femmes une tribune qui leur permettra d'analyser et d'exprimer leurs réalités, leurs préoccupations, leurs attentes et leurs difficultés. Les expériences menées avec d'autres groupes particuliers nous ont appris que pour parvenir à vraiment comprendre les «problèmes», il faut d'abord donner la parole aux groupes en question. Les adultes qui travaillent avec les jeunes dans le domaine de l'éducation, de l'orientation ou des loisirs auraient avantage à écouter attentivement les jeunes femmes pour mieux connaître les pressions et les dilemmes qu'elles vivent ainsi que le contexte social et les circonstances personnelles dans lesquels elles prennent des décisions et se préparent à l'âge adulte. Ces connaissances pourraient les aider notamment à affiner la façon dont ils leur enseignent, les conseillent, les incitent à reconnaître leurs capacités et leur donnent les moyens de surmonter les obstacles.

#### Contexte du projet

La Fédération canadienne des enseignantes et des enseignants (FCE) a entrepris au printemps de 1990 un projet intitulé <u>Jeunes et femmes : Les réalités, préoccupations, attentes et obstacles que connaissent les adolescentes au Canada</u>. Parce qu'elle s'est engagée à traiter des questions touchant la situation de la femme et la qualité de l'éducation dans les systèmes scolaires, la FCE a proposé un projet conçu de manière à permettre de mieux comprendre les défis et les préoccupations des adolescentes d'aujourd'hui.

Les objectifs du projet étaient :

1. Exposer avec précision et sensibilité les principales préoccupations et perceptions des adolescentes exprimées <u>dans leurs propres mots</u>.

- Compléter les propos des adolescentes par de brefs résumés qui feront la somme de nos 2. connaissances sur les questions et préoccupations soulevées.
- Utiliser les propos des adolescentes et les connaissances supplémentaires réunies pour 3. fournir aux adolescentes des renseignements sur les questions qui les intéressent, au moyen d'une série de brochures thématiques.
- Faire connaître davantage les préoccupations des jeunes femmes et leur vision de la vie aux membres du personnel enseignant, aux parents et aux autres personnes qui travaillent avec celles-ci.
- 5. Aider le personnel enseignant à traiter avec sensibilité des questions qui préoccupent les adolescentes.
- 6. Promouvoir le dialogue sur les questions soulevées, entre les adolescentes, entre les membres du personnel enseignant, et entre les adolescents, les adolescentes et les personnes qui leur enseignent.

Le projet a été divisé en deux étapes. Le Programme de promotion de la femme, du Secrétariat d'État, a financé la première étape (mars à juin 1990). Durant cette étape, on a effectué diverses tâches : bref survol de la documentation traitant des questions qui touchent les adolescentes; contacts avec des organismes offrant des services à la jeunesse afin d'étudier les sujets et les méthodes de recherche possibles; élaboration d'une méthodologie pour l'organisation des groupes de discussion composés d'adolescentes dans toutes les régions du pays pour prendre note de leurs visions et de leurs intérêts; coordination des groupes de discussion et des rapports de ceux-ci; analyse des renseignements reçus; et planification de la seconde étape.

Le présent rapport décrit les activités menées durant la première étape et présente les résultats préliminaires des groupes de discussion composés d'adolescentes. Il convient de considérer ces données comme préliminaires parce que la richesse et la complexité des renseignements obtenus ont nettement dépassé les attentes. Les animateurs et animatrices des groupes de discussion et les adolescentes ont fourni des observations et des histoires détaillées et éclairantes sur la vie des adolescentes, qui dépassent la simple détermination des principaux sujets pour les discussions ultérieures. Ces renseignements nous interpellent et nous incitent à aborder les questions et préoccupations des adolescentes d'une façon encore plus globale et intégrée que prévu.

L'hypothèse voulant que les adolescentes nous apporteraient, si on leur en donnait l'occasion, une nouvelle façon d'envisager leur vie et leurs préoccupations a été confirmée. Une analyse superficielle des données montre que même si les questions soulevées par les jeunes femmes peuvent être groupées en catégories générales, elles comportent de nombreuses et importantes interrelations. Il faut poursuivre l'analyse pour rendre justice aux observations lucides et honnêtes des participantes. Une analyse plus approtondie (qui sera entreprise durant la seconde étape) présentera les caractéristiques provinciales ou territoriales ainsi que d'autres facteurs démographiques et diverses variables.

#### Activités terminées de la première étape

La recension de la documentation traitant des préoccupations des adolescentes, qui a été amorcée pour élaborer la proposition de projet, s'est poursuivie durant la première étape. On a consulté la Bibliothèque nationale du Canada pour trouver les livres, revues et rapports récents dans les domaines de l'éducation, de la santé et des sciences sociales. On a aussi analysé d'autres documents découverts au cours de conversations avec des collègues. Une bibliographie est annexée au présent rapport. De plus, on a communiqué avec de nombreuses organisations offrant des services à la jeunesse et des groupes de défense dont le mandat inclut les questions concernant les jeunes, la famille et l'éducation. On leur a demandé de déterminer les problèmes, les perspectives et les sujets qui pourraient intéresser les jeunes femmes. Les renseignements recueillis grâce à la recension des écrits et aux contacts avec les autres organisations nationales ont servi à élaborer le guide de discussion et à formuler des questions adaptées aux adolescentes des groupes de discussion.

Peu de temps après la réception des fonds pour la première étape, quatre personnes représentant les organisations Membres de la FCE (Manitoba, Ontario, Nouveau-Brunswick et Nouvelle-Écosse) se sont réunies avec la coordinatrice du projet et les consultantes. La réunion avait pour but de préciser davantage les objectifs de la première étape, d'obtenir des conseils pour la constitution des groupes de discussion et de proposer des sujets et des techniques de discussion. Le groupe a fait preuve d'une grande créativité quant à une approche théorique et pratique pour la recherche. Il a aussi élaboré une stratégie pour régler les nombreux problèmes éventuels de logistique pour la sélection et l'information des animateurs et animatrices des groupes de discussion, la réception des rapports et l'analyse de la grande quantité de données. La méthode retenue pour la mise sur pied des groupes de discussion a été élaborée à partir des idées émises lors de cette réunion et de séances subséquentes de planification tenues par le personnel du projet.

On a recruté 139 enseignantes et enseignants pour animer les groupes de discussion. Afin de mettre l'accent sur les questions et les perceptions des jeunes filles de différents groupes d'âge et pour assurer une plus grande communauté d'intérêts, on a organisé les groupes de discussion en fonction d'années d'études précises. De plus, une certaine proportion des discussions se composait d'adolescentes parlant une langue seconde ou minoritaire. Enfin, on a constitué un certain nombre de groupes d'adolescentes participant à des «programmes spéciaux». Voici la répartition des groupes mis sur pied :

18 groupes de 6<sup>e</sup> année;

56 groupes de la 7° à la 9° année; 41 groupes de la 10° à la 12° année;

9 groupes de diverses années d'études pour les adolescentes parlant une langue seconde ou minoritaire;

15 groupes d'adolescentes participant à des programmes spéciaux (p. ex. les mères adolescentes, les écoles pour les Autochtones).

Dans treize de ces groupes, les élèves francophones ont discuté en français. On a aussi encouragé les animateurs et animatrices à faire en sorte que la composition des groupes soit diversifiée quant à la résidence rurale ou urbaine, la situation socio-économique, l'origine culturelle et les talents ou handicaps. On croyait que ce large échantillon refléterait la diversité des groupes d'âge, des antécédents culturels et des situations spéciales, facteurs qui influencent les besoins et les perceptions des adolescentes. Avec un nombre prévu de dix adolescentes par groupe, la stratégie de recherche adoptée devait permettre de sonder jusqu'à 1 390 jeunes femmes et d'obtenir les observations de 139 adultes ayant animé les groupes ou pris des notes.

Même avec un taux de réponse de 70 %, cette méthode a fourni les observations de 97 animateurs et animatrices, et celles de 961 adolescentes au sujet des préoccupations, des désirs et des sujets d'intérêt de celles-ci.

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On a demandé aux agents et agentes de liaison des organisations Membres de la FCE dans chaque province et territoire de recruter des personnes pour animer les groupes de discussion (selon la formule de répartition fixée). Chaque agent et agente de liaison a reçu des renseignements sur la composition et les buts des groupes; ils ont ensuite communiqué avec les animateurs et animatrices de leur province ou territoire pour les informer. Il faut reconnaître que l'enthousiasme des organisations Membres de la FCE (et des membres de la profession enseignante) a permis à ce processus décentralisé qui exigeait l'échange de nombreux documents de se dérouler, malgré les brefs délais qui coïncidaient en outre avec la fin de l'année.

Les groupes de discussion avaient surtout pour but de déterminer dix à douze sujets de préoccupation importants pour les adolescentes canadiennes d'aujourd'hui. Les objectifs pratiques de chaque groupe de discussion étaient :

- Favoriser la discussion sur des questions que les filles elles-mêmes déterminent et non que les adultes imposent.
- 2. Déterminer un certain nombre de questions et sujets d'intérêt qui sont prioritaires pour les participantes et qui devraient faire l'objet de discussions ultérieures.
- 3. Encourager les filles à parler de leurs points forts, de leurs espoirs et de leurs stratégies d'adaptation.
- 4. Noter les renseignements de manière à faire entendre la voix des participantes.
- 5. Faire vivre aux participantes une expérience agréable et enrichissante dans un climat détendu.
- 6. Mettre à l'essai diverses techniques d'animation pour favoriser la discussion parmi les adolescentes réunies en petits groupes.

Les animateurs et animatrices ont reçu un guide très détaillé exposant le but du projet dans son ensemble et celui des groupes de discussion. Le guide proposait diverses façons de susciter les échanges à l'intérieur des groupes. On ne s'attendait pas à ce que les animateurs et animatrices utilisent toutes les techniques proposées mais plutôt qu'ils choisissent celles convenant au groupe d'âge et aux intérêts des jeunes filles. Le guide fournissait des instructions pour chacune des techniques d'animation suivantes :

- 1. COMPLÈTE L'HISTOIRE -- Dix-neuf histoires sur les préoccupations et les dilemmes des adolescentes et à propos desquelles on pouvait poser les questions suivantes :
  - a. Comment cette histoire se terminerait-elle si c'était un épisode de l'émission Degrassi?
  - b. Comment se terminerait-elle dans la vie réelle?
  - c. Comment aimeriez-vous qu'elle se termine?
  - d. Y a-t-il autre chose qui se passe dans cette histoire?
  - e. Y a-t-il quelque chose dans l'histoire qui vous a vraiment touchée?

- 2. IMAGINE -- Six scénarios et questions incitaient les jeunes filles à s'interroger sur la façon dont elles agiraient dans certaines situations.
- 3. LES FILLES PRENNENT LA PAROLE Huit citations d'adolescentes réelles et fictives qui servaient à encourager les élèves à dire si elles étaient d'accord ou non avec les sentiments exprimés, si elles comprenaient ce dont il était question et si l'idée ou le sentiment exprimé représentait quelque chose d'important pour elles et pour les autres adolescentes.
- 4. APPROCHE DIRECTE Douze questions directes qui exploraient les priorités des adolescentes, leurs perceptions des adultes, la manière dont les choses ont changé pour la génération actuelle d'adolescentes ainsi que les rêves et les aspirations des jeunes femmes quant à leur avenir.
- 5. QUESTIONNAIRE PERSONNEL Une combinaison de questions ouvertes et fermées auxquelles les adolescentes devaient répondre individuellement.
- 6. BOÎTE À IDÉES Les adolescentes devaient remplir de façon anonyme, sur des petites feuilles de papier, un mot ou un bout de phrase qui était ensuite discuté en groupe.
- 7. RÉDACTION D'UNE LETTRE Les adolescentes avaient aussi la possibilité d'écrire une lettre dans laquelle elles complétaient des phrases comme : «La chose la plus importante dans ma vie en ce moment est ...», «La pire chose dans ma vie en ce moment est ...» et «La meilleure chose dans ma vie en ce moment est ...».

Les animateurs et animatrices devaient choisir deux techniques ou plus et noter lesquelles avaient été les plus efficaces pour stimuler la discussion. Ils devaient aussi fournir des observations détaillées sur la teneur des discussions y compris les paroles des participantes, dans la mesure du possible. Ils devaient demander à un ou une collègue de les assister en prenant des notes, en remplissant les formules fournies et en résumant les discussions. Le guide de discussion renfermait des instructions et des formules pour les personnes chargées de la prise de notes.

#### Résultats des groupes de discussion

On a recueilli des données de 961 personnes qui ont participé à 97 groupes; ceci représente un taux de réponse de 70 %. Voici le profil des élèves qui étaient réparties assez uniformément dans toutes les années d'études :

ANNÉES D'ÉTUDES				
ANNÉE	NOMBRE D'ADOLESCENTES	POURCENTAGE		
6	126	13,1		
7	120	12,5		
8	165	17,2		
9	131	13,6		
10	138	14,4		
11	128	13,3		
12	135	14,0		
13	13	1,4		
autre	5	,5		
	961	100,0		

ÂGE DES ADOLESCENTES				
ÂGE	NOMBRE D'ADOLESCENTES	POURCENTAGE		
11 ans	44	4,6		
12 ans	133	13,8		
13 ans	149	15,5		
14 ans	132	13,7		
15 ans	141	14,7		
16 ans	129	13,4		
17 ans	125	13,0		
18 ans	84	8,7		
19 ans et plus	24	2,6		
	961	100,0		

Il y a eu 10 groupes francophones et 87 anglophones. De ce nombre, 93 ont eu lieu dans les écoles ordinaires, deux dans des écoles de formation professionnelle, un dans une école secondaire parallèle et un autre dans le cadre d'un programme d'éducation offert dans un hôpital universitaire. La majorité des groupes (35 % ou 37 %) ont été constitués dans des écoles dont la population est entièrement ou principalement urbaine. Vingt-six groupes (27 %) ont été organisés dans des écoles à composition mixte (rurale et urbaine) et 30 (31 %) dans des écoles de milieu entièrement ou principalement rural. D'après les animateurs et les animatrices, seulement un peu moins de la moitié des groupes (48 %) comprenaient des adolescentes qui étaient des immigrantes récentes ou des membres de minorité visible. Huit des groupes comptaient des adolescentes souffrant de handicap visible et dix-sept des adolescentes prises en charge par l'État. Presque toutes les participantes (950 ou 99 %) fréquentaient l'école à temps plein.

### LES ADOLESCENTES PRENNENT LA PAROLE : RÉALITÉS, PRÉOCCUPATIONS, ATTENTES ET OBSTACLES

Même l'analyse partielle des résultats a fourni une abondance de renseignements détaillés qui permettent de cerner les préoccupations, les sujets d'intérêt et les visions des adolescentes. Dans un milieu rassurant (un petit groupe de discussion animé par une personne adulte de confiance, à l'intérieur duquel la confidentialité est garantie) où règne un climat de respect et où elles sont le centre d'intérêt, les jeunes femmes ont répondu aux questions avec liberté et franchise. Elles ont très bien su exprimer leurs préoccupations, leurs pensées et leurs sentiments. Elles ont pu parler des questions mondiales, des victoires et des déceptions personnelles ainsi que des petits soucis quotidiens, le tout avec lucidité et un sens de la relativité. Plusieurs animatrices-enseignantes et animateurs-enseignants ont mentionné la subtilité avec laquelle les jeunes filles décrivaient les situations de la vie :

«J'ai enseigné à quatre de ces neuf jeunes filles lorsqu'elles étaient en 3° et 4° années. Elles s'expriment si bien maintenant, j'ai été très impressionné de leurs capacités.»

Deux thèmes généraux se dégagent des questionnaires remplis par les participantes et des résumés des discussions fournis par les animateurs et animatrices en ce qui concerne l'attitude des adolescentes face à elles-mêmes et les questions auxquelles elles réfléchissent. Les adolescentes ont toute une gamme d'intérêts particuliers et généraux. Voici une sélection représentative de l'éventail des réponses aux questions concernant leurs sujets de préoccupation

<u>École</u>: "Quels cours vais-je suivre à l'université? Est-ce que j'aurai un emploi quand j'aurai terminé mes études?"

<u>Relations</u>: «Est-ce que ça va se terminer par un divorce, des mauvais traitements ou des maladies transmises par voie sexuelle?»

Famille: «Est-ce que je vais pouvoir subvenir correctement aux besoins de ma famille? Dans quelle sorte de monde vivront les enfants que j'aurai?»

«On ne met pas suffisamment l'accent sur les sciences à l'école secondaire et, même si ça semble terrible, la vie serait plus facile si l'on sélectionnait les élèves. Je m'inquiète au sujet de l'environnement et de la menace que l'Accord du lac Meech fait peser sur la Confédération. C'est aussi très effrayant de savoir que les jeunes du cycle inférieur du secondaire ont accès à toutes sortes de drogues.»

«La grande quantité de drogues consommées chaque jour dans les écoles. Le taux d'activité sexuelle chez les adolescents. Pourquoi certaines personnes n'ont-elles aucun ami?»

«Je pense qu'à mon âge presque tous les sujets sont épineux.»

Les adolescentes, comme tout le monde, doivent faire face à des préoccupations immédiates et des questions «existentielles» plus vastes. En réponse à la question «Peux-tu nommer trois choses auxquelles tu as beaucoup pensé au cours de la dernière semaine?», elles ont donné des réponses comme celles-ci :

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«Mon avenir: Est-ce que je vais réussir?»
«Les mathématiques – Je fais mieux de rattraper mon retard bientôt.»
«Le besoin d'un petit ami.»
«Mes notes.»
«Les projets d'avenir.»
«Les problèmes de santé.»
«Les questions écologiques.»
«La fin de semaine.»
«J'aimerais avoir plus de temps libre.»
«Est-ce que je suis enceinte?»
«Qu'est-ce que je vais faire cet été sans Robert?»
«Est-ce que je vais réussir à passer mon année?»
«Mon ami qui est revenu chez lui après une cure de désintoxication.»
«Mon amie qui est enceinte.»
«Mon avenir.»
«Mon petit ami.»
«Comment je vais faire pour finir tous mes devoirs.»
«La pression des répétitions pour la pièce que nous allons jouer.»
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À la question concernant les choses qui les ont préoccupées au cours de la dernière année, elles ont donné les réponses suivantes :

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«L'amitié entre moi et ma meilleure amie.»
«Mes parents : Vont-ils divorcer?»
«La situation financière.»
«Qu'est-ce qui va se passer pour moi à l'école?»
«Je travaille déjà si fort, est-ce que ça va devenir encore plus difficile?»
«Les drogues, l'alcool.»
«Les problèmes de mes amis.»
«Les problèmes de ma famille.»
«Les problèmes de mon frère et les questions mondiales.»
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«La période où je pensais au suicide.»
«Mon ami qui est devenu toxicomane.»
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«L'augmentation du nombre d'adolescentes enceintes.»

«La possibilité que mes parents divorcent.»

«Rester en forme en évitant les aliments qui n'ont pas de valeur alimentaire.»

«Essayer de préserver ma santé mentale.»

Malgré leurs doutes et leurs inquiétudes au sujet de l'avenir, de nombreuses adolescentes ont indiqué que, dans l'ensemble, elles s'aiment bien. Elles accordent surtout de la valeur à leur entregent et elles tirent une grande part de leur sentiment de satisfaction de leurs relations avec les autres. Lorsqu'on leur a demandé les trois aspects d'elles-mêmes par rapport auxquels elles se sentent vraiment bien, certaines ont fourni les réponses suivantes :

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«J'ai d'assez bonnes notes à l'école.»

«Je fais beaucoup de progrès en équitation.»

«Ma soeur et moi nous nous entendons merveilleusement bien.»

«Le bénévolat.»

«Écouter mes amis.»

«Être moi-même dans mes comportements.»

«Mes amis.»

«La sécurité que j'ai chez moi.»

«Savoir que je peux jouer un rôle important.»

«Je suis amicale.»

«Les gens m'aiment pour moi-même.»

«Je suis mûre et j'ai le sens des responsabilités.»

«Je suis intelligente et j'ai de bonnes notes.»

«Je sais que je suis une très bonne amie.»

«Je suis forte sur le plan émotif.»
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Un but majeur des groupes de discussion était de déterminer les questions et les sujets d'intérêt principaux des jeunes femmes. On a recueilli les idées des adolescentes de diverses façons : en leur demandant de remplir un questionnaire où elles devaient cocher leurs sujets d'intérêt ou de préoccupation, en leur demandant de dire si elles étaient d'accord ou non avec certaines affirmations, en leur proposant des scénarios et des dilemmes, et en leur posant des questions directes à l'intérieur des groupes de discussion. Les réponses des 961 adolescentes ont été analysées, pondérées puis regroupées sous les rubriques générales qui figurent dans les pages suivantes.

Une mise en garde s'impose quant à l'interprétation des résultats de cette analyse. Dans une large mesure, la classification effectuée tente d'assembler les sujets de préoccupation en catégories, ce qui crée des distinctions qui n'existent pas nécessairement dans les perceptions et les réalités des adolescentes elles-mêmes. Néanmoins, il faut procéder à une certaine organisation des données si l'on veut dégager les types de préoccupations qui sont importants, examiner les différences et les liens qui existent entre eux, et analyser plus en profondeur la nature de ces préoccupations. C'est dans cet esprit que les dix catégories qui suivent ont été créées. Elles sont présentées par ordre décroissant de fréquence et d'importance, lesquelles ont été évaluées d'après les rapports des groupes de discussion.

#### Ouestions mondiales : Politique, environnement et communauté mondiale

Comme le montrent un grand nombre des citations, de nombreuses jeunes femmes s'inquiètent profondément des événements mondiaux. Parmi les problèmes mondiaux auxquels elles réfléchissent et dont elles se préoccupent, mentionnons l'environnement, plus précisément la détérioration de la couche d'ozone, la pollution, la destruction des forêts et la disparition d'espèces sauvages. Dans la liste des sujets d'intérêt mentionnés sur le questionnaire, l'«environnement» est venu au premier rang (77,6 % des répondantes l'ont choisi). La «pauvreté dans le monde» a été mentionnée par 64,2 % des répondantes. Sur la scène plus locale, 56,2 % des jeunes filles se préoccupaient du crime et 40 %, de la pauvreté dans la communauté.

De nombreuses jeunes femmes se sont dites inquiètes de l'avenir. Le questionnaire renfermait la déclaration suivante : «Je crois vraiment que des choses comme la pollution et la menace d'une guerre nucléaire me privent de mon avenir». Parmi les répondantes, 762 (79,9 %) ont déclaré qu'elles étaient d'accord ou tout à fait d'accord avec cette affirmation.

D'autres observations indiquent que les adolescentes ont peu d'espoir que le système politique puisse veiller à leurs intérêts et tenir compte de leurs préoccupations. Lorsqu'on leur a demandé si elles croyaient que les gouvernements s'intéressent au bien-être de la jeunesse, la réponse collective a été «non!». La corruption politique et l'injustice généralisée ont été mentionnées spontanément par de nombreuses jeunes femmes. Lorsqu'elles ont discuté de divers scénarios, elles ont cité plusieurs cas précis d'inégalité sociale et politique (discrimination raciale, pauvreté et persécution religieuse, par exemple).

Pour bon nombre des adolescentes, les questions sociales prenaient une dimension plus personnelle et s'incarnaient dans les répercussions qu'elles avaient sur les amis et la communauté. (Une des jeunes femmes a indiqué qu'elle ne se préoccupait pas des questions mondiales, mais des répercussions qu'elles avaient sur la population.) Le commentaire d'une jeune femme révèle le sentiment d'aliénation et de méfiance que ressentent les jeunes à propos des inégalités sociales :

«J'aimerais qu'on me rassure sur ce qui m'attend lorsque je serai vieille; que se passera-t-il si je ne peux pas trouver d'endroit où aller? Je ne veux pas être rejetée et oubliée comme tant d'autres personnes le sont.»

#### Amour et sexualité

Malgré les stéréotypes courants, les jeunes femmes font face à un grand nombre de questions et de dilemmes liés aux relations amoureuses, aux fréquentations et à la sexualité. Les participantes qui ont rempli le questionnaire ont placé «l'amour» au deuxième rang des sujets d'intérêt et de préoccupation, et «les fréquentations», au quatrième rang. Sur les 34 sujets d'intérêt ou de préoccupation possibles, 731 filles ou 76,1 % ont coché l'amour et 702 ou 73 %, les fréquentations. La sexualité a été choisie par 642 jeunes filles ou 66,8 %.

L'adolescence est une période de changements rapides en ce qui concerne la maturation émotive et sexuelle. Les jeunes femmes d'aujourd'hui s'efforcent de comprendre et de définir ce qui constitue des relations amoureuses satisfaisantes à mesure qu'elles prennent conscience de leurs besoins et de leur identité sexuelle. Même si les autres sujets indiqués montrent très clairement que l'amour et la sexualité sont loin d'être les seuls sujets sérieux qui préoccupent les adolescentes, ils occupent néanmoins une place importante. Il est compréhensible que les adolescentes se préoccupent des relations amoureuses et des fréquentations, puisque celles-ci peuvent avoir des répercussions d'une grande portée : grossesse, maladies transmises par voie sexuelle, agression sexuelle et souffrance émotive.

De nombreuses adolescentes ont de la difficulté à comprendre les attitudes et les comportements des garçons; elles éprouvent des frustrations par rapport à la difficulté de ceux-ci à communiquer oralement et à faire face à leurs émotions :

«L'une des grandes préoccupations, je pense, est la nécessité de trouver le «gars correct», intelligent et mûr. Personne n'en parle parce que, malheureusement, il ne semble pas exister!»

«Je ne suis pas inquiète du fait que je suis en 9e année mais plutôt de ce qui va m'arriver maintenant que je couche avec mon petit ami depuis un certain temps. J'ai déjà été enceinte et j'ai eu un avortement dès que je m'en suis aperçue. J'étais très inquiète d'écrire ceci parce que je n'étais pas certaine que ce serait confidentiel et je craignais que quelqu'un communique avec mes parents.»

«Je pense que vous devriez insister sur le fait que les filles ne devraient pas avoir des rapports sexuels avec le premier garçon venu, parce qu'elles peuvent souffrir, parce que les gars sont parfois tellement salauds.»

D'autres jeunes filles envisageaient la sexualité et leurs relations avec les garçons d'une façon plus positive, mais elles étaient plus rares :

«J'aime la sexualité et les garçons. C'est peut-être un peu inquiétant, mais je n'y peux rien, je veux le vivre. J'ai déjà eu des rapports sexuels avec quelqu'un.»

«Les pressions sexuelles sont difficiles pour moi en ce moment. Les garçons pensent qu'ils ont tous les droits. Pour moi, les rapports sexuels doivent se vivre dans le mariage.»

Un animateur-enseignant a exprimé sa surprise et son désarroi de constater que pour les filles le fait d'avoir un petit ami est encore une source de prestige. Une animatrice-enseignante a noté qu'après la discussion, il lui est apparu évident qu'«il faut des cours d'éducation sexuelle en 7<sup>e</sup> et en 8<sup>e</sup> années; si l'on attend la 11<sup>e</sup> et la 12<sup>e</sup> années, il est trop tard!»

#### Identité: Confiance en soi, image et estime de soi

Lorsqu'on leur a demandé directement quels étaient leurs sentiments par rapport à elles-mêmes, la plupart des jeunes femmes ont eu des réactions très positives. D'après les questionnaires, 78,6 % des jeunes filles étaient d'accord avec l'affirmation suivante : «Je me sens très bien dans ma peau». Lorsqu'on leur a demandé d'indiquer trois aspects d'elles-mêmes par rapport auxquels elles se sentent vraiment bien, elles ont donné des réponses comme les suivantes :

«Je continue d'aller à l'école, j'ai beaucoup d'amis, j'ai cessé de fumer et je bois moins.»

«le crois que j'ai le sens des responsabilités et de l'imagination, que je suis un individu.»

«Mes amis, mon fover, le fait que je suis fondamentalement une bonne personne.»

«Mes succès, mes amis, je m'aime bien.»

Pourtant, d'autres observations révèlent les difficultés qu'un grand nombre d'adolescentes éprouvent à garder une bonne image d'elles-mêmes. Leur apparence physique et la perception que les autres ont d'elles occupent toujours une place importante dans leurs pensées et leur perception d'elles-mêmes. Dans le questionnaire, 48,2 % des filles étaient tout à fait d'accord ou d'accord pour dire que «Être populaire est un grand souci pour moi en ce moment». Toutefois, 85 % ont répondu qu'elles étaient tout à fait d'accord ou d'accord pour dire «Je me préoccupe beaucoup de mon apparence». L'«image physique» est apparue au neuvième rang des intérêts et préoccupations, et elle a été choisie par 67,1 % des répondantes :

«Les adolescentes se préoccupent de questions sociales comme les drogues, mais la plupart du temps elles s'inquiètent davantage de choses qui sont plus près d'elles, comme leur apparence. Je pense que je ne connais pas une fille qui soit satisfaite de son apparence. C'est une grande préoccupation. J'en connais qui font des choses très bêtes pour mieux paraître (par exemple suivre des régimes-choc pour maigrir).»

«Je m'inquiète toujours de ma réputation et de ce que les autres pensent de moi. J'aimerais savoir comment me donner un peu plus de confiance.»

«Les gens ont besoin d'être plus sensibles au fait que les filles veulent être acceptées et à leurs changements d'humeur. Dieu sait combien j'ai besoin de compréhension.»

«[Qu'est-ce que j'aime de moi-même?] Rien. Je ne me sens pas bien dans ma peau, je n'aime pas la personne que j'étais mais j'essaie de changer.»

Les adolescentes qui avaient réussi à surmonter leurs doutes et leur insécurité étaient très optimistes quant à la possibilité de changement :

«Ne lâchez pas : il faut tenir bon, comme je l'ai fait. J'ai maintenant un enfant, un mari et une éducation.»

#### Carrières et projets d'avenir

«L'avenir : «Que vais-je devenir?» Ce point a été soulevé quelles qu'étaient les questions posées. Les filles, même dans les classes de 9<sup>e</sup> année, avaient à la fois hâte et peur de quitter la sécurité de l'école.»

[Observations faites par une enseignante-animatrice]

Les adolescentes sont en train de passer de l'enfance à la vie adulte et doivent prendre un nombre considérable de décisions importantes concernant leur avenir pendant les années d'études secondaires : quel emploi ou quelle carrière choisir, faut-il poursuivre ses études ou pas, rester à la maison ou partir, avoir des enfants tôt dans la vie ou plus tard, continuer une relation ou rester célibataire?

Seulement 20,6 % des filles étaient tout à fait d'accord ou d'accord pour dire : «Je ne veux pas vraiment faire de projets d'avenir. Ce qui m'arrivera dans les cinq prochaines années ne me semble tout simplement pas réel.» D'après cette constatation, quatre répondantes sur cinq réfléchissent à l'avenir et font des projets. Parmi les 34 sujets d'intérêts ou de préoccupation figurant sur le questionnaire, l'élément «carrière» venait au cinquième rang.

Des décisions importantes concernant l'avenir sont souvent prises avec beaucoup d'incertitude et sous le coup de pressions d'autrui. Pour un grand nombre de filles, ces décisions sont prises en l'absence d'options véritables (par exemple une vie familiale stable, l'argent nécessaire pour fréquenter l'université ou la confiance voulue pour mener une vie indépendante). D'autres éprouvent un sentiment de confusion devant les nombreuses options qui s'offrent à elles et l'importance de prendre la «bonne» décision.

Un certain nombre d'observations indiquent le réalisme avec lequel ces filles envisagent les décisions concernant leur avenir. Elles se sentent beaucoup plus intéressées par une carrière ou un emploi que les générations précédentes et s'inquiètent évidemment de la possibilité d'être pauvres, d'après plusieurs animateurs et animatrices :

«Une fille réservée a affirmé que ce qu'elle craignait le plus à l'égard de son avenir (c'està-dire dans dix ans) c'était la perspective d'être pauvre -- de vivre dans la pauvreté -- elle était nerveuse -- c'était sa seule contribution.»

«[La révélation la plus émouvante pour moi a été :] «Ma mère n'a pas obtenu une éducation et nous n'avons pas grand-chose.» et «Quand on ne se prépare pas pour demain, l'avenir ne nous apporte rien.»

Ces craintes se fondent souvent sur des expériences vécues. Un animateur situe la discussion sur les projets d'avenir dans le contexte suivant :

«Notre école est une petite école rurale qui compte 170 élèves de la 7° à la 12° année. L'année dernière, notre usine de préparation du poisson a été fermée et 200 personnes se sont retrouvées en chômage. Depuis, de nombreux commerces ont fermé leurs portes, bon nombre de gens ont quitté la ville et beaucoup ont été obligés d'avoir recours à l'assistance sociale. Tout le comté est en état de dépression. Les élèves s'en ressentent. Pendant notre discussion, nous avons constaté que les filles savent qu'elles ont besoin d'une éducation pour assurer leur avenir.»

Une animatrice a résumé de façon très succincte les points de vue des participantes de son groupe quant à leur avenir :

«Les élèves ont insisté sur le besoin de la <u>pertinence</u> de la matière qu'elles étudient à l'école, des exemples utilisés par les animateurs et animatrices, et des discussions avec les parents et le personnel enseignant. «Ne nous parlez pas de choses qui n'ont aucune signification pour nous, qui n'ont aucun rapport avec notre vie»... Ces élèves, qui sont sur le point d'obtenir leur diplôme, ont <u>peur</u> de la vie adulte. Elles envisagent l'inconnu avec appréhension.»

#### Autres relations : Amitiés et famille

Contrairement aux animateurs et animatrices qui ont constaté que les jeunes femmes mettaient beaucoup d'accent sur leurs relations romantiques, d'autres ont signalé le respect que les jeunes femmes portent aux relations amicales et la valeur qu'elles y attachent. Toutes les filles d'un même groupe considéraient les amies plus importantes que les garçons et, à de nombreuses reprises, elles ont exprimé leurs préoccupations à l'égard d'amies en difficulté. L'importance de l'amitié pour aider à traverser les périodes difficiles était également apparente.

Ces jeunes femmes attachaient autant d'importance aux relations avec les membres de leur famille. Elles s'inquiétaient de frères et de soeurs qui avaient eu des accidents, qui quittaient la maison ou avaient des conflits avec les parents. Les filles éprouvaient de la fierté à l'égard des bonnes relations qu'elles entretenaient avec leurs frères et soeurs, et elles étaient désespérées par les disputes qu'elles avaient avec eux ou les mauvais sentiments en résultant. Leurs relations avec leurs parents occupaient également une grande place dans la vie des jeunes filles interviewées. Le problème de l'alcoolisme chez les parents a été mentionné par un certain nombre de filles et un grand nombre avaient connu des conflits familiaux graves et le danger réel de divorce. Un animateur a signalé que bon nombre de participantes avaient au moins songé à la possibilité (si elles n'en avaient pas vécu l'expérience) d'entendre leurs parents menacer de les renvoyer de la maison. Un autre animateur a remarqué le sentiment d'humiliation ressenti par les enfants à cause du manque de discrétion de leurs parents à l'égard de leurs problèmes. Selon les jeunes filles, les parents ne parlent pas «vraiment» à leurs enfants et n'écoutent pas leurs points de vue — les adolescentes se sentent insignifiantes dans les décisions familiales.

Les conflits familiaux et la séparation ont des effets néfastes sur les adolescentes, comme l'a si bien exprimé cette jeune fille :

«Les foyers brisés sont autre chose. Les adolescentes sont <u>très</u> sensibles et lorsque leur famille se sépare, c'est <u>vraiment</u> traumatisant. On devient toutes <u>mêlées</u>. Les gens se disent : «Mais elle est toujours si heureuse!» On sait très bien cacher nos sentiments. On est peut-être sensible mais on ne le laisse pas voir. On sent qu'on a une partie du blâme; qui sait? C'est peut-être vrai, peut-être pas. Mais ça devient impossible de se concentrer sur quoi que ce soit. On change complètement de personnalité. On peut faire semblant de sourire seulement un certain temps. C'est un moment où on a <u>vraiment</u> besoin d'amis. On découvre qui sont nos véritables amis à ce moment-là. Il faut des <u>tonnes</u> d'amour et d'appui des gens qui nous connaissent.»

#### Alcool et drogues

L'usage de l'alcool et des drogues a été signalé comme une question importante pour les adolescentes à de nombreuses occasions et il a été coché dans le questionnaire par un pourcentage élevé :

INTÉRÊTS/PRÉOCCUPATIONS À L'ÉGARD DE L'ALCOOL ET DES DROGUES			
SUJET	NOMBRE	POURCENTAGE	
Usage de l'alcool chez les adolescents et adolescentes	653	68,0	
Usage de l'alcool chez les parents	489	50,9	
Usage de drogues vendues dans la rue	524	54,5	
Usage de drogues sur ordonnance	217	22,6	

L'abus d'alcool par des amis et des membres de leur famille de même que l'usage fréquent des drogues par les adolescentes elles-mêmes constituaient un sujet de préoccupation. Plusieurs filles se sont dites inquiètes d'amis qui se sont fait traiter ou se font maintenant traiter pour toxicomanie. Quelques-unes ont parlé de leurs propres difficultés avec les drogues ou l'alcool, ou les deux, bien que la plupart aient soulevé les problèmes éprouvés par d'autres plutôt que les leurs.

L'inquiétude au sujet de l'usage ou de l'abus de drogues et d'alcool par les parents était au moins aussi répandue que l'inquiétude au sujet d'une dépendance de telles substances parmi leurs camarades. De toute évidence, la dépendance chez les parents touche les adolescentes et elle est souvent liée aux mauvais traitements, aux mauvaises communications avec les enfants et à un sentiment d'abandon. Les filles se préoccupent tout autant de la façon de faire face à la dépendance chez les personnes qui les entourent que des pressions les poussant à consommer des drogues et de leurs effets sur elles-mêmes.

Dans leurs réactions aux scénarios fictifs présentés pour stimuler la discussion, les participantes se sont montrées conscientes des effets nocifs éventuels de l'alcool et des drogues, et elles établissaient clairement un lien entre l'abus de telles substances et les problèmes affectifs, les conflits familiaux et le stress.

### Mauvais traitements physiques et sexuels

Les mauvais traitements physiques, sexuels et émotifs infligés aux enfants par des membres de leur famille, la violence contre les femmes par leur mari, les viols pendant les fréquentations, les agressions par des étrangers et les mauvais traitements physiques par les petits amis sont tous des sujets qui préoccupent les jeunes femmes. Dans l'analyse des questionnaires, les mauvais traitements infligés aux enfants et les mauvais traitements d'ordre sexuel figuraient respectivement au septième et au onzième rang des questions et préoccupations. Apparaissent dans le premier groupe de vingt, la violence dans les fréquentations et les femmes battues. Le tableau ci-dessous indique le nombre et le pourcentage de participantes ayant affirmé que diverses formes de violence les intéressaient ou les préoccupaient :

INTÉRÊTS/PRÉOCCUPATIONS EN MATIÈRE DE VIOLENCE		
SUJET	NOMBRE	POURCENTAGE
Violence dans la rue	486	50,6
Mauvais traitements infligés aux enfants	657	68,4
Mauvais traitements d'ordre sexuel	633	65,9
Violence dans les fréquentations	550	57,2
Femmes battues	542	56,4

Bien qu'il ne soit pas clair combien de ces jeunes femmes ont elles-mêmes vécu des situations violentes, il ressort de leurs observations et réactions aux scénarios fictifs que beaucoup avaient vécu ou vivaient alors dans des foyers où il y avait de la violence. Bon nombre d'autres s'inquiétaient au sujet d'amies qui avaient été victimes de mauvais traitements :

«Que ferais-tu si tu savais que quelqu'un était victime de mauvais traitements d'ordre sexuel? Où peux-tu aller pour de l'aide? (On m'a fait jurer de garder le secret.) AU SECOURS!»

Les filles étaient très conscientes de la possibilité d'agression sexuelle pendant leurs fréquentations; c'est une crainte qu'elles avouent éprouver souvent dans des situations «peu sûres» et qui est à l'origine d'une grande différence entre les adolescents et les adolescentes :

"La plupart des garçons sont prêts à tout... ils ne cherchent pas un engagement, ils veulent simplement s'amuser. Même les «gentils» en sont coupables, qu'ils soient chrétiens ou pas. Ils ne veulent pas tous nécessairement le sexe mais ils cherchent toujours quelque chose du genre. Moi je sais quand dire NON! Mais il y a toujours danger de viol. Je suis terrifiée d'être seule avec un garçon. Bien sûr je ne leur fais jamais savoir... J'ai apparemment la situation «bien en main». Mais tu ne peux pas t'empêcher de te poser des questions.»

Les répondantes reconnaissaient les graves conséquences des mauvais traitements d'ordre sexuel. Dans deux des groupes qui ont parlé du scénario où une fille avait quitté la maison pour fuir un père qui l'agressait sexuellement, le consensus a été que cette expérience aurait des effets de longue durée sur sa capacité de faire confiance aux gens, de s'aimer elle-même et de mener une vie heureuse. Les deux groupes ont signalé à quel point le fait de ne pas être crues s'ajoute au traumatisme des mauvais traitements; les participantes ont trouvé monstrueux que le système judiciaire continue de «rejeter le blâme» des mauvais traitements «sur les victimes».

### Qualité de l'éducation et vie scolaire

Un nombre considérable d'élèves ont exprimé leur mécontentement à l'égard du système d'éducation dans son ensemble et à l'égard de leurs propres écoles en particulier. Cinq cent cinquante trois (57,5 %) de celles qui ont répondu au questionnaire ont choisi «La qualité de l'enseignement secondaire» comme sujet d'intérêt ou de préoccupation. Bon nombre ont exprimé l'avis que le matériel d'enseignement manquait de pertinence par rapport à leur vie et à leur avenir :

«Nous voulons qu'on nous enseigne d'une façon moderne, qui colle à la vie réelle, non pas selon la vieille méthode traditionnelle. Les temps changent, mais notre système scolaire ne change pas. Par exemple, [les écoles devraient enseigner] un cours sur la vie familiale ou même sur un sujet comme la sexualité, pour que les adolescents et adolescentes puissent apprendre comme il faut, plutôt que de se fier à ce qui se dit «dans la rue».»

D'autres filles étaient d'avis que l'enseignement dans leurs classes était trop axé sur des faits et renseignements, et qu'il ne leur accordait pas suffisamment de temps pour discuter de questions, exprimer des opinions ou trouver des moyens de comprendre la pertinence des points enseignés par rapport à leur propre vie. Les adolescentes qui ont participé à ces groupes de discussion ont manifesté le sentiment très net d'être réduites au silence dans le système scolaire ainsi qu'à la maison :

«Pourquoi nous dit-on de nous comporter comme des adultes alors qu'on nous traite comme des enfants? Je suis mêlée et cela se produit surtout à l'école, avec le personnel énseignant.»

«Tenez compte des questions qui touchent les jeunes femmes. Traitez-nous avec respect et comme des êtres intelligents, non pas comme des enfants ignorants. Ne pensez pas qu'en parlant de certaines questions que vous les encouragez (c.-à-d. le sexe).»

«J'aimerais pouvoir faire ceci [discuter] tous les jours. Nous devons faire face à beaucoup de pressions et cela fait du bien de simplement nous détendre et de parler de choses qui se passent dans notre vie avec d'autres personnes comme nous. Merci de m'avoir donné l'occasion de m'exprimer. J'espère que certaines choses que je viens de vous dire vous aideront à décider ce que l'avenir peut nous réserver. Les jeunes se sentiront peut-être mieux dans leur peau si on leur permet de s'exprimer à un plus jeune âge.»

Ces jeunes femmes ont également exprimé des préoccupations à l'égard de la «justice» du système scolaire. Elles croient que l'habitude de tricher dans les examens et les travaux est répandue, que les élèves malhonnêtes sont souvent récompensés par de bonnes notes et que le favoritisme chez le personnel enseignant permet à l'injustice de persister.

## Équilibre dans les priorités : Défis quotidiens

Les remarques qui figurent au début de cette partie donnent une idée des priorités qui se font concurrence, des pressions imposées par le temps et de la vie «remplie» des adolescentes. Selon les filles elles-mêmes, leur vie est plus compliquée que celle que leurs mères ont connue et elle comporte davantage de pressions.

Les participantes qui ont rempli le questionnaire ont répondu à l'énoncé suivant : «Parfois je crois que je ne pourrai pas me rendre à la fin de la journée, avec tous mes travaux scolaires, ma vie sociale et toutes les autres choses que les gens attendent de moi.» Trente et un pour cent étaient tout à fait d'accord et 39 % étaient d'accord (soit un total de 70 %).

Un nombre considérable de répondantes travaillent à temps partiel tout en étant aux études Quarante-six pour cent de ces élèves à temps plein ont des emplois à temps partiel; presque la moitié (51 %) d'entre elles travaillent dix heures ou plus par semaine. Outre leur emploi et leurs études, les adolescentes participent à d'autres activités (sports, théâtre, bénévolat) qu'elles jugent importantes. Ajoutés à leurs responsabilités familiales, à leurs amies et à leurs petits amis, ces engagements font qu'elles ont une vie très remplie et, dans certains cas, qu'elles sentent beaucoup de stress et de pressions :

«Les devoirs et les notes me causent beaucoup de stress... Mon avenir m'inquiète beaucoup; je veux réussir mais je ne sais pas ce qui m'intéresse ou dans quelle voie me diriger.»

«Les filles, même quand elles ont l'air «snobs» et «prétentieuses» ont normalement juste besoin d'une bonne amie; nous ne pensons pas seulement à nous-mêmes et nous trouvons mêlant de grandir dans cette époque.»

### Une animatrice a observé:

«La préoccupation des élèves à l'égard du stress et des pressions à l'école était surprenante. C'est seulement en entendant l'émotion dans leur voix que j'ai constaté l'ampleur du problème».

Une fille qui a tenté de se suicider à cause des pressions et des incertitudes s'est exprimée ainsi

«Quand j'étais suicidaire, je pensais que j'étais la seule. Je crois qu'il faut que les gens sachent qu'ils ne sont pas seuls et il devrait y avoir des programmes pour faire passer ce message. Quand je pensais au suicide, il n'existait pas de tel groupe et il n'y en a pas encore.»

### Du point de vue des femmes : Égalité des droits, discrimination, choix et aptitudes

Le questionnaire renfermait l'énoncé suivant : «Je crois que les femmes de nos jours ont d'aussi bonnes chances de réussir dans le monde que les hommes.» Les filles ont répondu comme suit : 874 filles ou 91 % étaient tout à fait d'accord ou d'accord; seulement 9 % n'étaient pas d'accord ou pas du tout d'accord.

Les participantes ont exprimé des opinions divergentes concernant leur rôle en tant que femmes dans la société et le degré de discrimination qu'elles subissent. Si quelques-unes ne percevaient aucune différence dans la façon dont on traitait les garçons et les filles, presque toutes discernaient au moins une certaine injustice, par exemple dans les sports ou dans le degré de liberté dont jouissent les garçons à la maison. D'autres sentaient un préjugé plus profond contre les femmes en général et dans leur propre vie. Un grand nombre éprouvaient beaucoup de ressentiment et de colère à l'égard des garçons qui semblent «tout avoir sans effort».

Plusieurs animateurs et animatrices ont formulé des observations :

«Elles ressentent profondément les effets du favoritisme à l'école et à la maison. Les grandes questions semblaient être la pression des camarades et le favoritisme.»

«... le sentiment d'un manque de maîtrise de la situation et d'un manque de pouvoir ont été exprimés par rapport aux interactions des filles avec leurs parents, le personnel enseignant et le système judiciaire. En ce qui concerne ce dernier, les filles ont déclaré que les tribunaux ne traitent pas des causes concernant les femmes de façon juste.»

«Les filles mettaient l'accent sur les <u>carrières</u> et sur l'emploi bien qu'elles souhaitent avoir une famille à un moment donné dans leur avenir. Elles ne voient pas <u>la vie en rose</u>. Elles reconnaissent qu'il y a des problèmes relatifs au travail, des ennuis financiers, des difficultés relatives au divorce et aux enfants. Elles s'attendent à rester au <u>même niveau</u> <u>de vie</u> que leurs parents -- c'est-à-dire qu'elles ne vont pas épouser un homme riche, vivre dans une grande maison, ni être célèbre. Elles avouent qu'il y a de la <u>discrimination fondée sur le sexe</u> dans des situations isolées, par exemple lorsqu'il a été décidé d'éliminer la gymnastique des écoles mais de garder le football, mais elles semblent inconscientes du fait que la discrimination soit très répandue dans la société.»

Les filles elles-mêmes ont soulevé la question de la discrimination à plusieurs reprises. Tous les groupes auxquels on a demandé si les filles avaient des préoccupations différentes de celles des garçons ont répondu «oui», citant le viol et la grossesse comme principales différences. Ont également été mentionnés les «droits des femmes», une attention accrue à l'égard de l'environnement et d'autres questions mondiales, de même que le besoin d'être consciente de son apparence et de sa réputation. Une élève a clairement reconnu et contesté la discrimination; voici ce qu'elle avait à dire :

«Lorsque je reprends un enseignant qui a fait une remarque sexiste, pourquoi est-ce que je me fais toujours répondre par une insulte?»

Un autre groupe de filles a reconnu l'existence de la discrimination fondée sur le sexe, mais elles ne se sentaient pas à l'aise de s'associer aux féministes.

«Je crois qu'il est important d'apprendre à faire face aux pressions sociales, que ce soit l'alcool, le sexe ou le tabac. [Il est également important] d'apprendre à faire face à la discrimination dans le monde du travail sans être féministes (pouah!).»

D'autres étaient très optimistes quant à leur avenir et à leur capacité de «faire concurrence» dans le monde et de mener une vie équilibrée. En général, elles sentaient que les carrières étaient beaucoup plus importantes pour elles que pour leur mère, mais elles souhaitaient également avoir une vie familiale :

«J'attache beaucoup d'importance à ma carrière. Je ne veux pas dépendre de qui que ce soit. Je n'ai jamais obtenu de bonnes notes à l'école mais c'est à cause d'un manque d'intérêt. Je comprends maintenant l'importance des études secondaires et j'ai beaucoup amélioré mes notes. Je suis <u>très</u> fière d'être une jeune femme canadienne et je serai très fière d'être une jeune femme professionnelle du Canada. Le programme «Junior Achievement» m'a aidée à trouver cette fierté et à me sentir bien comme femme.»

### CONCLUSION

Cette analyse préliminaire des discussions en groupe avait pour but de donner un aperçu du vaste éventail des points forts, des défis, des inquiétudes et des sources d'insécurité chez les adolescentes. Les résultats montrent également la diversité des points de vue, des intérêts et des préoccupations, aussi bien dans l'immédiat qu'à long terme, qui caractérise la vie des jeunes femmes d'aujourd'hui.

Il est intéressant de noter que, malgré les nombreuses ressemblances entre les sujets de préoccupation des adolescentes et ceux des femmes adultes, leurs priorités et perspectives peuvent différer. Les jeunes femmes s'inquiètent des personnes qui les entourent, de leurs travaux scolaires, de leurs emplois, de leurs relations et des événements mondiaux. Elles se préoccupent également de la planification de leur avenir, du besoin de faire des choix en matière de carrière, des crises et des dangers auxquels elles-mêmes et leurs amis sont exposés. Toutefois, elles considèrent leurs préoccupations comme assez différentes de celles de leur mère, de leur père et de leurs enseignantes et enseignants. Par conséquent, elles se sentent souvent incomprises. Elles estiment que la jeunesse d'aujourd'hui subit de plus fortes pressions pour ce qui est de faire des choix, de réussir et d'établir un équilibre entre les amis, l'école, les emplois et les fréquentations.

Leurs observations servent aussi à nous rappeler que, même si les jeunes femmes contemporaines font face à de nombreux défis et choix nouveaux, certaines de leurs préoccupations demeurent les mêmes que celles des générations antérieures. Les adolescentes continuent de se soucier de leur popularité, de leur apparence, des activités scolaires, etc. Les plus jeunes s'inquiètent de leur premier cycle menstruel, des premières fréquentations et des conflits avec leurs frères et soeurs. Les plus vieilles pensent au moment où elles quitteront la maison et à ce que l'avenir leur réserve.

Bon nombre des citations et le résumé des discussions montrent à quel point les sujets d'intérêt et de préoccupation des adolescentes défient l'établissement traditionnel de catégories de «problèmes» tels que les grossesses chez les adolescentes, le SIDA, l'alcool et l'usage de drogues, etc. Pour les jeunes femmes, la possibilité de tomber enceinte est étroitement liée aux questions qu'elles se posent concernant leurs relations avec les garçons, leur propre sexualité, leur aptitude à parler avec leurs parents et, dans certains cas, leur besoin d'être aimées et acceptées. L'abus d'alcool et de drogues est souvent causé par des pressions à l'école ou au travail, l'insécurité quant à leur apparence, des conflits pénibles dans la famille ou des mauvais traitements d'ordre sexuel. La toxicomanie chez les parents pose des problèmes aussi douloureux que lorsqu'il s'agit des adolescentes elles-mêmes. Les jeunes femmes sont parfois aussi touchées par les problèmes et les crises des personnes qui les entourent et dans le monde en général que par leurs propres crises et problèmes. Toutes ces questions sont traitées dans le contexte des responsabilités constantes à l'école et au travail, des activités sociales, des événements dans le monde et de la vie quotidienne.

## RÉSULTATS DES DISCUSSIONS EN GROUPES

Les réactions à l'égard des discussions en groupes, aussi bien de la part des participantes que des animateurs et animatrices, ont été très favorables. Le personnel enseignant était reconnaissant des documents détaillés qui lui ont été fournis, y compris les nombreuses techniques et méthodes proposées pour orienter la discussion. Un certain nombre de membres du personnel enseignant ont dit avoir beaucoup profité et appris des discussions en groupe — certains ont été visiblement émus et bon nombre ont été surpris par ce que les élèves ont révélé. Une source d'insatisfaction a été la courte durée de la séance (une heure avait été proposée); ces personnes se sont montrées enthousiastes à l'égard de la possibilité de consacrer une demijournée ou toute une journée à des sujets particuliers. Certains animateurs et animatrices ont organisé des périodes plus longues de discussion aussi bien à l'intérieur qu'à l'extérieur de l'horaire scolaire; certains groupes se réunissent régulièrement depuis le mois de mai dernier.

«Il existe un besoin pressant de réunir les adolescentes pour de telles discussions : à tout le moins le processus confirme leurs points forts personnels et renforce la reconnaissance de leurs craintes communes. Faire face aux craintes est le point essentiel : les filles ont besoin de renseignements et de stratégies pour bien vivre dans ce monde.»

«Des conseillères et des conseillers formés ont un rôle à jouer ici — on ne devrait pas avoir recours à leurs compétences seulement pour les enfants souffrant de troubles graves...»

Les filles elles-mêmes ont fait de nombreuses observations favorables au sujet de leur participation aux groupes :

«Merci pour ce sondage. Il m'a fait pensé beaucoup à ce qui se passe autour de nous, les filles. Ça fait réfléchir, n'est-ce pas?»

«Merci de m'avoir fait voir, en tant que fille et en tant qu'adolescente à l'école secondaire, que quelqu'un pense vraiment à nous et essaie de faire quelque chose!»

«Je crois qu'on devrait offrir un programme dans les écoles élémentaires sur le sexe, les drogues, le viol et le SIDA. Je vais demander à des amis de former un groupe de discussion. Si vous pouvez m'aider, me donner des documents spéciaux, des idées quelconques, etc., s'il vous plaît écrivez-moi.»

«J'aimerais simplement exprimer ma reconnaissance pour l'existence de tels groupes de discussion et je crois que tous les sujets possibles et imaginables concernant l'humanité devraient être traités d'une facon ou d'une autre.»

Les renseignements obtenus des participantes ont clairement confirmé le besoin de respecter les perspectives et d'apprécier les points forts des adolescentes, une prémisse sur laquelle ce travail de recherche s'est fondé. Les adolescentes sont profondément touchées par l'incompréhension, les comparaisons défavorables par rapport aux garçons et les stéréotypes négatifs qui sont très répandus dans notre société. Plusieurs ont exprimé ce message de façon éloquente :

«Les filles se préoccupent beaucoup de leur apparence, de leurs amies et petits amis, mais cela ne veut pas dire que nous sommes superficielles. Je m'inquiète aussi de choses comme l'environnement, ma famille et les événements mondiaux, mais dans ce cas vous m'avez demandé qu'est-ce qui m'inquiète le plus et je vous l'ai dit, mais cela ne veut pas dire que je suis superficielle.»

«Les adultes pensent toujours que les jeunes de notre âge ne peuvent pas prendre de bonnes décisions par rapport à la sexualité ou à d'autres sujets importants. Nous ne nous inquiétons pas de ce qui est «cool» ou de qui est «cool», comme les émissions de télé laissent entendre. Je déteste voir qu'on se moque des adolescents et adolescentes. Nos problèmes, espoirs et craintes sont graves.»

«Essayez de comprendre que les adolescentes sont des êtres humains. Nous ne passons pas par des «phases». Les préoccupations dans notre vie sont importantes pour nous, nos craintes sont réelles. Ne nous méprisez pas. Essayez de nous comprendre.»

#### **QUESTIONS NAISSANTES**

Lors de la conception initiale du projet, nous avons envisagé la seconde étape comme une série de discussions au cours desquelles les jeunes femmes pourraient étoffer les données relativement superficielles que nous nous attendions à recueillir durant la première étape. Il est maintenant clair que nous avions grandement sous-estimé tant la quantité que la qualité des données. Nous ne pouvons plus prétendre désormais que nous ne savons pas vraiment ce qui préoccupe les jeunes femmes au Canada.

Puisque nous sommes membres de la profession enseignante, et pas seulement recherchistes, les données recueillies exigent de notre part une réaction active ainsi que descriptive. Les élèves se tournent vers leurs enseignants et enseignantes pour les aider à orienter leur vie et à apprendre ce qu'elles ont besoin de savoir maintenant et dans l'avenir. On peut avec raison présumer que toutes les personnes assumant des responsabilités personnelles, institutionnelles ou gouvernementales à l'égard des jeunes poursuivent des objectifs semblables. Toutes ces personnes doivent maintenant se demander pourquoi un si grand nombre de jeunes femmes et de leurs enseignants et enseignantes croient que le dialogue n'est qu'accidentel, s'il a même lieu.

Les données recueillies remettent en question l'à-propos de certaines stratégies clés qui fondent les approches actuelles destinées à répondre aux besoins des adolescentes. En voici quelques exemples :

- 1. La plupart des programmes de préparation à la carrière qui s'adressent aux adolescentes reposent sur l'hypothèse qu'elles sont sous l'emprise d'un modèle de dépendance qu'on pourrait qualifier de «Cendrillon des années 60». L'enquête effectuée révèle que les jeunes filles sont tout à fait conscientes de la nécessité de poursuivre un but et d'être autonome sur le plan financier. Il nous incombe désormais de passer à la prochaine étape qui consiste à les aider à atteindre ces objectifs.
- 2. La prise de conscience quant à la transformation des rôles de sexe nous a incités à encourager les jeunes femmes à s'affirmer et à élargir leurs aspirations. On s'est peu préoccupé des questions qui concernent les adolescents; on a peu cherché à promouvoir le changement chez eux. Les adolescentes ont exprimé un profond ressentiment à l'égard de leurs camarades de sexe masculin, de leur vie apparemment insouciante et de leurs actes de violence. À maintes et maintes reprises, les membres du personnel enseignant ont manifesté une vive inquiétude au sujet du fossé grandissant entre la réalité de leurs élèves tle sexe féminin et celle de leurs élèves de sexe masculin.
- 3. Les adolescentes se préoccupent de la sexualité et des relations. Il n'y a là rien de nouveau. Nous devons toutefois nous soucier du fait que les écoles (et la société) hésitent apparemment à reconnaître l'abaissement de l'âge où débute l'activité sexuelle et la complexité croissante de la sexualité adolescente. Un exposé d'une heure sur le SIDA peut difficilement remplacer un programme complet d'éducation sexuelle.
- 4. Il a été supposé que des obstacles tangibles interdiraient la discussion à l'intérieur de l'école des questions soulevées dans le projet. Cette hypothèse pourrait avoir été la plus dommageable et erronée. Les organisations de la profession enseignante, les gestionnaires scolaires et les autorités du système scolaire ont soigneusement examiné le projet partout où il a été entrepris. Les parents ont signé des formules d'autorisation. Des membres du personnel enseignant se sont portés volontaires. Dans seulement 2 des 139 cas, l'autorisation a été refusée. Même si à peu près n'importe quel sujet, si controversé soit-il, pouvait être soulevé avec des élèves de 11 ans, il n'y a eu à notre connaissance aucune répercussion négative après les discussions en groupes. Il se peut que nous soyons tous (personnel enseignant, élèves, conseillers et conseillères scolaires, parents, gestionnaires) parvenus à la constatation de la nécessité d'agir sans nous rendre compte que les autres en avaient fait autant. Présumer qu'il existe un consensus serait aller trop loin. Toutefois, ne pas tenter d'entreprendre une action coopérative c'est ne pas entrevoir la possibilité qu'il existe un accord général sur la nécessité du changement.

Ces observations et quelques autres vont nous stimuler à aller de l'avant durant la seconde étape du projet.

Les recherches ont démontré l'importance du dialogue, des contacts humains directs et de l'appui entre les filles et entre le personnel enseignant et les élèves. Pour traiter des questions d'importance dans la vie des adolescentes, il faut un forum où elles se sentent capables d'exprimer, en toute sécurité, leurs craintes et perceptions, de se confier leurs expériences et de trouver la pertinence des questions politiques et sociales dans leur vie personnelle. Elles ont le besoin et le désir de parler de leurs préoccupations, et sentent qu'elles profitent d'occasions de le faire.

Les groupes de discussion organisés pour réunir des renseignements dans le cadre du projet ont déjà influé sur la vie des élèves et des membres du personnel enseignant qui y ont participé. Un grand nombre des remarques formulées par ces derniers ont confirmé la valeur de discussions libres comme moyen d'arriver à une meilleure compréhension de la vie des adolescentes. Cette constatation montre le besoin de veiller à ce que le matériel didactique mette en valeur l'enseignement interactif, la volonté d'écouter les jeunes et le maintien d'un dialogue continu entre les adultes et les jeunes. Il ressort clairement que les adolescentes ne croient pas que les méthodes pédagogiques actuelles permettent d'être «à l'écoute» de leurs perspectives ou de mettre en valeur les points forts qui leur sont propres.

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Dans la conception de matériel et de stratégies pédagogiques, il existe de nombreuses occasions d'accorder une place importante aux aspects positifs de la vie des adolescentes, de renforcer leur débrouillardise et de mettre en relief leurs points forts. Lorsque le milieu y est propice, les adolescentes peuvent s'offrir les unes aux autres des modèles positifs, leur apportant appui et compréhension par rapport à l'estime de soi, à l'apparence et à l'image personnelles, aux relations interpersonnelles, à la planification de carrières et à l'établissement de priorités. De façon semblable, les problèmes et crises qu'elles connaissent dans leur vie personnelle et dans la vie de leurs amis et de leur famille peuvent être traités d'une manière qui leur donne de l'espoir et le pouvoir voulu pour effectuer des changements.

### A cappella : Les réalités, préoccupations, attentes et obstacles que connaissent les jeunes femmes au Canada

### SECONDE ÉTAPE

## RÉSUMÉ À L'INTENTION DE LA DIRECTION

L'analyse préliminaire de 97 séries de données (obtenues auprès de presque 1 000 élèves) laisse entrevoir la nécessité d'une intervention active en plusieurs étapes pour répondre aux besoins aigus exprimés par les jeunes femmes de même que par leurs enseignantes et enseignants.

On met actuellement la dernière main à une proposition détaillée, laquelle comporte des objectifs, des modalités et des délais d'exécution ainsi qu'un budget. La proposition prévoira :

- des ressources pour une analyse de données plus poussée et la réalisation de rapports comparatifs détaillés dans lesquels seront indiquées les variables relatives à la région, à l'âge, à la classe socio-économique et à la famille d'après les résultats de l'enquête;
- la réalisation d'une série de documents utilisant ces données, l'analyse des données, la comparaison avec les recherches existantes et les tendances naissantes;
- 3. une vaste distribution de ces documents publiés dans les deux langues officielles;
- des préparatifs en vue d'au moins trois réunions régionales auxquelles participeront (sur invitation) des personnes clés représentant les organisations de la profession enseignante, les conseillers et conseillères scolaires, les groupes parents-maîtres, les ministères, le corps professoral des universités de même que des membres éminents de la communauté, des membres du personnel enseignant ayant participé à l'enquête ainsi que des administrateurs et administratrices;
- 5. l'organisation d'au moins trois réunions régionales (décrites au point 4) pour passer en revue les données concernant la région et la province ou le territoire, discuter des conséquences des données recueillies, déterminer les obstacles et les encouragements au changement, prendre des engagements et amorcer l'élaboration de réseaux et de plans à l'échelle provinciale ou territoriale. On formulerait des recommandations en vue d'obtenir un appui à l'échelle nationale.
- 6. la rédaction d'un rapport définitif présentant une synthèse des réunions (mentionnées au point 5) et l'élaboration de propositions pour la réalisation de projets nationaux jugés importants.

Il s'agit d'un projet complexe et ambitieux qui tente d'utiliser les données précieuses et sans précédent obtenues lors de la recherche pour susciter le changement dans les écoles. De nombreux organismes de financement gouvernementaux, non gouvernementaux et privés devraient s'intéresser au succès du projet, étant donné la diversité des besoins qu'ont signalés les jeunes filles et leurs enseignants et enseignantes (qui vont des services de santé mentale à l'élimination de la violence dans les corridors en passant par des programmes d'études plus pertinents). Le Secrétariat d'État (Programme de promotion de la femme), qui a accepté d'organiser une réunion multisectorielle pour discuter du financement partagé du projet, aidera à affiner le projet.

APPENDICE 1

COMMUNIQUÉ

Le 1<sup>er</sup> décembre 1990

VANCOUVER: La Fédération canadienne des enseignantes et des enseignants (FCE) a rendu public aujourd'hui les résultats d'une enquête d'envergure menée en juin 1990 auprès d'adolescentes de toutes les régions du Canada.

Les 300 membres de la profession enseignante participant à la conférence de la FCE sur les femmes et l'éducation ont appris que le rapport a été intitulé A CAPPELLA car un nombre renversant de jeunes filles ont confié aux recherchistes que leur vie n'avait pas la structure, la familiarité et le sens du but qui caractérisaient celle des générations précédentes. Les adolescentes d'aujourd'hui ont l'impression «de chanter une mélodie sans accompagnement».

Environ 1 000 jeunes filles âgées de 11 à 19 ans ont participé au projet partiellement subventionné par le Secrétariat d'État. Plus de 200 membres de la profession enseignante de chaque province et territoire ont animé des groupes de discussion au moyen de diverses méthodes conçues de manière à susciter des échanges francs et réfléchis.

Les résultats de l'enquête qui figurent dans le rapport de 24 pages intitulé A CAPPELLA tracent un portrait étonnant de la situation actuelle des adolescentes au Canada. Voici les faits saillants du rapport :

- Parmi les jeunes femmes interrogées, 79 % ont déclaré qu'elles étaient d'accord ou tout à fait d'accord avec l'affirmation suivante : «Je crois vraiment que des choses comme la pollution et la menace d'une guerre nucléaire me privent de mon avenir.»
- Même si 78 % des répondantes ont affirmé être d'accord avec l'énoncé «je me sens très bien dans ma peau», 85 % dit être d'accord ou tout à fait d'accord qu'elles se préoccupaient «beaucoup» de leur apparence. Les confidences spontanées de nombreuses jeunes filles révélaient le mépris à l'égard de leur corps; de façon générale, elles se préoccupaient de perdre du poids.
- Les adolescentes ont indiqué qu'elles s'inquiétaient de l'usage de l'alcool et des drogues par les parents (un peu plus de 50 %) et par les adolescents et adolescentes (68 %).

- Les pères semblent très distants envers leurs filles adolescentes. Les confidences des adolescentes concernaient leur mère cinq fois plus souvent que leur père.
   Elles ont mentionné huit fois plus souvent leur relation avec leur mère que celle avec leur père comme source de satisfaction émotive.
- Les jeunes filles accordent beaucoup plus de valeur à la qualité de leurs relations qu'à leurs autres réussites, même si un grand nombre d'entre elles se préoccupent beaucoup de leur succès scolaire et de leur carrière future. Nombreuses sont les adolescentes qui craignent de connaître la pauvreté et des relations violentes ou de se retrouver au nombre des sans-abri.
- Les jeunes femmes sont révoltées contre la pauvreté, l'injustice et l'état de l'environnement. Un grand nombre se sentent exclues des décisions politiques qui ont des répercussions sur elles en ce moment et dans l'avenir.
- Les jeunes femmes croient dans une proportion de 92 % que les femmes ont de nos jours d'aussi bonnes chances de «réussir» dans le monde, du moins de façon générale. Sur le plan personnel, elles admettent toutefois qu'elles subissent des pressions et des restrictions que les garçons ont peu de probabilité de connaître. Elles ont exprimé beaucoup de ressentiment envers leurs camarades de sexe masculin et du système qui semble favoriser ceux-ci.
- Un si grand nombre de jeunes femmes ont volontairement abordé la question du viol lors des fréquentations, du viol dans les rues, de l'inceste, des mauvais traitements d'ordre sexuel et d'autres formes de violence sexuelle que ces questions doivent devenir prioritaires pour les écoles, pour les parents et pour les communautés.

Selon Heather-jane Robertson, directrice des Services de perfectionnement professionnel, qui a conçu et supervisé la réalisation du projet pour la FCE, les données de cette enquête confirment certaines de nos hypothèses au sujet des adolescentes mais en contredisent d'autres.

«Nous avons supposé que les jeunes filles ont besoin de «préparation à la carrière» pour les convaincre qu'elles ont peu de chances d'être financièrement dépendantes durant une période indéfinie à l'âge adulte», a déclaré Mme Robertson. «Apparemment, cet objectif a été atteint. Les jeunes filles ont des buts et des projets de carrière, mais elles ont tendance à se sentir plutôt impuissantes quant à la réalisation de ceux-ci.

«Nous avons aussi présumé qu'une certaine liberté d'information touchant la sexualité a permis de répondre au besoin des jeunes femmes de connaître les notions fondamentales quant à la reproduction, mais un grand nombre ont déclaré avoir été confuses et frustrées lorsqu'elles ont cherché des réponses à leurs questions.»

Selon Kitty O'Callaghan, présidente de la FCE, l'enthousiasme manifesté par les élèves et les membres de la profession enseignante a été renversant.

«Les membres du personnel enseignant nous ont confié que le fait d'avoir vraiment écouté les jeunes filles parler de leur vie a eu des répercussions considérables sur le plan professionnel et personnel. Des groupes d'adolescentes qui devaient se rencontrer seulement une fois pendant une heure se réunissent encore toutes les semaines avec leurs enseignants ou leurs enseignantes et ce, depuis plusieurs mois. Les jeunes filles ont besoin de parler. Elles ont besoin d'être écoutées.»

Même si les garçons n'ont pas participé à l'enquête ni aux groupes de discussion, les jeunes filles ont spontanément écrit beaucoup à propos d'eux dans les questionnaires qu'elles ont remplis.

Bien que les jeunes filles semblent encore chercher l'approbation des garçons, un grand nombre d'entre elles ont une attitude très critique envers l'ensemble des garçons. Elles ont exprimé beaucoup de ressentiment envers les attitudes de «Neandertal» des garçons, de leur agressivité et de leur besoin de contrôler. «L'une des grandes préoccupations, je pense, est la nécessité de trouver le gars correct, intelligent et mûr.», a déclaré une jeune fille. «Malheureusement, il ne semble pas exister!». Une autre se plaignait que «Les filles ont des objectifs et des projets précis alors que les garçons se concentrent sur le moment présent.»

Selon les auteures du rapport, les choses dont les filles n'ont pas parlé durant l'enquête ont aussi été révélatrices. Bien que les jeunes filles aient manifesté une volonté générale de participer à des programmes scolaires conçus pour les inciter à poursuivre leurs études ou à éviter l'abus des drogues, leurs propos montrent qu'elles n'abordent pas spontanément ces sujets lorsqu'elles discutent entre elles de leur vie.

«Les jeunes filles utilisent des drogues, abandonnent leurs études et n'ont pas des pratiques sexuelles sécuritaires pour des raisons dont nous ne nous préoccupons tout simplement pas», selon Mme Robertson. «Nous devons traiter des facteurs sous-jacents : le sentiment d'impuissance, la dépression, la peur de la violence, le cynisme et l'insouciance. Seulement alors pourrons-nous exercer une influence sur la vie des jeunes femmes.»

Voilà quelques-unes des questions dont les écoles vont devoir se préoccuper, d'après Mme Robertson. La FCE cherche actuellement des fonds auprès d'organismes privés et gouvernementaux pour poursuivre la seconde étape du projet.

«Au cours de cette étape, nous allons faire en sorte de réunir les parents, les membres de la profession enseignante, les conseillers et conseillères scolaires, les autorités ministérielles c'est-à-dire toutes les personnes qui sont parties prenantes de l'éducation - pour qu'ils comprennent ce que les jeunes filles nous disent et ce que nous devons faire pour leur répondre», a déclaré Mme Robertson. «Pour changer le système, il faut l'appui de tout le monde.»

APPENDICE 1.1

### A CAPPELLA: DANS LEURS PROPRES MOTS

L'enquête ne comprenait pas de questions comme «dans quelle mesure te préoccupes-tu de ton poids?», mais plutôt des questions ouvertes comme «peux-tu nommer trois choses auxquelles tu as beaucoup pensé au cours de la dernière semaine?». Cette approche a permis aux jeunes filles de répondre d'après leurs propres expériences plutôt que de la perspective des adultes ainsi que d'exprimer des opinions divergentes et très fermes.

Les jeunes filles sont les mieux placées pour raconter leur histoire. Lorsqu'on leur a demandé les trois aspects d'elles-mêmes par rapport auxquels elles se sentent vraiment bien, voici ce qu'elles ont répondu :

«Je suis en santé et je vais à l'école tous les jours. Je travaille fort et j'aime beaucoup écrire. Je suis une femme et je peux rivaliser avec n'importe qui pour n'importe quoi.»

«Je suis différente des autres. Je connais bien les animaux. J'essaie d'être gentille et compréhensive, ce qui me fait penser que j'essaie d'aider les autres dans ce monde affreux.»

«J'ai de bonnes notes à l'école. Je suis une excellente mère. J'ai l'air plus jeune que mon âge réel.»

«Rien. Je ne me sens pas bien dans ma peau. Je n'aime pas la personne que j'étais mais j'essaie de changer.»

«Mes parents me respectent (et me font confiance). Je fréquente un garçon qui m'aime vraiment. L'église à laquelle j'appartiens me donne beaucoup de force (je ne suis pas une «nerd»).»

Quand elles ont énuméré trois choses qui les préoccupaient ou auxquelles elles avaient beaucoup pensé durant la semaine précédente, les jeunes filles ont mentionné aussi bien des problèmes quotidiens que des préoccupations existentielles. Elles passaient facilement de questions personnelles à des problèmes plus vastes.

«Parfois je crois que ma mère ne m'aime pas parce qu'elle ne se comporte plus de la même façon qu'avant. (Je m'inquiète) parce que je manque trop l'école et que je ne pourrai peutêtre pas prendre de vacances cet été et je me demande si je vais reussir mon année.»

«Les garçons. Les noms que je vais donner à mes enfants. Si je deviens avocate, est-ce que j'aurai du temps à passer avec ma famille?»

«Tomber enceinte. Est-ce que j'engraisse? Est-ce que je vais «casser» ou non avec mon petit ami?»

«Le suicide et pourquoi cela arrive. L'école et que faire à propos de celle-ci. Les amis et que faire à propos d'eux.»

«La santé — pourquoi moi, pourquoi la première opération que j'ai subie dans le dos n'a pas été suffisante (scoliose grave)? Est-ce que j'aurai l'air de ceci pour le reste de mes jours?»

- «Le divorce de mes parents. Avec qui je vais vivre. Un moyen de comprendre les gens.»
- «La pluie acide, la pollution et ma vie sociale.»
- «Terminer mon travail en études sociales. Mon poids. La nourriture.»
- «La mort. Les garçons. L'école.»
- «Avoir suffisamment de couches et de céréales pour bébé. Comment économiser de l'argent? Devrais-je déménager ou rester chez mes parents?»
- «Ma soeur de quatorze ans et son bébé. Ma mère qui est à l'hôpital. Si je vais réussir le cours d'anglais.»
- «(Je pense à) la sexualité, parce que je crois que les filles devraient pouvoir faire l'amour dès l'âge de huit à douze ans.»
- «Pourquoi les garçons ne me traitent-ils pas comme les autres filles? Si je peux réussir plus tard. Si je vais réussir ma sixième année.»
- «La compétition d'athlétisme. Mon petit ami. Une femme qui a été tuée il y a dix ans et dont on vient juste de découvrir le corps.»
- «La fin de semaine. La soeur de mon amie qui est morte et qui a été enterrée cette semaine. Mon test de sciences.»
- «Ma mère. Aller en cour (mauvais traitements d'ordre sexuel). Les examens.»
- «Un des mes amis qui prend des drogues et que j'aimerais aider, mais je ne sais pas comment. La valeur de la vie et ce qu'on peut accomplir durant le temps que l'on a. Les relations - comment les gens font pour les faire durer.»
- «Si je veux continuer à voir mon petit ami. Mon frère qui est mort il s'est suicidé. Combien je déteste mon père.»
- «L'avenir, la famille et les amis, l'éducation que je reçois à l'école que je fréquente en ce moment - elle ne semble certainement pas aussi bonne que celle où j'étais l'an dernier.»
- «Réussir à terminer mes études. Tous les engagements que je dois prendre. Les mesures politiques qui concernent les compressions récentes touchant l'éducation.»
- «Mes notes à l'école. Les études collégiales. L'accord du lac Meech.»
- «Les personnes qui m'enqueulent depuis l'âge de treize ans. Les garçons m'ont fait des choses (je ne peux pas en parler). À quel point mes amis qui habitent en ville utilisent des drogues. Le fait que les garçons me tapent encore dessus sans raison.»
- «Des cours d'autodéfense pour les femmes lorsque j'irai à l'université. La santé, pour moi et pour ma famille. Le fait d'accepter trop de responsabilités.»
- «Mes notes à l'école ont baissé; le nombre d'élèves dans mon école qui ont des problèmes très graves (alcool, anorexie, mauvais traitements d'ordre sexuel) et qui n'ont personne pour les aider. La façon dont notre province est administrée depuis quelque temps.»

«Si je vais obtenir de bonnes notes à l'école. Mon adaptation à la vie au Canada.»

«Le SIDA, la quantité d'adolescentes qui se font violer, les drogues et l'alcool.»

Même si de nombreuses jeunes filles ont confiance dans leurs capacités parce qu'elles sont raisonnables et qu'elles ont leur vie bien en main malgré leurs préoccupations et leurs problèmes, certaines autres cherchent clairement des réponses et de l'appui auprès des adultes :

«Si tu fais l'amour et que tu deviens enceinte et que tes parents te pensent trop jeune et qu'ils sont trop gênés d'être vus avec toi, est-ce qu'il serait sage de quitter la maison?»

«En ce qui concerne l'activité sexuelle chez les adolescents, j'aimerais comprendre ce qui dérange tant les parents si des précautions suffisantes sont prises.»

«Je ne sais pas jusqu'où aller sans aller trop loin avec un garçon, et s'il vous plaît n'oubliez pas que je suis une jeune femme responsable.»

«Quel âge faut-il avoir pour commencer à prendre la pilule?»

«Je pense que ma vie dans ma famille est tellement différente, que mes préoccupations (en tant qu'adolescente) sont différentes. J'ai perdu deux mères, mon frère est en train de devenir aveugle et ma santé n'est pas si bonne. Lorsque j'écoute mes amis, je trouve que leurs problèmes paraissent tellement insignifiants mais ils semblent avoir tellement d'effets sur leur vie. Je dois comprendre qu'ils ne peuvent pas faire face à mes problèmes et que c'est correct - ça été la chose la plus difficile à reconnaître.»

«Est-ce que je vais commencer à être menstruée, je l'ai été seulement une fois et depuis plus rien. Qu'est-ce qui ne va pas?»

«Je ne suis pas inquiète du fait que je suis en neuvième année mais plutôt de ce qui va m'arriver maintenant que je couche avec mon petit ami depuis un certain temps. J'ai déjà été enceinte et j'ai eu un avortement dès que je m'en suis aperçue. J'étais très inquiète d'écrire ceci parce que je n'étais pas certaine que ce serait confidentiel et je craignais que quelqu'un communique avec mes parents. Merci.»

«J'aimerais qu'il y ait plus de groupes informels comme celui-ci, parce que je me sens souvent désespérée et que je n'ai personne avec qui parler de questions qu'on ne peut pas aborder avec quelqu'un que l'on connaît.»

«En ce moment, je trouve qu'il se passe tellement de choses dans ma vie que je me sens parfois très stressée parce que je ne sais pas où je m'en vais. Je pense que beaucoup d'autres filles de mon âge ressentent la même chose.»

«Est-ce que c'est mal ou bien d'avoir des relations sexuelles à mon âge (12 ans)?»

# À propos de la sexualité, de la grossesse, du SIDA et des autres maladies transmises par voie sexuelle

«Il n'est pas réaliste de prêcher l'abstention et de dire non, puisque cela ne touche pas le fond du problème. L'éducation sexuelle devrait commencer à un très jeune âge avant que les enfants ne deviennent trop gênés de parler de leur corps - ceci devrait accroître la sensibilisation des adolescentes et améliorer la prévention par rapport à de nombreuses questions.»

«Les garçons. Le viol. Les drogues, les rapports sexuels quand on est très jeune, etc. Je pense que les écoles élémentaires devraient offrir un programme sur la sexualité, la consommation des drogues, le viol et le SIDA. Je vais demander à certaines de mes amies de mettre sur pied un groupe de discussion, alors si vous pouvez m'aider, me donner de la documentation, des idées, etc., écrivez-moi s'il vous plaît.»

«Ma soeur entre tous les soirs à la maison et me raconte ses histoires d'amour, et elle n'est qu'en troisième année, cela me dérange vraiment.»

«Lorsqu'on prépare des dépliants et des cours pour les élèves du cycle inférieur et supérieur du secondaire, les jeunes devraient déterminer ce qui sera enseigné plutôt que ce soit les adultes qui décident, parce que 90 % de ce qu'on dit sur le SIDA, les drogues, la violence, le crime et les autres questions qui concernent les enfants est inutile. Ça entre par une oreille et ça sort par l'autre.»

«Les garçons pensent que la contraception est la responsabilité des filles. Le SIDA et les MTS ne font pas partie des choses auxquelles ils pensent.»

«Certains de mes anciens petits amis comprendraient peut-être (grossesse) mais celui que je vois en ce moment dirait seulement «wow» et il partirait.»

«Jamais je n'en parlerais à ma mère. En ce moment, j'aurais un avortement sans hésiter, mais peut-être que cet enfant serait comme Bon Jovi, peut-être qu'il deviendrait célèbre.»

«On pourrait donner l'enfant en adoption, mais on l'aurait dans les bras pendant un certain temps, alors on ne voudrait plus l'abandonner.»

«De toute façon, lorsqu'on découvre qu'on est enceinte, tout le monde est contre. Si tu te fais avorter, on va te culpabiliser à fond. Si tu donnes l'enfant en adoption, tout le monde va se dire «elle a abandonné son enfant, elle est vraiment mauvaise». Si tu le gardes, «je veux aller à la fête des finissants, mais je dois m'occuper du bébé, tant pis.» De toute façon, tu es perdante. Quant à l'adoption, chaque fois que tu verras un enfant, tu te diras «est-ce que c'est le mien?»

## À propos des garçons, des hommes et de la masculinité

«L'une des grandes préoccupations, je pense, est la nécessité de trouver le gars correct, intelligent et mûr. Personne n'en parle parce que, malheureusement, il ne semble pas

«En ce qui concerne la sexualité, c'est deux poids deux mesures pour les garçons et pour les filles. Les garçons sont «cool» alors que les filles sont des putains.»

«Mes parents ont peur de mes petits amis qui sont plus âgés. Ils craignent que je commence à boire ou à prendre des drogues - mais ils ne comprennent pas que les garçons plus âgés sont plus responsables, que les garçons plus jeunes ont moins de maturité et que je pourrais avoir beaucoup plus d'ennuis avec eux; mes parents préféreraient que je sorte avec des garçons de mon âge. La plupart du temps, mes parents ne font pas vraiment attention.»

«Je pense que les garçons ne devraient pas faire ce qu'ils nous font.»

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«J'aimerais savoir ce que les garçons pensent de tout, mais surtout des filles et de la sexualité, mais personne ne le sait.»

«Les garçons pensent encore qu'ils sont plus intelligents et qu'ils peuvent faire plus de choses. Les garçons croient qu'ils ont la possibilité de faire tous les choix. Nous n'avons pas les mêmes choix qu'eux.»

«Les filles cherchent seulement des relations sérieuses, les garçons veulent seulement baiser.»

«Les filles se préoccupent davantage de leur apparence, de la mode. Les garçons se préoccupent davantage des sports et de la sexualité. Nous nous préoccupons plus de ce qui nous attend dans l'avenir. Nous pensons aux enfants et au travail, ils ne pensent qu'au sexe.»

«Vos frères vous battent, ils vous ennuient, ils aiment montrer leurs muscles. Un peu comme Arnold Schwartzenegger.»

«Ce ne sont pas les garçons qui deviennent enceintes. Ils subissent aussi des pressions, ils doivent être machos. C'est la société dans laquelle nous vivons qui produit ceci.»

## À propos de la violence sexuelle

«Il faut se fermer les oreilles et continuer de vivre comme si de rien n'était. Parfois, on n'a pas le choix - les rues ou bien votre père qui vous «achale» ou encore votre frère ou un oncle. Est-ce que les hommes cessent un jour de vous voir juste comme un objet sexuel? La vie est triste pour la plupart des gens. Je sais que je dois être forte, personne ne prendra soin de moi et j'aime ça.»

«À qui peut-on faire confiance de nos jours? Je ne peux pas être certaine que ça ne va pas m'arriver. Est-ce que je pourrais dire non si j'aimais mon père? Les garçons vous forcent à faire des choses que vous ne voulez pas - ils présument que vous direz oui. J'ai peur de marcher dans la rue le soir. J'ai vraiment très peur du viol.»

«Ma soeur a longtemps fréquenté ... et il la battait. Ma mère et moi nous lui disions qu'il allait la tuer. Je sais que ça semble bête, mais ma soeur répondait seulement «ça ne se reproduira plus». Ils continuent à se conter des histoires, peut-être qu'il a changé, et ils recommencent à vivre ensemble. S'il continue de boire, il va continuer à changer comme ça et alors il va continuer à la battre. On pense toujours que ça va n'arriver qu'une fois. Peut-être que c'est une phase, peut-être qu'il va en sortir. Personne ne devrait traiter une autre personne comme ça.»

# À propos de la politique et des questions nationales

«Ils (le gouvernement) ne nous permettent pas d'avoir autant que les garçons. Lorsque le gouvernement crée des emplois, il semble en créer beaucoup plus pour les garçons, surtout dans notre ville en tout cas.»

«Le gouvernement s'en fiche. Il se fiche de nous comme de l'an 40 jusqu'à ce que nous ayons 18 ans et que nous ayons le droit de vote. Alors, il fait certaines choses pour se donner une bonne image auprès des jeunes pour obtenir leurs votes. Reconnaissez-nous comme des personnes importantes.»

«Je me préoccupe des questions écologiques, des droits des animaux et des décisions que le gouvernement prend par rapport à l'avenir du Canada. Je ne crois pas que libre-échange a été une bonne mesure, ni la TPS. Les politiciens devraient laisser le public et la jeunesse décider ce qui convient le mieux pour le Canada ou au moins leur permettre d'exprimer leurs opinions, puis en tenir compte. Après tout, le Canada est le pays où je vais choisir de vivre et je ne veux pas qu'il soit détruit ou cédé aux États-Unis.»

### À propos de l'environnement

«(Je me préoccupe) des questions écologiques. Comment avoir une certaine influence sur les décisions du gouvernement qui peuvent modifier radicalement notre pays.»

«Je m'inquiète de l'effet de serre et des questions écologiques. Est-ce que je vais réussir dans le «vrai» monde lorsque le moment viendra?»

## À propos des carrières et des projets d'avenir

«Il est important d'apprendre à faire face à la discrimination dans le monde du travail sans être féministes (pouah)!»

«Les filles de mon âge sont très inquiètes de leur avenir. Contrairement à ce que les adultes pensent de nous, nous ne nous préoccupons pas seulement des garçons, du maquillage et des sorties. Les adolescentes de ce pays ne passent pas seulement leur temps à avoir des rapports sexuels, à prendre des drogues et à participer à des soirées. Nous planifions l'avenir, nous y réfléchissons et nous en rêvons.»

«J'aimerais qu'on me rassure sur ce qui m'attend lorsque je serai vieille. Que se passera-t-il si je ne peux pas trouver d'endroit où aller? Je ne veux pas être rejetée et oubliée comme tant d'autres personnes le sont.»

«C'est effrayant toutes les attentes que nous avons par rapport à nous-mêmes et celles que la société a par rapport à nous en ce qui concerne l'avenir; concilier une carrière et la relation avec son mari, les enfants, la famille, un corps attrayant, des amies et du temps pour soi, s'il en reste : il me semble que ce sera très difficile.»

«C'est bien que les femmes puissent trouver du travail à l'extérieur du foyer, mais elles doivent encore avoir une bonne apparence.»

«Je veux être une bonne mère, mais je souhaite avoir une carrière. Comment combiner les deux? Les garçons se contentent d'exister, ils ne réfléchissent pas à l'avenir pour le moment. Parfois j'aimerais être plus comme eux.»

«Les filles ont des objectifs et des projets précis alors que les garçons se concentrent sur le moment présent.»

«Je suis satisfaite de voir que je grandis et que je mûris d'une façon qui semble acceptable. J'apprends beaucoup à propos de l'indépendance et je me prépare pour mon avenir.»

«Pour grandir et s'intégrer à l'ensemble de la société, il faut beaucoup d'aide. Nous avons besoin de quelqu'un qui nous aide à nous comprendre nous-mêmes.»

«Je pourrais difficilement dire comment toutes les autres filles se sentent, mais je peux vous dire que je m'inquiète de mon avenir. Je me demande souvent où je vais aboutir. Fai peur d'être utilisée et blessée par d'autres personnes qui en profiteront. Je souhaite seulement mener une vie heureuse et remplie sans avoir à m'inquieter de quelqu'un qui cherche à me faire du mal.»

## À propos des écoles et du personnel enseignant

«Les enseignantes et les enseignants sont brusques, mais nous ne pouvons pas faire autant. Ils parlent aux adolescents et adolescentes comme s'ils étaient des enfants, ils devraient nous parler comme à des amis. Ils ne s'occupent que des enfants brillants.»

«Les enseignants et les enseignantes devraient comprendre que les filles de notre âge ont d'autres choses en tête que l'école et qu'elles subissent beaucoup de pressions émotives et physiques.»

«Les enseignants et les enseignantes ne nous écoutent pas jusqu'à ce que nous arrivions en onzième ou douzième année. Ils nous intimident.»

«L'égalité à l'intérieur du système scolaire est un problème.»

«Le système d'éducation nous trahit. Dans la classe de 12e année, seulement 5 % des élèves pouvaient nommer le nom du premier ministre et du chef de l'opposition.»

«La meilleure chose que mon école ait jamais fait pour les élèves qui participent a été de trouver un conseiller qui vient parler tous les jeudis à un groupe d'élèves de neuvième année au sujet de la drogue et de l'alcool. Nous discutons de tout.»

«Je pense qu'il devrait y avoir une éducation non sexiste parce que si nous ne réglons pas ce problème dans les écoles, il se poursuivra durant le reste de la vie adulte et tout le monde vivra dans un monde injuste, ce qui n'est pas bien.»

«Pourquoi nous dit-on d'agir comme des adultes pour nous traiter ensuite comme des enfants? Cela me rend confuse. Cette situation se produit surtout à l'école, de la part de nos enseignants et enseignantes.»

«J'aimerais parler à un enseignant ou à une enseignante d'un problème personnel. Les enseignantes écoutent davantage. S'il y avait des annonces publicitaires pour dire aux enseignants et aux enseignantes d'écouter, ils écouteraient probablement davantage.»

# À propos des parents

«Mes parents sont super. Même s'ils se mettent parfois en colère, je sais que c'est pour mon bien.»

«Demandez aux adolescents et aux adolescentes de tenir un journal pour qu'au moment où ils seront parents, ils puissent le relire et ne pas répéter les mêmes erreurs que leurs parents.»

«Les parents devraient souhaiter pour leurs enfants ce que leurs enfants souhaitent pour eux-mêmes.»

«Mes parents se fichent de moi. Ma mère me raconte tous ses problèmes, mais elle n'écoute jamais les miens.»

Les enseignantes et les enseignants qui ont participé au projet en animant des groupes de discussion ou en prenant des notes ont également été invités à faire part de leurs observations. Grand nombre ont été émus et attristés des propos de leurs élèves :

«Les jeunes filles ont exprimé une véritable inquiétude, presque du désespoir, quant à l'avenir de notre planète et de notre pays à cause des décisions que prennent les adultes en tant qu'individus, chefs de gouvernement ou d'entreprise. Le gouvernement prend des décisions sans consulter les adolescents et les adolescentes qui seront les membres de la population les plus profondément touchés par les mesures en question.»

«La plus grande surprise par rapport aux discussions est que les attitudes ne semblent pas avoir changé depuis l'époque où j'étais adolescente. Les questions épineuses ont changé, mais non les attitudes.»

«Un grand nombre de jeunes filles sont très cyniques par rapport à la vie, «c'est dégueulasse» et «il faut s'occuper de soi» ont-elles répété souvent. Ces jeunes femmes remarquables ont manifesté beaucoup de tristesse, de maturité et de sang-froid.»

«Les jeunes filles étaient très blessées par le fait au'on les perçoit comme superficielles et matérialistes. Ces jeunes filles ne le sont pas et elles étaient vraiment bouleversées de cette perception.»

«Une des jeunes filles a parlé avec beaucoup d'éloquence de la façon dont elle a vécu le divorce de ses parents et des relations que sa mère a connu par la suite. Elle a dit qu'elle ne se sentait plus comme l'enfant, mais plutôt comme le parent. Elle a pleuré. Nous l'avons toutes imitée.»

«Je me suis sentie très privilégiée de pouvoir les écouter parler franchement de leurs sentiments. Les jeunes filles ont été très ouvertes. J'avais presque l'impression d'avoir ouvert les écluses, tant elles avaient de choses à dire. Elles trouvaient que personne ne demande aux adolescentes ce qu'elles pensent ou que, si on le fait, personne n'écoute vraiment les réponses qu'elles donnent.»

APPENDICE 2

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# APPENDICE «FEMM-2»

MÉMOIRE ADRESSÉ AU SOUS-COMITÉ DE LA CONDITION FÉMININE

CHARGÉ D'ÉTUDIER LE PROBLÈME DE LA VIOLENCE CONTRE LES FEMMES

par 1'

ASSOCIATION DES CENTRES CANADIENS CONTRE LE VIOL

Février 1991

Préparé et présenté par
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Nous félicitons les membres du comité d'avoir décidé d'examiner la situation extrêmement défavorisée des femmes canadiennes par rapport aux hommes et d'avoir reconnu que la violence à notre égard est un moyen de perpétuer cette injustice.

J'ai été enchantée de constater, en lisant le texte du discours de la ministre chargée de la Condition féminine, que le gouvernement est conscient de l'ampleur et de la gravité du problème et des conséquences qu'il a pour plus de la moitié de la population. (Pages 1 à 5 de son discours).

Les groupes qui font partie des l'Association des centres canadiens contre le viol, dont la tâche principale consiste à essayer de faire éclater la vérité au grand jour et à informer les Canadiens, sont fiers de constater que vous êtes au courant des faits et que vous êtes convaincus.

Les femmes qui s'adressent aux centres d'aide aux victimes de viol, aux foyers de transition et aux centres de femmes et celles qui y travaillent, ont recueilli des témoignages personnels et elles ont révélé à toutes les survivantes et à toute la population qu'il s'agit non seulement d'une longue série d'incidents successifs, mais aussi d'un véritable complot social contre les femmes et les enfants.

Grâce aux efforts de toutes les femmes, bénévoles pour la plupart, qui ne ménagent pas leur peine depuis une vingtaine d'années, le gouvernement et tous les partis doivent maintenant faire face à un véritable tollé de protestations venant de la population. Tout comme la ministre chargée d'améliorer la condition féminine, vous avez raison de croire que les Canadiennes et les Canadiens qui sont animés d'un désir de justice à leur égard sont alarmés et furieux, et qu'ils redoublent d'efforts pour essayer de trouver des solutions sociales à cette forme de terrorisme sexuel.

Je me souviens, tout comme certains d'entre vous, de l'époque où il n'existait pas de centres d'aide aux victimes de viol, ni de foyers de transition, ni de centres de femmes au Canada. Il y avait, bien sûr, des femmes qui se faisaient attaquer et qui survivaient, mais elles étaient toutes livrées à elles-mêmes et elles ne pouvaient compter éventuellement que sur l'aide de leur famille et de leurs amis. Les institutions sociales étaient hostiles à leur égard. Elles étaient toutes convaincues qu'il s'agissait là de problèmes personnels, qu'il fallait résoudre soi-même. Elles étaient toutes persuadées qu'il aurait été possible d'éviter ce "problème personnel" "rare" et terrible si seulement elles avaient été aussi intelligentes, aussi bonnes ou aussi obéissantes que les autres "femmes normales", ce qui était illusoire.

On racontait aux femmes qu'il était possible d'éviter de se faire agresser en évitant de parler à des étrangers, en évitant de sortir seules. Les femmes se méfiaient de certains vêtements, de certains endroits, de certaines attitudes, mais pas des hommes, et certainement pas des hommes qu'elles connaissaient.

Les femmes violées par leur mari n'avaient aucun recours devant la loi. En fait, la plupart des femmes n'avaient aucun recours devant la loi ni devant la société. La famille respectait la consigne du silence. La police dissuadait ouvertement les femmes de porter plainte; elle leur disait de cesser de provoquer la colère des hommes et les policiers s'identifiaient facilement aux agresseurs. Les procureurs de la Couronne étaient impuissants. Les médecins ignoraient comment procéder à un examen médical pour essayer de déceler des traces de lésions internes chez les femmes et ils étaient incapables de faire un examen médico-légal; par ailleurs, ils voulaient à tout prix éviter d'être convoqués au tribunal. Les psychiatres encourageaient les femmes à se soumettre; ils leur faisaient des reproches et leur recommandaient de prendre certains médicaments.

Le valium devint le médicament le plus prescrit du monde. Le gouvernement fédéral doit veiller à ce que cela ne se reproduise plus. [Recommandation n° 1]

Je faisais partie d'un groupe de femmes de Woodstock, en Ontario, qui a fondé un des premiers foyers de transition, au cours des années 1970. À la même époque, Johanna Den Hertogg et un groupe de femmes ont ouvert le centre d'aide aux victimes de viol (Rape Relief) de Vancouver et Trudy Don faisait partie du groupe qui a créé le foyer de transition (Interval House) de Toronto. Gillian Riddington a parlé d'une "explosion spontanée" qui se répercuta sur toute l'Amérique du Nord et sur toute l'Angleterre comme un raz-de-marée. À la même époque, Laura Sabia et Madelaine Parent créèrent le Comité d'action nationale, pour inciter le gouvernement à appliquer les recommandations révolutionnaires de la Commission royale d'enquête sur la situation de la femme, au Canada.

Nous étions toutes conscientes de profiter de l'insurrection sociale. On vit apparaître du jour au lendemain des subventions à la création d'emplois pour nous tenir toutes occupées et resserrer ainsi encore un peu plus le carcan social qui nous était imposé. Nous avons toutefois fait bon usage de cet argent. Bien des centres de femmes et bien des centres d'aide aux victimes de viol ont été créés grâce aux subventions distribuées dans le cadre du Programme d'initiatives locales et à la Compagnie des jeunes Canadiens dans l'espoir de calmer les jeunes. Il s'agissait des seuls crédits débloqués par le gouvernement fédérai pour aider les femmes. Face à l'ampleur du problème, celui-ci se mit à essayer de nous calmer par l'intermédiaire des services administratifs du Secrétariat d'État et il nous offrit le même genre de subventions, après les avoir rebaptisées.

Les centres locaux commencèrent à se heurter à l'ignorance ignoble, à l'attitude paternaliste voire à l'hostilité ouverte des associations professionnelles, des associations chargées de faire appliquer les lois, de

l'administration et des gouvernements élus. Dans presque toutes les localités, on dressa des obstacles pour nous empêcher d'ouvrir des centres, pour nous empêcher l'accès aux édifices publics, à l'information et au crédit. Les hommes politiques nous accusaient de menacer "la famille"; ils nous considéraient comme des vauriennes et comme des paniers percés, et ils prétendaient qu'il ne fallait donc pas nous confier de l'argent. Ils reprochaient aux femmes de ne pas avoir les deux pieds sur terre. D'après eux, nos exigences financières pousseraient les administrations municipales à la faillite.

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Les chefs de police municipale prétendaient que nous mettions la vie de leurs hommes en danger en insistant pour qu'ils interviennent dans les agressions contre les femmes. Le clergé nous accusait de regrouper les femmes pour pouvoir faire ordonner plus de femmes. Il nous accusait de faire de la propagande antimasculine. Les administrateurs de programmes sociaux et les établissements d'enseignement craignaient que nous ne manipulions l'esprit de "pauvres femmes influençables".

Confrontées à des statistiques comme on n'en avait encore jamais recueillies, les sociologues prétendaient que "les chiffres avaient été gonflés" et qu'ils étaient appuyés sur des recherches peu sérieuses; ils nous accusaient d'avoir exagéré pour créer des carrières ou des sources d'influence afin de nous donner de l'importance.

Dans leurs exposés, les sociologues nous prévenaient que les "femmes profiteraient de la situation" et que nous aurions un "taux de récidivisme" énorme. D'après eux, nous "ébranlions les théories fondamentales du bon travail social". Ils affirmaient que nous étions "trop engagées émotivement parlant" et que nos préjugés politiques nous condamnaient à un échec. D'après eux, le problème résidait dans la "violence qui se manifeste dans la culture". Ils trouvaient que nos foyers et nos bureaux ne seraient qu'une "solution symbolique"

à un problème bien plus général. D'après eux, les femmes "sont leurs pires ennemis" et elles ne dénoncent pas leurs agresseurs.

Il n'est jamais arrivé que des femmes omettent de nous signaler une agression ou d'avoir recours à nos centres. Chaque fois que des féministes ouvrent un nouveau centre d'aide aux victimes de viol, il y a des femmes qui appellent. Depuis 10 ans, le nombre d'appels à l'aide ne cesse d'augmenter chaque année, dans pratiquement tous les centres. Les femmes nous appellent, paraît-il, parce qu'elles savent que ce sont des femmes qui répondront, parce qu'il ne s'agit pas du gouvernement ni de travailleurs sociaux et parce qu'elles s'attendent à ce que nous les défendions. Elles appellent pour avoir quelqu'un à qui parler, pour nous donner de l'argent et pour offrir bénévolement leurs services.

Nous organisons et nous fournissons de l'aide aux survivantes, car c'est le seul moyen logique, humain et efficace de provoquer un changement social. C'est en faisant le nécessaire pour cacher une femme que nous trouvons le moyen d'en cacher beaucoup. C'est en affrontant les organismes de services sociaux pour défendre un cas individuel que nous nous rendons compte des changements administratifs nécessaires, et que nous arrivons à en provoquer. C'est en ne tenant pas compte de la loi pour faire valoir la justice dans des cas qui sont tous particuliers, que nous obligeons les autorités à apporter certains changements au système de justice pénale. C'est en prêtant foi à des témoignages personnels et en ouvrant un dossier sur chaque cas, que nous faisons connaître la conditions féminine en général.

En 1991, les femmes réclament avec insistance l'ouverture d'un centre d'aide aux victimes de viol, d'un centre de femmes et d'un foyer de transition dans toutes les localités, petites ou grosses. Ceux-ci appliquent nos critères d'excellence : contacts entre femmes, discrétion absolue, informations

pertinentes à jour mises à la disposition des femmes, classification exacte des informations reçues sur les agresseurs, mise à la disposition des femmes de locaux gérés par des femmes, où elles peuvent se consoler mutuellement, se refaire une santé, discuter et faire des projets avec d'autres femmes, lutte incessante pour l'égalité des femmes. Il s'agit probablement des seules choses qui doivent être normalisées. [Recommandation n° 2]

Toutes les Canadiennes et tous les Canadiens savent que les travailleuses féministes de première ligne avaient raison. Si nous voulons lutter contre la violence à l'égard des femmes, il faut faire changer les hommes ainsi que le contexte social qui les encourage dans cette attitude. Si nous voulons que les femmes soient moins exposées à la violence masculine, il faut que les travailleurs sociaux, les avocats, la police, les juges, les médecins et leurs institutions cessent d'être complices du système contre lequel une femme seule est incapable de lutter.

J'ai un souvenir merveilleux de la première conférence des travailleuses sociales, qui s'est tenue à l'Université Carleton en 1977, si je ne m'abuse. Dans le cadre de cette conférence, Rosemary Brown, elle-même travailleuse sociale, a dit à l'auditoire que le mécanisme avait déjà été enclenché. Elle leur a dit que des femmes n'ayant aucune formation spéciale étaient en train de créer de tels services et de tels centres et que les travailleurs sociaux n'avaient plus qu'à décider s'ils voulaient entraver le progrès ou aider ces organismes évolués.

Nos organismes ont été créés afin de surmonter les obstacles sociaux et politiques auxquels se heurtent les groupes de survivantes ainsi que pour protester contre la violence et faire de la prévention. Grâce à nos protestations, certains programmes ont été créés à l'intention des rares hommes qui s'efforcent de changer, et les hommes qui sont en faveur du changement ont

été mobilisés. Nous avons proposé des programmes de formation pour les professionnels, recommandé des protocoles pour les hôpitaux et la police, suggéré certains changements aux programmes scolaires, insisté pour que les conseils municipaux tiennent compte des femmes dans les discussions portant sur la planification sociale. Des travailleuses ont protégé un nombre énorme de femmes et leurs enfants. Avec elles, nous avons critiqué certaines choses, nous avons essayé d'amadouer les gens, nous avons donné un coup de pouce à certains et nous avons obtenu certains résultats importants. Dans toutes les localités, certains organismes et certains professionnels se sont mis à prêter une oreille plus attentive aux doléances des femmes. Les infirmières et les enseignantes nous ont aidé à réaliser d'énormes progrès.

Je vous rappelle ces efforts locaux, parce que la lutte continue et parce qu'elle reprend de plus belle, à Ottawa, en 1991. On entend murmurer des accusations dans les couloirs, dans les bureaux voire à la Chambre, mais c'est le gouvernement fédéral, ses institutions et ses politiques qui doivent changer, malgré les protestations masculines, et pas les féministes et les travailleuses de première ligne qui les soutiennent. [Recommandation n° 3]

L'Association des centres canadiens contre le viol est le premier organisme pancanadien formé pour lutter contre la violence à l'égard des femmes. Depuis 1979, nous multiplions nos efforts dans un esprit de coopération et de solidarité. Notre organisme regroupe officiellement une quarantaine de membres et il y en a d'autres qui sont sur la liste d'attente; grâce à eux, nous coordonnons les activités dans tous les centres urbains et dans bien d'autres localités plus petites ou plus éloignées. Notre association regroupe des femmes de Happy Valley, au Labrador, de Thompson, au Manitoba, de Sherbrooke, au Québec et de Nanaimo, en Colombie-Britannique. Elle collabore non seulement avec des groupes féministes canadiens, mais aussi avec des associations polonaises,

suisses, sud-africaines, américaines, péruviennes, japonaises, britanniques et galloises. Notre tâche consiste à faire profiter tout le monde de ce qui se fait à l'échelle locale, à défendre nos groupes et à essayer de libérer les femmes du joug de la violence sexiste.

La ministre chargée de la Condition féminine vous a dit qu'au Canada, depuis une vingtaine d'année, on s'efforçait surtout d'offrir un refuge aux femmes battues et à leurs enfants et de les protéger. (Page 6)

Cette déclaration ne rend pas justice au travail qui se fait dans les foyers de transition, dans les centres d'aide aux victimes de viol et dans les centres de femmes. Cette déclaration symbolique ne tient pas compte de ce que nous avons fait sur le plan de l'éducation du public, de l'entraide, du lobbying de la réforme. Nous sensibilisons les Canadiens au problème. travailleuses des centres d'aide aux victimes de viol et les autres travailleuses qui sont au service des femmes doivent être libérées des contraintes ridicules imposées par le système de rémunération sous forme d'indemnités quotidiennes et de rémunération à l'acte appliqué par les provinces. Le gouvernement fédéral doit reconnaître que tous ces efforts visent à promouvoir la condition féminine et il doit reconnaître qu'en y allant de ses deniers, il accélérerait et renforcerait la transformation qui doit se faire si l'on veut que la Charte des droits ne reste pas lettre morte pour les femmes. Il est temps que le gouvernement fédéral nous aide sérieusement au lieu de nous obliger à littéralement lui arracher les crédits. On demande continuellement aux groupes locaux de prouver qu'il existe un besoin, de lancer un projet-pilote. Vous savez qu'il y a un besoin. Des projets-pilotes ont été réalisés depuis longtemps. Il faut nous accorder une aide financière en y attachant moins de conditions pour répondre à des besoins qui ne se limitent pas à la fourniture de services. [Recommandation n° 4]

La déclaration induit la population en erreur, car elle laisse entendre que tout ce travail est l'oeuvre du gouvernement. En réalité, le gouvernement fédéral n'a vraiment pas consacré beaucoup de temps ni d'argent à essayer d'offrir un refuge aux femmes battues et à leurs enfants. On peut mettre en doute la récente "affectation de quarante millions de dollars". [Recommandation n° 5] Avez-vous la moindre idée de ce que nous, les travailleuses, nous aurions pu faire avec cet argent? Qui a recommandé de lancer ce plan? Combien d'obstacles a-t-on en fait érigés? Où sont ces millions de dollars? Qui en est responsable? Où est le reste de l'argent? Qui a pris ces décisions? À qui appartiennent les édifices et qui décide à quoi ils serviront? A-t-on prévu un budget de fonctionnement, et du personnel favorable à la cause féminine, pour ces locaux? Combien de femmes battues et d'enfants sont plus en sécurité? En quoi ces locaux affranchiront-ils les femmes de la tyrannie?

Le gouvernement conservateur a supprimé l'aide qui était offerte par le biais du Programme de promotion de la femme du Secrétariat d'État, pour instaurer et développer des services à l'intention des femmes, à l'échelle locale. Cette aide n'avait d'ailleurs jamais été suffisante sous les Libéraux, mais c'était tout de même mieux que rien. Le gouvernement a également supprimé l'aide financière qui était accordée à cette fin aux provinces ou aux municipalités, par le biais du RAPC. Il faut rétablir ou remplacer ces mécanismes de financement. [Recommandation n° 6]

Le gouvernement fédéral a fait d'une pierre deux coups en rendant les refuges pour femmes victimes de viol et les autres centres de femmes entièrement tributaires des budgets provinciaux. Il oblige ainsi ces groupes à croire que la "consultation individuelle" est leur principale - voire leur unique tâche - à cause des contraintes financières. Il profite par ailleurs du fait que ces groupes sont disposés à faire du "sauvetage individuel" et s'en sert comme excuse

pour les punir d'avoir formé un corps influent sur le plan politique. Les protestations soulevées par la décision de sabrer dans les subventions accordées aux centres de femmes auraient dû mettre la puce à l'oreille du gouvernement et lui faire comprendre que le public est de plus en plus sensibilisé à ces problèmes.

Les crédits qui sont accordés par le ministère de la Santé et du Bien-être social pour la rémunération du personnel et la réalisation de projets permettent de continuer à examiner les conséquences de la violence sur la vie des femmes. On en revient toujours, par contre, au point de départ. Ainsi, Santé et Bien-être social Canada a financé en grande partie une conférence ayant pour thème "Les femmes et la santé mentale" qui a eu lieu à Banff il y a deux ans. La révélation époustouflante qui a été faite aux 800 participantes est que la violence à notre égard et notre impuissance étaient la principale cause de la détresse des femmes. Cette année, les mêmes femmes tiennent une conférence intéressante sur la violence contre les femmes, au cours de laquelle des travailleuses de première ligne et des féministes prendront la parole. Les participantes ressentiront sans aucun doute le besoin d'aborder le problème de l'égalité des femmes et de la violence qui les empêche d'y accéder.

La décision du gouvernement conservateur de financer la création de foyers de transition dans les réserves nous enchante. [Recommandation n° 7] Les femmes autochtones essayent de vaincre depuis longtemps la résistance que le gouvernement fédéral oppose au changement. Il n'existe toujours pas de foyers de transition dans les réserves. Quelles sont les sommes disponibles? Où est cet argent? Comment les femmes peuvent-elles l'obtenir? Comment sera-t-il remis directement aux femmes pour leur permettre de se trouver sur un pied d'égalité avec les hommes dans leur communauté? Cet argent doit renforcer l'autonomie politique des autochtones et non servir à donner de l'importance aux

organisations bureaucratiques fédérales, et il doit promouvoir l'autonomie de la femme au sein de ces collectivités. Où se trouve l'argent que ces femmes ont demandé pour organiser une conférence nationale?

L'Association des centres canadiens contre le viol a été manipulée également. On lui a accordé de maigres subventions pour réaliser des projetspilotes afin de voir si nous étions viables en tant qu'association et si nous serions passablement accommodantes. Nous n'avons jamais reçu de crédit de fonctionnement du gouvernement fédéral. Et maintenant, il est illusoire de vouloir obtenir de l'argent pour des projets. Cette hostilité du gouvernement à l'endroit du mouvement de lutte contre le viol va à l'encontre du but recherché. Nous ne perdons pas nos membres et le problème de la violence contre les femmes empire. [Recommandation n° 8]

De toute apparence, le gouvernement fédéral a décidé de refuser d'accorder de l'aide à toutes les coalitions nationales de services féministes locaux, c'est-à-dire aux coalitions de refuges pour femmes victimes de viol, de foyers de transition, de centres de femmes et de groupes analogues comme le Comité d'action nationale. Tous ces groupes ont besoin de crédits annuels de fonctionnement, de services de traduction et d'une certaine facilité d'accès aux édifices et au matériel du gouvernement. Le gouvernement prétend qu'il tient à promouvoir l'égalité des femmes et à faire échec à la violence qui les empêche d'y accèder, mais il muselle les femmes qui expriment leur mécontentement et leurs espoirs. Il doit changer son fusil d'épaule. Ces coalitions sont le moteur de la promotion de la cause féminine au Canada et elles constituent une source d'information nécessaire pour le gouvernement. [Recommandation n° 9]

Avec ou sans l'appui de leur parti ,les femmes qui font partie du gouvernement, qui veulent appliquer un programme de lutte contre le sexisme

doivent appuyer le mouvement féministe indépendant si elles veulent qu'il réussisse. Sinon, c'est de la pure démence politique.

Nous avons tous lu et utilisé le rapport de la Commission Fraser, le rapport Badgley et le rapport Rix Rogers. La valeur de ces rapports est directement proportionnelle au degré d'influence accordé à celles qui défendent la cause féminine. Quiconque examine ces problèmes et essaye d'y trouver des solutions en essayant de faire abstraction de tous les préjugés finit par reconnaître que la violence contre les femmes s'inscrit dans le cadre de l'oppression générale dont elles sont victimes; par ailleurs, ce sont les femmes qui souffrent de cette oppression et qui se sont regroupées depuis vingt ans pour lutter contre elle en faisant preuve d'imagination et d'efficacité qui sont les mieux informées et qui ont le plus d'idées pour l'avenir. Ce sont des expertes en la matière.

À l'instar de la Ministre, nous nous réjouissons de la présence du Conseil consultatif de la situation de la femme. [Recommandation nº 10] À l'instar du Ministre, nous applaudissons le Conseil consultatif canadien de la situation de la femme qui a su rédiger et publier des rapports instructifs, dont certains ont été mentionnés par le Ministre : La femme battue au Canada : un cercle vicieux (1980), Les femmes battues : un rapport sur la violence au sein de la famille (1982) et Pour de vrais amours - prévenir la violence conjugale. Il convient de signaler que ces rapports sont dans une très large mesure le résultat de notre propre travail en première ligne. Il résulte de notre propre travail spécifique, et non de celui du gouvernement. Il n'aurait pas pu être rédigé sans le travail que le gouvernement fédéral a très largement refusé de financer, car il n'y aurait pas eu grand-chose à dire.

Les jugements exprimés dans ces rapports, bien que souvent perspicaces et favorables aux initiatives des féministes, restent néanmoins des jugements que

le gouvernement a bien accepté de rendre publics et non pas nécessairement ceux que nous, qui faisons le travail réel, aurions choisi de formuler si l'on nous avait accordé des crédits nous permettant de nous réunir et de nous exprimer par nous-mêmes. [Recommandation n° 11]

Nous sommes heureuses que vous nous ayez invitées à comparaître devant votre comité. Mais il est répréhensible que le gouvernement refuse de nous aider à venir vous parler en nombre. Si l'on avait aidé financièrement les groupes de femmes à se réunir et à s'organiser cette année, nous aurions pu vous soumettre des recommandations qui auraient transcendé les lignes partisanes et politiques. Nous vous aurions présenté des listes des obstacles qui barrent la route aux femmes canadiennes. Nous aurions même pu esquisser des initiatives fédérales mieux appropriées pour lesquelles vous auriez bénéficié de notre appui politique. Nous aurions pu vous soumettre des idées nouvelles, élaborées par les Canadiennes concernées et celles connaissant le problème.

Au lieu de cela, votre comité est confronté au fait que, à moins que vous ne lui mettiez des bâtons dans les roues, le gouvernement publiera prochainement un plan décennal, sans s'être véritablement concerté avec cette catégorie de la population qui est la mieux informée, la plus désireuse de changer la situation et qui jouit de la plus grande confiance auprès des victimes. Pourquoi demander notre avis sur l'idée d'une commission royale sur la violence faite aux femmes? Si cette dernière doit avoir quelque utilité, il faudrait tout de même la créer avant de mettre au point le plan pour la prochaîne décennie. [Recommandation n° 12] S'agit-il là d'une manifestation d'incompétence de la part de toutes les parties, ou bien d'une manipulation cynique? Dans l'intérêt des femmes, il faudrait revoir ce plan. Sinon, vous aurez la certitude que les femmes perdront encore davantage confiance en leur gouvernement et dans les institutions publiques.

Les femmes sont déjà soupçonneuses, à juste titre, quant aux raisons pour lesquelles on nous empêche de travailler.

Le gouvernement fédéral se fait le promoteur de la notion trompeuse de "violence familiale", alors que nous savons tous que le problème est celui de la violence faite par les hommes aux femmes de tout âge. Le rappel en a pourtant été fait au Forum sur la violence familiale. Il ne s'agit donc pas là d'une méprise involontaire, mais bien d'une prise de position intentionnelle qui freinera le progrès.

Dans le rapport du Ministre et lors de la Conférence sur la violence familiale, le gouvernement a loué l'oeuvre des militantes féministes, mais il ne prête attention qu'aux professionnels et bureaucrates blancs, de sexe masculin, et n'octroie de crédits qu'à eux. "L'action sociale d'ensemble", comme l'appellent les concepteurs des politiques, suppose que le travail à la base soit maintenant achevé. On nous demande donc de prendre du recul et de laisser les "experts" prendre les choses en main. Peut-on encore croire que nous allons laisser notre avenir entre leurs mains? L'expérience prouve que les programmes et politiques que le gouvernement met en place sans se soucier de la justice entre les sexes et sans vraiment se concerter avec nous, sont tout simplement voués à l'échec. Ils ne résoudront pas le problème. Ils coûteront très cher et ne protégeront pas les femmes, n'accroîtront pas notre autonomie ni même n'aideront à nous défendre contre la violence qui nous est faite. [Recommandation n° 13]

Le gouvernement fédéral a rédigé, avec les gouvernements provinciaux, une déclaration sur la violence faite aux femmes. Cela peut sembler être un geste progressiste, mais il est déplorable que cette déclaration de mai 1990 ne fasse aucune mention du lien entre la violence faite aux femmes et la condition féminine. Le travail de sensibilisation et de prévention est impossible si l'on

ne reconnaît pas ce lien. Et comment serait-il possible d'entreprendre une telle action au moment même où le gouvernement fédéral se décharge de sa responsabilité financière à l'égard de la santé, de l'éducation et du régime d'assistance publique du Canada? Ces décisions économiques amputeront l'aide aux femmes et aux victimes féminines. Elles vont certainement freiner le progrès de la condition féminine.

Le public sait qu'un gouvernement qui aurait véritablement l'intention d'éduquer le public et de prévenir la violence faite aux femmes n'aurait tout simplement pas amputé les crédits du Comité canadien d'action sur le statut de la femme, ni supprimé virtuellement le programme de promotion de la femme du Secrétariat d'État. [Recommandation n° 14] Le public canadien, et particulièrement les citoyennes, continue à exiger des mesures législatives et des fonds pour assurer les conditions élémentaires de l'égalité économíque, à savoir des services de garde d'enfants appropriés et l'égalité d'accès à la formation et à l'éducation postsecondaires. On nous promet des améliorations depuis vingt ans, mais les statistiques restent désespérément inchangées. Nous comptons que les ressources budgétaires du CCA et des ministères concernés soient maintenues jusqu'à ce que ces promesses vieilles de vingt ans soient tenues. [Recommandation n° 15]

Le Ministre parle de problèmes de société qui exigent que "l'on considère tous les secteurs selon une perspective multidisciplinaire". Mais c'est justement le secteur public, et particulièrement au niveau fédéral, qui doit s'adapter à l'ère actuelle. La prétendue approche multidisciplinaire a été invoquée au niveau local pour obscurcir l'inaction des pouvoirs publics.

À l'intérieur de chaque discipline professionnelle, il y a des personnes favorables aux femmes qui réclament des changements. Si le gouvernement voulait vraiment faire quelque chose, il faciliterait les contacts interdisciplinaires

entre ces personnes progressistes, sur la base du travail déjà accompli et des revendications adressées au gouvernement. [Recommandation n° 16]

En dépit de ces belles déclarations, le gouvernement actuel est perçu par le public comme non seulement adversaire du changement, mais également comme l'un des premiers acteurs d'une campagne antiféministe malveillante et myope qui remet en question les changements déjà mis en train. Le public décèle cette intention dans les politiques qui négligent les besoins des femmes et abandonnent financièrement les organisations féminines, de même que dans le silence scandaleux du gouvernement lorsqu'il s'agissait de défendre les membres du mouvement féministe, transformées en cibles et lorsque des jeunes femmes ont été abattues.

Le gouvernement du Canada dit, par la bouche du ministre responsable de la Condition féminine, que "la violence faite aux femmes est peut-être la manifestation du problème plus large de la violence dans la société, et c'est à celui-ci qu'il faudrait s'attaquer". À mon sens, c'est là la position essentielle du gouvernement. Bien que nous n'ayons guère les moyens de nous réunir, les membres de l'Association des centres canadiens contre le viol ont débattu de cette thèse tout au long de l'année. Nous la rejetons. [Recommandation n° 17]

Nous reconnaissons pleinement que toute violence est répréhensible. Nous reconnaissons également qu'il y a un lien entre toutes les formes de violence. Par exemple, nous déplorons et jugeons contradictoire que le ministre responsable de la Condition féminine ait également une responsabilité ministérielle à l'égard de la guerre. Les femmes savent qu'il n'y a jamais eu de guerre sans viol. Nous ne voulons pas que nos impôts soient dépensés pour la violence internationale, au lieu de servir à la quête de la paix des femmes au Canada. Nous pensons qu'il existait, et existe encore, des solutions pacifiques à la crise de Kanesetake

et de Kanewake, et aujourd'hui au Moyen-Orient, solutions que le gouvernement a rejetées. Nous reconnaissons, ce que le gouvernement ne fait pas, que si des hommes sont parfois victimes de violence, ce sont essentiellement les hommes qui commettent des actes de violence contre d'autres hommes et contre nous. Nous ne serions pas opposées à des initiatives visant à mettre fin à de tels comportements.

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Mais, cette fois-ci, donnons priorité aux femmes. [Recommandation n° 18] Ce qui nous a amenées ici, c'est le travail des femmes. Les femmes, qui sont majoritaires dans la population canadienne, se sont mobilisées pour exiger la collaboration gouvernementale. Les femmes ne se laisseront pas abuser par des manifestations soudaines d'intérêt envers "la lutte contre la criminalité violente" ou "la réduction de toute violence" ni toute autre rhétorique qui occulte le fait que la violence est essentiellement masculine. Les femmes, et un nombre croissant d'hommes, exigent des mesures pour mettre fin à la violence que les HOMMES infligent aux FEMMES. Nous voulons qu'il s'agisse là d'une partie intégrante de la lutte pour L'ÉGALITÉ DES FEMMES.

Le gouvernement, par la bouche de son ministre, dit qu'il nous faut rechercher les "causes sous-jacentes", comme si on ne les connaissait pas déjà.

Vous savez que les hommes menacent, harcèlent, agressent, violent, battent et assassinent un nombre effrayant de femmes. Dans les réunions locales, dans les conférences et dans nos bureaux, les femmes nous disent être en butte à la brutalité sexiste des hommes dans tous les aspects de leur vie et à tout âge. Connaissant les faits aussi bien que nous, vous verrez qu'il est impossible de concevoir quelque degré de liberté pour les femmes canadiennes aussi longtemps que le viol existera, et qu'il est impossible de mettre fin au viol sans assurer d'abord la LIBÉRATION DES FEMMES.

On savait déjà en 1980 qu'au moins une femme sur huit est victime d'agression sexuelle avant de parvenir à l'âge adulte, au Canada. Une femme sur quatre connaîtra une agression sexuelle dans sa vie, à moins que nous n'opérions un changement social. Les femmes adultes courent un plus grand risque d'agression que les enfants. Et virtuellement toutes les femmes canadiennes souffrent du terrorisme de l'agression sexuelle. Nous souffrons des agressions effectives, des agressions interrompues et de la crainte de l'agression. Les femmes canadiennes courent un plus grand risque d'être agressées, et subissent davantage d'agressions, que les enfants, même les filles. Chaque acte de violence contre une femme préserve et renforce la prééminence personnelle, politique, sociale, économique, de tous les hommes sur toutes les femmes.

La question n'est pas de savoir quelles sortes de femmes sont agressées, ni même quelles sortes d'hommes agressent. La question est de savoir comment mettre fin à l'incitation et à la permission d'agresser les femmes que la société donne aux hommes.

Les femmes de notre association en savent long sur le lien social et économique entre les deux termes de la dualité homme agresseur-femme agressée.

(Cela a maintenant été bien établi par d'autres chercheurs et même par des rapports de police et d'autres organismes gouvernementaux qui sont pourtant terriblement limités par le manque de confiance des femmes envers ces institutions publiques). Chaque acte de violence d'un homme contre une femme est la résultante du statut artificiellement gonflé des hommes par rapport aux femmes.

<sup>1</sup> Les hommes usent de leur position au sein de la famille pour agresser.

Les femmes indiquent que, de très loin, ce sont les hommes dans leur famille qui présentent le plus grand danger.

1.1 Les hommes maltraitent leur femme

Les maris sont les auteurs d'une bonne partie des sévices signalés aux centres d'aide aux victimes de viol.

- 1.1.1 Nos constatations confirment que près de la moitié des hommes canadiens infligent quelque degré de mauvais traitement physique à leur partenaire féminine. Nulle distinction n'apparaît à cet égard entre le comportement des hommes officiellement mariés et ceux qui vivent en concubinage.
- 1.1.2 Rien n'indique que les hommes pauvres se livrent davantage à de tels actes que les hommes riches. Les membres de notre association travaillent avec quantité de femmes qui ont choisi de ne pas se réfugier dans un foyer de transition (parfois parce qu'elles n'ont d'autre choix économique).
- 1.1.3 Les hommes violent encore leur femme et continuent à considérer qu'ils en ont le droit juridique ou moral.
- 1.1.4 Les femmes mariées nous disent que les hommes les violent souvent en guise de point final d'autres sévices. Parfois ils indiquent verbalement que tel est le cas, d'autres fois ils prétendent que cela fait partie de la réconciliation.
- 1.1.5 Les hommes qui agressent sexuellement leurs enfants ont souvent déjà battu ou violé leur partenaire.

- 1.1.6 Nous voyons de plus en plus d'indications à l'effet que de nombreux hommes qui agressent sexuellement leur femme en font autant de leurs enfants, particulièrement leurs filles.
- 1.1.7 De nombreux hommes continuent à se considérer propriétaires de leur femme, même après la séparation ou le divorce. Ils expriment souvent ce sentiment de propriété par une agression sexuelle et des sévices corporels pouvant aller jusqu'au meurtre.
- 1.1.8 Nous constatons de plus en plus que, lorsque les femmes quittent des hommes qui les maltraitent, les hommes accentuent leurs agressions physiques et sexuelles sur les femmes adultes et leurs enfants, particulièrement leurs filles.
- 1.1.9 Les hommes commencent ou intensifient leurs agressions lorsque les femmes de leur famille sont particulièrement vulnérables : enceintes, sans revenu personnel, isolées de leur famille ou amis.
- 1.1.10 Les hommes intensifient et(ou) commencent leurs agressions lorsque les femmes de leur famille tentent d'asseoir leur autonomie; lorsque les femmes cherchent un emploi ou un cours, se font de nouveaux ami(e)s ou se rapprochent d'autres ami(e)s ou de membres de leur famille.
- 1.1.11 Les hommes reconnaissent rarement leur violence comme un problème (par exemple en se faisant soigner) jusqu'à ce que les femmes de la famille les quittent... c'est-à-dire avant que les femmes ne dissolvent la famille.

1.1.12 Peu d'hommes restent dans les programmes visant à les aider à changer une fois qu'ils sont convaincus que les femmes ne reviendront pas et(ou) que le tribunal ne les y oblige plus pour éviter d'être poursuivi.

#### 1.2 Agressions incestueuses

- 1.2.1 Dans les cas d'agressions sexuelles contre enfants qui nous ont été signalées, la victime est généralement une fille et l'agresseur le plus souvent le père, soit le père biologique, soit le père de fait.
- 1.2.2 On nous signale également de nombreux cas d'agressions sexuelles contre des garçons. Encore une fois, l'agresseur est le plus souvent le père.
- 1.2.3 Dans les cas d'enfants enlevés aux soins et à la protection de leur mère, les enfants sont agressés par les hommes auxquels ils sont confiés (prêtres, enseignants, parents d'accueil, etc.).
- 1.2.4 Un nombre étonnant d'adultes, surtout des femmes, viennent aujourd'hui révéler les sévices subis par le passé, tenter de réparer les dégâts causés à elles-mêmes et à d'autres et exiger des sanctions sociales contre leurs agresseurs et ceux qui les ont couverts.
- 1.2.5 D'autres hommes membres de la famille encore agressent, principalement des frères aînés, des oncles, des grandpères et des "amis" suffisamment proches pour être considérés par l'enfant comme membre de la famille.

- 1.2.6 La plupart des hommes qui agressent des enfants, qu'ils soient garçons ou filles, se qualifient d'hétérosexuels et sont considérés tels par leurs autres partenaires sexuels.
- 1.2.7 Les hommes abusent de leur position pour agresser les femmes âgées qui dépendent d'eux. Le nombre d'agressions sexuelles contre des femmes âgées qui nous est signalé est en hausse spectaculaire.

#### LE GOUVERNEMENT FÉDÉRAL DOIT AGIR [Recommandations nos 19-36]

Toutes ces mesures ont déjà été recommandées par le passé : il faut modifier, améliorer et utiliser le système de la Cour unifiée de la famille. Les femmes veulent pouvoir choisir entre le recours à l'inculpation criminelle, les soins obligatoires et la négociation directe avec leurs agresseurs, elles veulent que leurs enfants soient protégés contre les hommes qui ont maltraité leur mère ou les enfants ou les deux. Les femmes maltraitées sont menacées par la tendance à la garde conjointe obligatoire.

Elles veulent un relèvement des taux de l'aide sociale afin d'être en mesure de nourrir et de vêtir leurs enfants sans être obligées de rester avec un mari ou un père violent.

Les femmes veulent que soit contestée la "liste des témoins experts" de façon à ce que ce ne soient plus les psychiatres qui jugent, dans la pratique, les cas de sévices criminels à enfants. Elles veulent que la police réagisse mieux lorsqu'elles l'appellent au secours.

Elles veulent que les foyers d'accueil et les soins à domicile soient conçus de manière à réduire les risques de mauvais traitement de la part des employés masculins.

Elles veulent que la police et les tribunaux agissent de concert, sans qu'il y ait prescription pour le dépôt de plaintes pour sévices sexuels. Elles veulent que la police et les tribunaux sachent que les femmes qui les appellent au sujet de leurs ex-maris et ex-amants courront souvent un danger pendant deux ans encore.

Les femmes ont besoin d'un accès facile à l'aide juridique à toutes les étapes de leur lutte.

Elles veulent que les programmes visant à soigner les hommes cessent de donner de fausses assurances aux tribunaux et que leurs responsables partent du principe qu'il faut ajouter foi aux dires des femmes concernées et qu'ils aient des comptes à rendre à ces dernières et à leurs mandataires. Elles veulent que l'on cesse de détourner les crédits des programmes pour femmes qui donnent de bons résultats vers des programmes de traitement des hommes qui en donnent de mauvais.

Elles veulent que les familles soient des configurations volontaires d'adultes autonomes qui partagent le pouvoir et la responsabilité à l'égard des enfants, des personnes malades et âgées. Elles ne veulent ni être abandonnées par le reste de la société ni être contrôlées par les institutions sociales.

#### 2. Le viol par les compagnons de sortie

2.0.1 Les hommes, lorsqu'ils fréquentent des femmes, reproduisent souvent le comportement des hommes mariés.

Ils tiennent souvent pour acquis la disponibilité sexuelle de la femme et se considèrent les maîtres. Leurs exigences sont abusives. Lorsqu'ils imposent des relations sexuelles sans le plein consentement de leur partenaire, ils commettent un viol. Nombre de ces hommes,

face aux protestations de la femme, ont recours à la violence corporelle. Plus fréquemment, ils usent d'une tactique de coercition, notamment la menace d'isolement social.

- 2.0.2 Parfois on ne peut distinguer entre les viols commis par un compagnon de sortie et les sévices à enfants, car les filles/femmes nous disent qu'elles se font attaquer dès l'âge de 12 et 13 ans. Nous en parlons ici du fait que les victimes qualifient ces actes de viol et que leurs agresseurs sont leurs camarades masculins.
- 2.0.3 On nous signale presque autant de cas de femmes violées par un compagnon de sortie (acte allant de l'agression sexuelle au viol avec coups) que d'agressions de la part des maris.
- 2.0.4 Ces hommes attaquent les femmes dans une voiture, au domicile de l'un ou l'autre, lors de soirées et parfois en public.
- 2.0.5 Dans les relations de fréquentation comme dans le mariage, de nombreux hommes ne tolèrent pas que la femme y mette fin. Nombre des appels que nous recevons émanent de femmes agressées sexuellement et violées par des ex-amants et ex-petits amis.

# LE GOUVERNEMENT FÉDÉRAL DOIT AGIR [Recommandations nos 37-41]

Les femmes osent de plus en plus se plaindre de ces traitements et exigent un changement social. Les étudiantes qui se sont groupées pour agir dans les campus universitaires se sont heurtées à des représailles massives de la part des étudiants, mais cela ne les a pas dissuadées de poursuivre leur campagne.

Nous estimons que l'on pourrait contrer le pouvoir abusif de ces hommes par des campagnes d'éducation publique massives ainsi que par des sanctions sociales. Le travail du Studio D est très important à cet égard, de même que celui de Media Watch. Les femmes ont conscience du pouvoir réglementaire du CRTC et veulent qu'il l'exerce en notre faveur au niveau de la programmation, de la publicité, etc. Nous sommes outrées par les coupures imposées à la SRC. Nous comptions sur la radio et la télévision de la SRC pour distinguer les particularités de la situation des femmes au Canada et promouvoir quelques méthodes intelligentes à substituer à la mentalité commerciale avec laquelle les femmes sont considérées.

Les jeunes femmes ont besoin de perspectives économiques pour asseoir leur avenir dans l'indépendance. Les moyens d'accès, sous forme d'aide financière, de quotas d'actions positives dans les cours de formation et dans l'emploi nous semblent essentiels. D'ici là, il faut informer les femmes des services dont elles peuvent disposer, de leurs droits juridiques. Elles ont besoin de savoir également que les adultes exerçant l'autorité réagiront en sanctionnant les hommes et en ne restreignant pas davantage la liberté des jeunes femmes.

- À force de harcèlement, nombre d'hommes excluent les femmes de l'emploi, de l'école et du statut d'immigrantes.
  - Les patrons, les enseignants, les parrains aux fins de l'immigration, les camarades d'université et d'école et les collègues constituent le deuxième groupe, par ordre d'importance, d'agresseurs, selon ce que nous disent les femmes. Par l'agression

sexuelle et la menace d'agression, ces hommes menacent ou interdisent aux femmes les choix économiques.

- 3.1.1 Ils exigent des faveurs sexuelles en échange de la reconnaissance d'un statut académique, juridique ou économique ou d'une promotion. Ils menacent les femmes d'instabilité, de pauvreté et de discrédit académique si elles résistent à leurs avances.
- 3.1.2 Ils semblent s'en prendre surtout aux femmes piégées par la situation sociale/économique, par exemple les employées de maison et d'exploitations agricoles.
- 3.1.3 Les hommes réagissent par l'agression lorsqu'ils se sentent menacés par une étudiante brillante ou la réussite professionnelle d'une collègue.
- 3.1.4 Les hommes agressent les femmes qui osent rompre le "plafond de verre" des domaines précédemment réservés aux hommes.

# LE GOUVERNEMENT FÉDÉRAL DOIT AGIR [Recommandations nos 41-46]

Les femmes, lorsqu'elles cessent d'être isolées et son rejointes dans leur situation par un nombre suffisant d'autres femmes, peuvent faire reculer ce genre d'agressions. Il faut donner l'exemple aux employeurs et éducateurs et le gouvernement doit exercer sur eux une pression financière afin d'achever l'intégration. Le danger ne recule que lorsque la bataille pour l'accès des femmes est gagnée.

Le gouvernement doit faire assumer aux employeurs et administrateurs d'établissements scolaires leur responsabilité de fournir un milieu sûr. La législation sur le harcèlement sexuel ne suffit pas. Les femmes réclament que

le droit du travail protège les employées de maison et d'exploitations agricoles. Tant qu'elles ne seront pas protégées au travail, elles n'auront même pas recours à ce dont disposent les autres femmes. Il faut faire connaître aux étudiantes et aux travailleuses leur droit à un milieu sûr et les appuyer lorsqu'elles exigent des changements dans les milieux scolaire et professionnel.

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- Nombre d'hommes se servent de leur pouvoir professionnel pour abuser de leurs clientes, patientes, etc.
  - 4.1 Ce sont surtout les médecins et thérapeutes, enseignants et pédagogues qui nous sont signalés comme exerçant ce pouvoir. L'arme-clé semble être la permission sociale dont ils jouissent de poser des questions personnelles, souvent indiscrètes, sous le couvert de leur activité professionnelle, renseignements qu'ils peuvent utiliser pour manipuler les femmes en faisant preuve d'un intérêt feint. Ils s'arrangent pour donner congé à leur secrétaire ou réceptionniste pour être seuls. Ces hommes usent de leur rang social pour intimider leurs victimes au moment de l'agression et, plus tard, pour éviter la sanction sociale et pénale.
  - 4.2 Dans de nombreux cas, le patron et les collègues masculins mettent à profit leur accès aux clientes et collègues féminines. La femme est tenue, de par son emploi ou sa situation, de rester sur place et le risque d'interruption par d'autres clients ou collègues est contrôlé par l'homme.

LE GOUVERNEMENT FÉDÉRAL DOIT AGIR [Recommandations nos 46-48]

Il ne devrait pas être possible d'échapper aux poursuites pénales sous la guise du recours au Conseil de discipline des associations professionnelles. Le gouvernement doit faire pression sur ces Conseils afin qu'ils appliquent au moins la lettre et l'esprit de la loi. Les poursuites civiles doivent être plus accessibles aux femmes désargentées. Les membres des professions libérales qui abusent de leur pouvoir pour agresser les femmes devraient perdre leur droit d'exercer, vu que cette accréditation équivaut à une marque de confiance non méritée.

- En général, les hommes agresseurs connaissent leur victime. Selon les indications des femmes, entre 65 et 75 p. 100 des hommes qui les ont agressées avaient fait préalablement leur connaissance.
  - 5.1 En sus des types de relations ci-dessus, les hommes agressent leurs voisines, leurs amies, les membres de groupes auxquels ils appartiennent, etc. Ils violent les prostituées dont ils ont précédemment acheté les faveurs sexuelles.

# LE GOUVERNEMENT FÉDÉRAL DOIT AGIR [Recommandations nos 48-50]

Il faut encourager les efforts de planification sociale visant à améliorer les transports en public, la sécurité dans les rues, l'éclairage, etc. Il faut cesser de dénigrer les prostituées et la police doit cesser de les harceler. Si l'on veut que le public comprenne que les femmes ne sont à la disposition de quiconque, le gouvernement doit faire un travail d'éducation du public, en commençant par faire preuve de civilité.

Les hommes agressent des femmes qu'ils n'ont jamais vues

Entre 25 et 35 p. 100 des femmes qui nous appellent ont été agressées par

des étrangers.

- 6.1 Ces hommes prennent pour cible des femmes qui leur paraissent vulnérables (déroutées, malades, perdues, seules, handicapées).

  Ils attaquent le plus souvent ces femmes dans la rue, dans des moyens de transport en public non surveillés et à leur domicile.

  Ils les observent d'abord. Ils préméditent l'agression.
- 6.2 On a constaté une hausse sensible du nombre d'agressions de la part d'étrangers, liée au tourisme, et en particulier aux grandes manifestations touristiques.
- 6.3 Les femmes canadiennes sont agressées en voyage, partout dans le monde.

LE GOUVERNEMENT FÉDÉRAL DOIT AGIR [Recommandations nos 50-55]

Les femmes s'offusquent de ce que des manifestations géantes telles que les Jeux olympiques, Expo 86 et Expo 67 aient été organisées sans que l'on avertisse les femmes qu'elles devaient s'attendre à des agressions en plus grand nombre commises par les hommes venus y assister. Nous possédons des indications montrant un accroissement du nombre d'agressions à main armée, de cas de harcèlement dans la rue et d'agressions sexuelles durant ces périodes. Les femmes canadiennes appuient les femmes du tiers monde lorsque celles-ci réclament que l'on empêche les hommes canadiens d'abuser des femmes à l'étranger, et particulièrement de celles piégées dans le commerce touristique du sexe en Asie du Sud-Est. Il faut faire savoir aux hommes que nous attendons mieux d'eux, dans l'intérêt de toutes les femmes du monde. Les femmes demandent que l'on aide les femmes des pays plus pauvres, afin que nos efforts au plan international viennent compléter le travail accompli chez nous.

- 7 Les hommes se servent du racisme pour violer
  - 7.1 La plupart des agresseurs que l'on nous signale sont des hommes blancs.
  - 7.2 Selon nos indications, un grand nombre des hommes qui agressent les femmes autochtones et les femmes de couleur sont blancs.
  - 7.3 On nous signale très peu de cas d'hommes autochtones et de couleur agressant des femmes blanches.
  - 7.4 On nous signale des agressions d'hommes autochtones et de couleur contre des femmes de leur propre race.

# LE GOUVERNEMENT FÉDÉRAL DOIT AGIR [Recommandations nos 56-57]

Le gouvernement fédéral doit reconnaître ces faits publiquement et veiller à ce que la police, les tribunaux et les programmes imposés par les tribunaux, de même que les programmes d'éducation du public, reflètent cette vérité. L'une des raisons pour lesquelles les femmes disent éviter la police est qu'elles s'attendent à ce que les hommes agresseurs seront durement traités parce qu'ils ne sont pas de race blanche, et non à cause des mauvais traitements qu'ils infligent aux femmes.

- 8 Les hommes emploient des armes contre nous
  - 8.1 Davantage de femmes essuient des coups de feu que d'hommes.
  - 8.2 Nous avons davantage conscience des effets des couteaux, bouteilles et coups de botte ferrée car seules les survivantes peuvent venir nous voir.
  - 8.3 On assiste à un accroissement terrifiant des agressions commises au moyen d'armes à feu par des ex-maris contre les femmes et enfants qui les ont quittés pour leur échapper.

8.4 La police et les tribunaux découragent l'autodéfense et punissent les femmes qui se défendent pour se protéger elles-mêmes et leurs enfants.

## LE GOUVERNEMENT FÉDÉRAL DOIT AGIR [Recommandation n° 58]

Aussi longtemps que le danger durera, les femmes veulent voir reconnaître leur droit à la légitime défense. Jusqu'à présent, les femmes canadiennes ne se sont heureusement pas encore armées, mais c'est le cas d'un trop grand nombre d'hommes. Vous devez des explications pour l'abandon du projet de loi C-80. Il n'était peut-être pas idéal, mais de nombreuses femmes voulaient ce projet de loi et elles méritent maintenant des réponses.

- 9 Les hommes emploient la pornographie comme une arme
  - 9.1 Les hommes agressent les femmes et les enfants devant des caméras dans un but de lucre.
  - 9.2 Les hommes invoquent la légalité de la pornographie pour expliquer que leurs abus sexuels sont normaux et relèvent d'un comportement social acceptable.
  - 9.3 Les hommes emploient la pornographie comme un manuel d'apprentissage sexuel et ne voient pas la distinction entre la violence et le sexe.
  - 9.4 Les hommes s'en prennent aux femmes qui possèdent du matériel d'éducation sexuel qu'ils qualifient de pornographique.
- 10 Les hommes emploient le système de justice pénale contre les femmes
  - 10.1 Les hommes disent souvent, au cours d'une agression, qu'ils comptent "s'en tirer".

- 10.2 Le système de justice pénale décourage tellement les femmes qu'elles refusent habituellement de porter plainte. Chaque année, près de 70 p. 100 des femmes qui nous appellent déclinent de porter plainte à la police.
- 10.3 Les femmes détruisent souvent les preuves, car c'est la seule façon d'échapper à un système dont elles se méfient.
- 10.4 Les autorités, et particulièrement la police, refusent de donner suite aux plaintes des femmes. Au cours des dernières années, nous avons connu des centaines de femmes qui voulaient déposer plainte contre leur père pour sévices sexuels subis dans leur enfance. La police invoque une prétendue prescription.
- 10.5 Il faut faire pression sur la police et les procureurs afin qu'ils fassent enquête et intentent des poursuites contre les auteurs de crimes contre les prostituées.
- 10.6 La police continue à menacer les femmes du détecteur de mensonges afin de les décourager de déposer plainte dans les cas où la police ne veut pas donner suite.
- 10.7 Les autorités exercent un chantage contre les femmes qui ne veulent pas déposer de plainte lorsqu'elles jugent plus sage de ne pas témoigner au procès (pour des raisons de sécurité, de racisme, de bien-être personnel).
- 10.8 Les hommes riches et les notables échappent trop souvent aux poursuites, à la condamnation et(ou) à la prison.
- 10.9 Les juges continuent à autoriser l'évocation des antécédents sexuels des femmes.

- 10.10 Les administrations carcérales et les commissions de libération conditionnelle ignorent de façon catastrophique la sécurité des femmes.
- 10.11 La réadaptation des hommes par l'incarcération est un échec. Le système carcéral ne fait que rendre les hommes encore plus brutes, avant de les relâcher pour qu'ils commettent de nouvelles agressions.
- 10.12 Des juges de tous niveaux ont disserté sur le droit à des hommes à abuser des femmes, si l'acte "est de la nature d'une caresse", s'ils estiment que la femme a "provoqué" la rage masculine en refusant de se plier aux fantaisies de l'homme, s'ils considèrent que l'enfant s'est montré "sexuellement agressif", etc.
- 10.13 Le système se cache derrière lui-même. On a opposé un refus catégorique aux familles des victimes et aux femmes en général qui réclamaient des enquêtes publiques sur le massacre de Montréal ou les assassinats en série de prostituées de Vancouver.

# LE GOUVERNEMENT FÉDÉRAL DOIT AGIR [Recommandations nos 57-64]

Les femmes veulent un système de justice pénale qui leur laisserait quelque maîtrise de leur propre vie. Elles veulent que le système applique ses politiques et procédures de façon impartiale, sans racisme et sexisme institutionnels. Elles s'attendent à être crues lorsqu'elles viennent déposer plainte. Il n'existe tout simplement aucune preuve statistique à l'appui de l'idée de la police que les plaintes seraient souvent fallacieuses. Elles veulent que les juges soient formés, supervisés et DESTITUÉS beaucoup plus souvent lorsqu'ils se livrent à des abus de pouvoir aussi ridicules et flagrants. Des chercheurs favorables aux femmes doivent étudier l'effet de la législation

sur l'agression sexuelle. À nos yeux, ces effets sont complexes et d'un intérêt mitigé pour les femmes.

- ll Les hommes se servent de la législation fédérale pour commettre des agressions
  - 11.1 Jusqu'à très récemment, les hommes s'abritaient derrière un droit juridique pour violer leur femme. La loi a changé, mais les victimes antérieures sont toujours en vie, de même que leurs agresseurs.
  - 11.2 En l'absence de protection juridique du droit des femmes à aimer d'autres femmes, les hommes tiennent pour acquis leur droit de les contraindre à l'hétérosexualité. Lors d'agressions, les hommes disent souvent qu'ils se sentent justifiés "parce que la femme est une lesbienne", ou parce qu'ils pensent qu'elle l'est ou craignent qu'elle le devienne, ou parce qu'elle agit comme telle.
  - 11.3 Les hommes qui parrainent des femmes aux fins de l'immigration leurs disent souvent qu'elles ne peuvent refuser leurs avances sexuelles et que si elles se plaignent aux agents d'immigration, elles seront expulsées du pays. Trop souvent, ces affirmations sont vraies.
  - 11.4 Les hommes punissent les femmes en les agressant sexuellement ou en les battant lorsqu'elles veulent maîtriser leur fécondité. Ils le font lorsqu'elles deviennent enceintes, se font avorter, se font stériliser, utilisent des moyens anticonceptionnels, mettent au monde des enfants. C'est ce qu'ils déclarent lorsqu'ils violent et frappent. Ils pensent avoir le droit moral, juridique et social de le faire.

#### LE GOUVERNEMENT FÉDÉRAL DOIT AGIR [Recommandations nos 65-68]

Vous devez reconnaître la nécessité d'affirmer les droits des femmes comme moyen de lutter contre les agressions sexuelles. Il est très heureux que le projet de loi C-43 sur l'avortement ait été rejeté, mais en aucun cas n'avezvous fait comprendre aux hommes arriérés que vous êtes en faveur de l'autodétermination des femmes en matière de reproduction. Le seul message qui s'en dégage est que les femmes ne se laisseront pas arrêter. Vous devez mettre en oeuvre les changements promis concernant la manière dont les femmes immigrantes sont traitées, et ce de façon visible. Vous devez affirmer le droit des femmes à pratiquer l'homosexualité sans être harcelées. Vous devez lancer des messages d'éducation du public montrant que la violence contre les femmes n'est acceptable pour aucune raison et en aucune circonstance.

#### EN CONCLUSION

Les femmes canadiennes continuent à attendre du gouvernement fédéral et de ses mandataires qu'ils cessent de collaborer avec les hommes qui abusent des femmes et de les encourager à le faire. Utilisez l'argent de nos impôts pour lever les obstacles à notre égalité sexuelle, économique, sociale et politique. Tant que ce ne sera pas fait, la prospérité sera réservée aux hommes, la démocratie sera un mythe et la paix une illusion. Les recommandations que nous formulons ici visent à nous rapprocher d'une démocratie pacifique et prospère.

## APPENDICE «FEMM-3»

#### INTRODUCTION

#### YWCA du Canada

Le YWCA du Canada est un organisme national de femmes bénévoles qui a été créé voilà de cela presque 100 ans par les associations membres pour l'amélioration de la condition des femmes et jeunes filles du Canada (voir annexe A : Énoncé de la mission). Nous faisons partie du mouvement YWCA international présent dans plus de 80 pays, qui prône à l'échelle internationale l'autonomie des femmes et des jeunes filles et leur accès aux pouvoirs de décision.

#### Associations membres

Aujourd'hui, le mouvement YWCA du Canada est composé d'associations membres présentes dans 45 localités du pays (voir annexe B : Liste des associations membres). À vocation communautaire, ces associations sont composées de membres qui reflètent le pluralisme de notre société avec sa diversité de confessions religieuses, de convictions politiques et de modes de vie acceptés. Nos associations membres offrent une large gamme de programmes et services afin de répondre aux divers choix que les femmes posent pour elles-mêmes et pour leur famille. Ces programmes et services comprennent notamment :

- des programmes d'éducation des adultes et des programmes de développement du sens du leadership;
- des refuges comptant au total 400 places à l'intention des femmes battues et de leurs enfants forcés de guitter un milieu violent;
- des services d'hébergement : 1 700 places en résidence, des projets de logement dont le loyer est adapté au revenu, des services d'orientation et de représentation;
- des garderies comptant au total plus de 2 000 places à l'intention des parents qui choisissent de travailler à l'extérieur et de ceux qui n'ont d'autre choix que de s'y contraindre;
- des programmes d'aide aux mères adolescentes à l'intention des jeunes femmes qui choisissent de mener leur grossesse à terme et d'élever elles-mêmes leurs enfants;

- des programmes à l'intention des mères qui choisissent de rester à la maison pour élever leurs enfants;
- . des programmes de développement international;
- . des programmes de conditionnement physique, de mieux-être et de plein-air.

Les contacts directs que nos associations entretiennent avec les femmes et leurs familles leur ont permis de reconnaître les liens qu'il faut établir entre la prestation des services et les initiatives visant à changer les situations qui créent les besoins.

#### **VIOLENCE FAITE AUX FEMMES**

La violence faite aux femmes est pour le YWCA du Canada un enjeu prioritaire depuis de nombreuses années (voir annexe C : Énoncé de politique). Les événements survenus en 1989 nous portent à croire qu'il doit le demeurer : au cours de cette année, 119 Canadiennes ont été tuées dans des disputes conjugales (21 de plus qu'en 1988), les étudiants d'une université ont tourné en ridicule des campagnes de sensibilisation aux viols par une connaissance, quatorze femmes ont été tuées à l'École polytechnique de Montréal et dans certaines universités et tribunes téléphoniques à la radio, des hommes ont exprimé leur sympathie à l'endroit du meurtrier, Marc Lépine. Les événements du 6 décembre 1989 constituent le pire meurtre collectif de l'histoire au Canada. D'autres formes de violence, moins spectaculaires et moins médiatisées, continuent de traumatiser les femmes. De nombreuses femmes ont été victimes de harcèlement sexuel, d'agression sexuelle, d'inceste, de viol par une connaissance et de violence conjugale, et chaque année des femmes sont tuées par leur partenaire sexuel (voir annexe D : Faits).

Les associations membres du YWCA aident les femmes à briser le cycle de la violence par la prestation de programmes et services d'intervention directe : groupes de victimes d'inceste, programmes d'autodéfense pour femmes, campagnes de sensibilisation au viol, services de renseignements et d'orientation dans les centres du YWCA et refuges pour femmes battues et leurs enfants. Les refuges du YWCA hébergent chaque année 4 000 femmes!

La simple prestation de services ne permettra pas l'avènement d'une société moins violente; les valeurs et les attitudes de la population en général doivent changer. La publication du YWCA du Canada intitulée «Fresh Start», une brochure à l'intention des femmes victimes de violence, et la trousse «Violence Against Women Program Kit» visent à promouvoir des valeurs plus saines en suscitant une prise de conscience et en réduisant, par l'éducation du public, la tolérance à l'endroit de la violence.

Nos programmes et services nous donnent un aperçu de première ligne de la violence à laquelle les femmes doivent faire face dans notre société. Voici un sommaire succinct de ce que notre expérience nous a révélé :

La violence contre les femmes ne connaît aucune barrière culturelle ou socio-économique. Elle est présente chez les gens de toutes les classes sociales, races, religions ou cultures. Les formes d'abus vont de l'humiliation et du chantage financier à l'agression physique et au meurtre. Les séquelles d'un abus subsistent toute la vie autant chez la victime que chez ses enfants qui sont parfois témoins de la violence. Pourtant, de nombreuses victimes s'abstiennent de demander de l'aide parce qu'elles craignent les représailles, qu'elles ne jouissent d'aucune sécurité financière ou qu'elles désirent éviter que leur vie privée soit étalée au grand jour.

Les refuges et autres lieux d'hébergement destinés aux femmes et à leurs enfants constituent une bouée de sauvetage qui leur permet de se mettre à l'abri de la violence et des abus. Toutefois, ces endroits ne peuvent être plus que ce qu'ils sont : une première étape importante, un tremplin vers une vie exempte de toute domination ou autre forme de contrôle. Le concept à la base de ces refuges exige de la victime qu'elle quitte son foyer avec ses enfants. Si les refuges attirent l'attention sur le problème des femmes battues, ils procurent aussi une sécurité qui n'est acquise qu'aux dépens de l'amour-propre et de la sécurité financière de la victime. Pendant que la recherche d'autres solutions au problème de la violence conjugale se poursuit, par exemple le retrait de l'agresseur du foyer conjugal, les refuges et les autres installations de même nature ont besoin de sources de financement sûres et suffisantes, y compris pour les programmes de soutien et le personnel spécialisé nécessaires aux soins des enfants.

On ne devrait jamais permettre que des programmes destinés aux agresseurs accaparent les fonds normalement destinés aux refuges et détournent l'attention du public de la situation critique vécue par les victimes et leurs enfants.

Les programmes de courte durée destinés aux agresseurs constituent une première étape encore expérimentale dans le processus de prévention des comportements abusifs. Cependant, selon l'expérience que nous avons acquise, tout effort réel de prévention doit consister à éliminer les facteurs qui au sein de notre société favorisent et légitiment la domination d'une partie de la population par une autre. Les enfants témoins de violence contre les femmes ou qui sont eux-mêmes victimes d'abus doivent recevoir la priorité absolue dans les programmes de traitement et de soutien si nous désirons éviter que le cycle de la violence se perpétue chez les générations à venir.

La violence s'exerce aussi bien en public qu'en privé. La violence publique effraie la plupart des femmes et les rend craintives de se retrouver dans diverses situations ou de pratiquer certaines activités. Cependant, la plupart des gestes violents sont commis à la maison, à l'abri des regards indiscrets et protégés par le mur du silence.

La violence faite aux femmes et aux enfants est l'indice de la présence de problèmes de société énormes qui exigent une intervention globale des organismes gouvernementaux et privés. Nous ne devons pas nous contenter d'interventions ponctuelles. Nous devons plutôt adopter un ensemble de stratégies qui s'attaqueront aux facteurs à la source du problème. En outre, il est vrai que les politiques qui mettent surtout l'accent sur la violence physique peuvent contribuer à atténuer les gestes de cette nature, mais il est également vrai qu'ils font peu pour atténuer les autres formes de comportement abusif.

Bien que l'arme privilégiée utilisée contre les femmes demeure la main nue, un contrôle législatif plus strict sur la circulation des armes à feu contribuerait grandement à limiter l'accès qu'ont les agresseurs à ces armes si destructrices.

La sensibilisation plus grande du public à la violence faite aux femmes ne suffit pas à mettre un frein à l'augmentation de l'incidence des gestes violents. Comme nous l'avons mentionné précédemment, en 1989, la violence conjugale a tué 21 femmes de plus qu'en 1988.

#### **CONCLUSION ET RECOMMANDATIONS**

Que demande le YWCA du Canada au Sous-comité? Dans un premier temps, qu'il reconnaisse la gravité et l'étendue du problème. La violence contre les femmes n'est pas le fait isolé d'un homme dérangé. Elle est inscrite dans le tissu même de la société canadienne. Dans un deuxième temps, qu'il reconnaisse qu'un examen approfondi des facteurs à l'origine de la violence contre les femmes et les enfants doit devenir une priorité du programme politique et économique du Canada. Pour reprendre la question rhétorique posée par le premier ministre Mulroney dans un contexte différent : «Comment peut-on se permettre d'ignorer un agresseur? Comment peut-on dire je dois préparer mon budget demain matin?» De même, dans cette lutte contre les agresseurs de femmes et d'enfants, la question ne consiste pas à établir si nous pouvons nous permettre d'aider la victime à faire échec à son agresseur, mais comment nous pouvons atteindre cet objectif dans les plus brefs délais.

Les mesures qui s'imposent pour combattre ce problème doivent prévoir des initiatives à court terme, axées sur la protection des victimes, et d'autres à long terme, axées sur la prévention. Il est d'une importance capitale de prévoir des refuges pour les victimes, car non seulement ces refuges leur procurent un endroit sûr où aller, mais ils contribuent à rendre le problème plus visible. Il faut prévoir sans tarder un financement accru et sûr pour l'ouverture de nouvelles maisons d'hébergement à l'intention des femmes et des enfants. Il importe également d'élaborer d'autres initiatives axées sur les agresseurs et les victimes.

À plus long terme, la société doit reconnaître le lien existant entre la place de la femme dans la société et la violence exercée contre les femmes et les enfants. Des lignes de conduite s'imposent pour promouvoir l'indépendance économique des femmes. L'éducation à tous les niveaux doit insister sur l'égalité entre les femmes et les hommes et prévoir l'enseignement de techniques de règlement des différends. Des mesures efficaces doivent s'appuyer sur des politiques nationales claires.

Enfin, nous appuyons la requête, faite par d'autres groupes, en vue de constituer une commission royale d'enquête chargée de se pencher sur cette question de façon réfléchie, approfondie et progressiste. Cette commission ne doit toutefois pas servir de prétexte au gouvernement pour retarder son intervention dans ce domaine. La commission doit bénéficier de l'appui de tous les intervenants gouvernementaux et non gouvernementaux. Il s'agit d'un problème qui intéresse tous les gouvernements, tant fédéral que provinciaux. Son examen et la recherche d'une solution incombent donc finalement à tous les intéressés et doivent avoir l'appui de tous les secteurs de la société. Cette commission royale d'enquête doit être sensible à la nature particulière du problème de la violence contre les femmes. Beaucoup de femmes sont peu disposées à en parler, car c'est tout simplement trop douloureux ou dangereux. Par conséquent,

la commission doit aller voir ces victimes de violence et leur offrir un moyen sûr de partager leur expérience. Les attributions de la commission doivent être vastes et détaillées. La violence s'exerce le plus souvent à la maison et y est d'autant plus marquante. Le mandat de la commission doit être suffisamment large pour qu'elle puisse enquêter sur l'aspect privé de la violence et réclamer les changements de nature à assurer l'équité et l'égalité aussi bien dans le secteur privé que public.

En conclusion, le YWCA demande au Sous-comité d'examiner ce problème d'une part en y proposant des solutions progressistes axées sur la prévention et, d'autre part, en étudiant les conséquences actuelles de la violence contre les femmes.

Nous demandons une forme plus répandue d'égalité, qui s'étende à toutes les activités et à tous les secteurs. Cette égalité sera assurée d'abord grâce à l'octroi d'une aide financière et d'autres formes d'aide matérielle aux femmes et aux enfants qui fuient la violence. Ces femmes auront ainsi accès à des services de soutien adéquats, à une éducation et à une formation, et finalement aux ressources économiques dont elles ont besoin pour devenir financièrement indépendantes et échapper au contrôle et à la domination exercés par les hommes. Cette égalité sera également assurée grâce à la formation des policiers et des autres membres de l'appareil judiciaire et grâce à la mise sur pied de programmes de réadaptation à l'intention des agresseurs.

Il s'agira d'une vaste lutte, menée sur plusieurs fronts, contre le terrible problème de la violence exercée contre les femmes et les enfants, lutte à laquelle participeront les gouvernements fédéral, provinciaux et municipaux ainsi que les organismes non gouvernementaux.

## APPENDICE «FEMM-4»

### ASSOCIATION DES FEMMES AUTOCHTONES DU CANADA

# SOUS-COMITÉ DE LA CONDITION FÉMININE CHARGÉ D'ÉTUDIER LE PROBLÈME DE LA VIOLENCE CONTRE LES FEMMES

# MÉMOIRE DE

# L'ASSOCIATION DES FEMMES AUTOCHTONES DU CANADA LE 12 FÉVRIER 1991

# PRÉSENTÉ PAR

Marlene Pierre Association des femmes autochtones de l'Ontario

Jeanne McDonald Association des femmes autochtones

du Québec

Carol Wortman Conseil des femmes autochtones du

Nouveau-Brunswick

Rose-Ann Morris Association des femmes autochtones

du Canada

# MÉMOIRE PRÉSENTÉ LE 12 FÉVRIER 1991 PAR L'ASSOCIATION DES FEMMES AUTOCHTONES DU CANADA AU

# SOUS-COMITÉ DE LA CONDITION FÉMININE CHARGÉ D'ÉTUDIER LE PROBLÈME DE LA VIOLENCE CONTRE LES FEMMES

## INTRODUCTION

Dans son exposé d'aujourd'hui, l'Association des femmes autochtones du Canada (AFAC) s'intéressera surtout aux points suivants :

- 1) le point de vue autochtone de l'AFAC sur la violence faite aux femmes;
- 2) la manière dont les femmes autochtones réagissent à la violence;
- 3) les recommandations de l'AFAC sur la manière de contrer la violence. Sont annexés à notre mémoire les documents suivants :
- Annexe I Un extrait du rapport consécutif à l'atelier national tenu par l'AFAC en 1989 sur la violence familiale, intitulé «Breaking the Family Violence Cycle Through Stronger Networking and Empowerment»
- Annexe II Sommaire, recommandations et lettre de présentation du rapport de l'Association des femmes autochtones de l'Ontario, intitulé «Se Libérer Une proposition de règlement du problème de la violence dans les familles autochtones» et publié en 1990 (un exemplaire du rapport complet sera remis au Sous-comité)
- Annexe III Exemplaires des numéros de juin 1990 et de septembre novembre 1990 du bulletin des femmes autochtones du Québec intitulé «Anishnabe Kwe» (Ensemble contre la violence)

## 1. POINT DE VUE DES FEMMES AUTOCHTONES SUR LA VIOLENCE

Bien qu'il soit de notoriété que la violence familiale est un problème présent au sein de toutes les couches de quelque société que ce soit, il convient ici de la redéfinir en tenant compte du concept autochtone de collectivité et en ayant à l'esprit nos différences d'ordre spirituel, culturel et économique et notre droit à l'autodétermination.

À notre sens, le problème de la violence dans les collectivités autochtones a atteint un point critique. Nous devons prendre conscience des répercussions que cette situation entraîne dans la vie des personnes aux prises avec la douleur, la peur et la honte que cette violence suscite.

La femme autochtone qui n'a été confrontée à aucune manifestation de violence familiale au cours de sa vie constitue une exception. Tous les autochtones subissent directement ou indirectement la violence familiale. Cette réalité, ou cette vérité, s'ancre de plus en plus profondément dans l'esprit et le coeur des autochtones. Nous ne savons que trop bien que notre cheminement vers le mieux-être ne peut se poursuivre et que nous ne pouvons devenir membres à part entière de notre collectivité tant que nous n'aurons pas amorcé un processus de guérison holistique, d'abord en chacune de nous, puis au sein de nos familles et collectivités.

De nombreux autochtones partagent le même point de vue quant à la manière de guérir ceux et celles qui sont marqués par la violence familiale : tous les membres de la famille qui ont pu être atteints directement ou indirectement doivent guérir si l'on entend briser le cercle vicieux de la violence. Pour les autochtones, cela signifie qu'il ne faut pas se contenter de réparer les torts causés aux victimes. Il faut également aider les agresseurs.

Nous savons aussi trop bien que les programmes non autochtones ne sont pas suffisamment souples pour tenir compte entièrement de nos valeurs et de notre perception. Cependant, afin d'être en mesure de nous attaquer au problème et de guérir, nous devons d'abord bien comprendre le phénomène de la violence familiale et l'ensemble de ses répercussions. Ensuite seulement serons-nous capables de nous aider nous-mêmes et d'aider les autres.

Des liens peuvent être établis entre l'incidence de la violence et la consommation abusive d'alcools, de drogues et l'inhalation de substances volatiles comme la colle et l'essence. Selon nous, les causes de ce problème trouvent leur source dans notre histoire marquée par la domination, la dépendance, les politiques gouvernementales, la bureaucratie, la Loi sur les Indiens, le racisme et par la perte de notre langue et de notre culture.

Nous pouvons revenir inlassablement sur les injustices et les torts dont ont été victimes les peuples autochtones par le passé. Cela ne changera rien à la réalité, mais on pourra peut-être en venir à une compréhension de la violence. Chez les autochtones, on entend fréquemment que l'apparition de la violence familiale a coïncidé avec l'abandon des coutumes sacrées.

L'incidence des gestes de violence augmente malgré les nombreux programmes gouvernementaux. Les bonnes intentions ne suffisent donc pas. Bien que nombre de théories aient été élaborées pour expliquer cette violence, il n'en demeure pas moins que le problème auquel nous sommes confrontés en est un d'appauvrissement culturel et spirituel.

L'absence de contrôle sur nos vies a engendré de nombreux problèmes. L'abandon de notre droit de régir notre destinée au profit d'une bureaucratie anonyme a eu pour conséquence l'aggravation et l'escalade d'une violence contraire à notre héritage culturel. L'envoi forcé de nos enfants dans des pensionnats a éloigné ceux-ci de leurs parents, de leur famille étendue et de leur collectivité, et provoqué non seulement de la souffrance, mais aussi de la confusion. Ces enfants n'ont pu apprendre à quel point la famille constitue le pivot de leur culture. L'ostracisme dont ont été victimes les femmes autochtones, exclues de leur famille et de leur collectivité parce qu'elles s'étaient mariées à un homme ne possédant pas le «statut d'Indien», a eu un effet néfaste si l'on tient compte du rôle important que joue la famille étendue dans l'éducation des enfants autochtones.

En effet, la réaction violente au sein de la famille autochtone est une réaction contre l'ensemble du système de domination, contre le mépris et contre le pouvoir de la bureaucratie.

Combinées à de graves problèmes sociaux et économiques, ces réalités ont généré des troubles émotifs et de la confusion au sein du peuple autochtone. L'intérêt politique étant concentré sur les revendications territoriales, l'autonomie politique et les désastres environnementaux exigeant la prise de décisions pour l'avenir, nous devons être animés par une grande force spirituelle.

Les autochtones se combattent eux-mêmes; incapables de prendre conscience que leur attitude et leur comportement sont porteurs de destruction, ils se nuisent à eux-mêmes et les uns aux autres. Des femmes et des enfants doivent fuir leur foyer et des jeunes gens sont poussés à errer sans but. Pendant ce temps, qui prend soin de la Terre, qui protège le peuple, qui accomplit les rites traditionnels afin de rendre grâce pour toute vie?

Chaque nation possède son mode de vie ancestral, même si parfois il peut sembler que les coutumes se soient perdues. Il est possible que nous ayons à chercher et à nous interroger afin de trouver notre voie. Nous pouvons toutefois retrouver le chemin et acquérir les connaissances qui nous aideront à survivre à cette période d'agitation et à guérir.

C'est en retrouvant notre identité d'enfants de la Terre et en prenant soin de nos familles, dont l'esprit est atteint d'un mal silencieux et mortel, que nous pourrons chasser le négativisme et retrouver un équilibre moral, physique et spirituel.

La famille est au centre de la culture autochtone; les enfants et les sages, les clans et la famille étendue font tous partie du cercle. En se préoccupant de la famille, on respecte automatiquement la femme qui est le premier maître et qui transmet, selon les usages, les Enseignements. Nous devons ramener l'agresseur au sein du cercle familial en l'écoutant et en s'efforçant de comprendre ce qui est survenu dans sa vie et contribuer ainsi à la guérison de toute la famille.

Lorsque les victimes de la violence sont les enfants et les anciens, on doit se rendre à l'évidence que la boucle est bouclée et que nous sommes perdus. À la limite, si nous ne respectons plus notre mère la Terre ni notre peuple, nous commettons un suicide collectif. C'est en reconstituant le cercle autour duquel gravite de notre manière de penser et de percevoir notre vie sur la Terre que nous remettrons en pratique les valeurs spirituelles véhiculées par nos traditions et nos rites sacrés et que nous leur redonnerons une place dans nos vies.

Notre force réside dans nos visions et nos rêves, dans notre capacité d'interpréter les chants, les danses de la terre, du ciel et du monde des esprits. Si nous pouvons nous souvenir du sens de notre vie, nous survivrons.

Lorsqu'on s'efforce de comprendre un peuple qui souffre, on doit lui ouvrir son coeur et le soigner avec son âme. Le défi auquel nous sommes confrontés consiste à changer nos attitudes et notre perception du monde dans lequel nous vivons, de la place que nous y occupons, des relations que nous y entretenons, notre vision de la politique, de l'économie et de la survie. Ces changements doivent être partie de la solution qui consiste à ramener un esprit positif et un équilibre entre les gens, les hommes et les femmes, les jeunes et les vieux, entre nous-mêmes et la Terre. Nous croyons que nous trouverons les solutions que nous cherchons dans les gens eux-mêmes.

# 2. <u>COMMENT LES FEMMES AUTOCHTONES RÉAGISSENT-ELLES À LA VIOLENCE</u>

Pendant la plus grande partie du siècle dernier, nous avons vécu sous le contrôle de la bureaucratie, sans véritable contrôle sur notre destinée. Nous n'avons donc pas dirigé nos affaires quotidiennes, y compris notre vie familiale, ce qui explique l'acuité des problèmes sociaux au sein de nos familles. La consommation abusive d'alcools et de drogues, l'inhalation de substances volatiles, la violence familiale et d'autres formes de criminalité constituent des tragédies fréquentes au sein de la société autochtone.

La famille est le premier endroit où les répercussions de ces problèmes sociaux se manifestent. Les membres de la famille doivent donc être les premières cibles du processus de guérison de notre société et de notre culture. Cela est particulièrement vrai chez les autochtones parce que le fondement même de nos collectivités est la famille étendue.

La plupart des victimes autochtones de la violence familiale sont des femmes et des enfants, et les agresseurs sont des hommes. Ces personnes doivent faire face à une série de problèmes liés à l'emplacement géographique de la collectivité et à l'absence de services au sein de celle-ci (par exemple, absence de refuge pour les familles). Les victimes autochtones doivent donc composer avec leur agresseur ou accepter de s'exiler de leur collectivité, de leur foyer, loin de leurs proches parents.

Dans ces circonstances, la victime se trouve isolée et complètement coupée du soutien de sa famille. Il faut également tenir compte de certains facteurs d'ordre financier et émotif. Dans le cas particulier des collectivités autochtones du Nord, on entend par facteur d'ordre financier les coûts élevés de transport pour se rendre à un refuge. Il est important de bien se rendre compte que, puisque la victime et les membres de sa famille doivent quitter leur foyer et leur collectivité, ils deviennent également des victimes du système.

Dans la plupart des cas, il incombe à la police d'évaluer la situation et d'arrêter l'agresseur, à condition bien sûr qu'une plainte soit déposée. Plus souvent qu'autrement, à l'arrivée de la police, la victime est en état de choc, elle a peur et se réfugie dans le silence.

Il arrive parfois que la victime vive avec ses beaux-parents ou avec ses parents et refuse de porter plainte parce que cette famille subvient à ses besoins et qu'elle craint de perdre cet appui financier et d'être incapable de trouver refuge ailleurs.

Les femmes autochtones croient que c'est l'agresseur qui a le plus besoin d'aide afin de mettre un terme au cycle de la violence, pourtant il est celui dont on s'occupe le moins. Toutefois, les femmes ne sont pas prêtes à abandonner pour autant leur droit à la sécurité. Ainsi, une démarche logique consisterait à intervenir et à éloigner l'agresseur.

Les interventions actuelles ont une nature punitive et on tend à emprisonner les coupables plutôt que de les aider à guérir. Les thérapies destinées aux hommes sont pratiquement inexistantes. La frustration s'accroît donc à mesure que le fossé entre les hommes et les femmes s'élargit sur le plan de la communication.

À l'heure actuelle, nous n'avons pas le pouvoir de forcer un agresseur à suivre un programme de thérapie quand il en existe un. Les lois et les attitudes doivent être modifiées. Le conseil de bande jouit de ce pouvoir au sein de la collectivité, mais n'a pas adopté de lois de cette nature.

Il nous faut regrouper nos ressources afin d'élaborer de meilleurs programmes d'intervention qui éviteront aux femmes et aux enfants d'être retirés de leur foyer. Des traitements doivent être offerts aux agresseurs au niveau local. Il faut également donner une formation spéciale aux policiers et aux juges.

Nous devons comprendre que dans la société non autochtone, les agents d'intervention sont les policiers et qu'ils exercent une certaine forme d'intimidation qui permet de mettre fin à l'agression et de contrôler l'agresseur. Toutefois, dans certaines collectivités autochtones, la police n'est plus respectée et intimide l'ensemble de la collectivité, ce qui explique pourquoi on ne fait pas appel à ses services.

Les travailleurs sociaux et communautaires qui vivent au sein de la collectivité sont confrontés au même problème. Lorsqu'une intervention devient nécessaire pour mettre un terme à une situation de violence familiale, ce qui consiste généralement à éloigner les victimes du domicile familial plutôt que l'agresseur, la situation devient menaçante pour ces intervenants. L'agresseur laissé au sein de la collectivité a en effet tendance à déplacer l'objet de sa colère vers les intervenants qui, de son point de vue, ont pris le contrôle de sa famille.

Pour favoriser l'avènement des changements sociaux qui s'imposent, il faut des groupes de soutien locaux, de la formation, des interventions et une sensibilisation au problème de la violence familiale. À l'heure actuelle, nous ne disposons d'aucun système pour compiler des statistiques, nous n'avons aucune donnée et nous ne disposons d'aucune méthode.

Nous avons besoin d'un protocole d'intervention coordonné afin de régir l'action de la police, des refuges et des autres organismes de protection de la victime. Il est nécessaire d'adopter une démarche thérapeutique coordonnée pour les agresseurs et les victimes, de former des intervenants et de coordonner la formation dans tous les secteurs.

La méthode privilégiée pour contrer la violence consiste à créer des «pavillons» autochtones dans la collectivité à l'intention des personnes touchées (agresseurs et victimes) et des membres de la famille afin qu'ils guérissent progressivement grâce à la redécouverte de leur spiritualité et de leurs coutumes.

# 3. RECOMMANDATIONS EN VUE DE CONTRER LA VIOLENCE FAITE AUX FEMMES

Que le gouvernement fédéral, reconnaissant la gravité de la violence physique, sexuelle et morale dont sont victimes les femmes autochtones et leur famille, se joigne à l'Association des femmes autochtones du Canada et à des ministères désignés, comme le ministère de la Santé nationale et du Bien-être social, la Société canadienne d'hypothèques et de logement, le ministère des Affaires indiennes et du Nord canadien, le Secrétariat d'État et d'autres, afin de mettre en oeuvre sans délai les mesures suivantes visant à diminuer l'incidence de la violence dans les collectivités autochtones :

- Que soit créé un GROUPE DE TRAVAIL SUR LA VIOLENCE FAMILIALE EN MILIEU AUTOCHTONE constitué de représentantes de l'Association des femmes autochtones du Canada et de représentants de ministères choisis afin de se pencher plus particulièrement sur la question de la violence familiale dans les collectivités autochtones.
- Que ce groupe de travail ait pour mandat d'élaborer une stratégie nationale d'intervention qui permettra aux collectivités de s'attaquer efficacement aux problèmes autochtones de violence familiale au moyen d'initiatives qui tiennent compte du caractère unique du mode de vie familial des

autochtones et du processus traditionnel de guérison global de la collectivité tant sur les réserves qu'à l'extérieur de celles-ci.

- Que le groupe de travail procède à l'évaluation du degré de violence présent au sein des peuples autochtones; qu'il compile des statistiques et des données à jour sur les programmes de lutte contre la violence familiale; qu'il étudie la politique et les programmes actuels de concert avec les ministères intéressés et qu'il établisse quelles sommes ont été versées à cette fin aux groupes autochtones et plus particulièrement aux groupes de femmes autochtones.
- Que le groupe de travail assume un rôle de coordination dans l'orientation globale du processus d'intervention autochtone visant à mettre un terme à la violence faite aux femmes et aux enfants, et qu'il rédige un rapport final à l'intention du Cabinet fédéral.
- Que les ressources nécessaires et appropriées soient immédiatement mises à la disposition de l'Association des femmes autochtones du Canada afin que cet organisme puisse jouer un rôle actif dans la planification et l'élaboration de la stratégie nationale.

En résumé, l'Association des femmes autochtones du Canada (AFAC) représente des femmes autochtones qui luttent depuis longtemps pour mettre un terme au problème de la violence faite aux femmes et à leur famille. Ces femmes veulent «s'en sortir» et se guérir elles-mêmes pour ensuite apporter la guérison à leur famille et à leur collectivité. La meilleure manière d'y parvenir consiste à coordonner nos efforts avec ceux du gouvernement fédéral et des personnes-ressources dans le but d'élaborer une stratégie nationale, comme nous l'avons recommandé précédemment. La mise sur pied d'une commission royale d'enquête à ce stade exigerait un investissement considérable en temps et en argent à un moment où nous avons plutôt besoin de ces ressources pour mettre au point les méthodes qui nous permettront de nous guérir nous-mêmes.

### ANNEXE I

RAPPORT DE L'ASSOCIATION DES FEMMES AUTOCHTONES DU CANADA AYANT POUR OBJET L'ATELIER NATIONAL DE 1989 SUR LA VIOLENCE FAMILIALE, INTITULÉ «BREAKING THE FAMILY VIOLENCE CYCLE THROUGH STRONGER NETWORKING AND ENPOWERMENT»

Le 10 mai 1989 à Penticton (C.-B.), dans le cadre de l'assemblée générale annuelle de l'AFAC, un atelier sur la violence familiale a eu lieu pour le bénéfice des femmes autochtones présentes. Cet atelier a été rendu possible grâce à une subvention versée dans le cadre du Programme de promotion de la femme du Secrétariat d'État.

La démarche ayant mené à cet atelier sur la violence familiale s'appuyait sur une volonté d'offrir aux participantes l'occasion de partager l'expérience d'autres femmes ayant vécu ce problème et l'ayant surmonté, de les écouter et d'apprendre. Nous avons choisi trois femmes autochtones en vue qui sont à l'avant-garde de la lutte contre la violence familiale au sein de leur collectivité. Ces femmes sont Jeanne McDonald, chargée du dossier de la violence familiale au sein de l'Association des femmes autochtones du Québec; Liza Mosher, traditionaliste Medewin qui a élaboré une thérapie traditionnelle pour les femmes victimes de violence et Jean Goodwill, présidente de l'Association des infirmières et infirmiers autochtones du Canada.

À la lumière de l'expérience acquise lors d'ateliers de cette nature, nous étions convaincues qu'un certain nombre de femmes révéleraient, pendant les discussions, la violence dont elles avaient été victimes et qu'elles auraient besoin de services de counselling supplémentaires pendant et après l'atelier. Cette responsabilité a donc été confiée à Liza.

De nombreux peuples autochtones ont cherché à s'appuyer sur les conseils et le savoir des anciennes en abordant cette question et ont simultanément étudié les modèles que leur offraient les collectivités non autochtones. Certaines anciennes sont capables de s'exprimer sur cette question à la manière autochtone et souhaitent le faire. Elles sont capables de le faire en grande partie grâce à leur expérience personnelle de la violence familiale et en vertu du fait qu'elles sont le trait d'union entre notre époque et une autre, qu'elles ont elles-mêmes vécue ou dont elles ont pris connaissance grâce à la tradition orale, où la violence familiale n'était pas aussi répandue. Grâce à la sagesse qu'elles ont acquise tout simplement en vivant de nombreuses épreuves et en survivant à celles-ci, elles peuvent partager avec les générations plus jeunes (c'est-à-dire quiconque est moins âgé qu'elles) leurs réflexions et les conclusions qu'elles ont tirées de leur expérience d'une manière comprise par tous.

En premier lieu, la victime doit être retirée de l'environnement où elle fait l'objet d'agressions. En second lieu, la victime doit amorcer sa propre guérison afin de réparer le tort qui lui a été fait physiquement, moralement et spirituellement, puisque tous les aspects de la personnalité sont touchés par l'agression. Cette deuxième étape se poursuit jusqu'à ce que la victime perçoive son agresseur comme une personne malade (souffrante) qui a aussi besoin de guérir.

Ce n'est qu'à ce moment que la victime peut se regarder dans le miroir et y voir un être humain sain. Ce n'est qu'à ce moment qu'il est permis d'affirmer qu'elle est venue à bout de l'agression et qu'elle s'en est libérée. Il n'est d'aucune utilité de simplement discuter de la violence familiale. Pour confronter ce problème et le désamorcer, il faut que chaque personne, l'une après l'autre, s'engage de tout son être et se sacrifie.

# Rapport du Québec

Jeanne McDonald appartient à la nation algonquine et elle a communiqué aux participantes des données de base sur le Québec. Du point de vue linguistique, on compte dans cette province neuf dialectes autochtones et certains autochtones sont unilingues francophones. Jeanne a fait le bilan de l'état actuel de la recherche sur la question de la violence familiale pour le compte de l'Association des femmes autochtones du Québec. L'Association a ensuite tenté d'utiliser de manière pratique ces données dans les collectivités qu'elle dessert.

L'information qui convient le mieux aux différentes collectivités du Québec doit toujours être traduite. On travaille actuellement à l'élaboration d'un guide de recherche. Le guide servira ensuite de véhicule pour la création d'un réseau de communication reliant entre eux les autochtones malgré les obstacles géographiques et linguistiques et les différences d'attitude. On espère que ce guide permettra le développement des personnes au niveau individuel et au niveau communautaire. Ce guide encouragera les collectivités à découvrir leurs propres ressources internes, à élaborer leurs propres programmes et à favoriser les communications entre les différentes nations d'une même province.

On tente actuellement de créer un bulletin provincial d'information sur les questions qui touchent les autochtones. À l'heure actuelle, la plupart des programmes sociaux mettent l'accent sur la prévention. Toutefois, Jeanne a souligné qu'une sensibilisation efficace devait englober tous les aspects de la vie dans son ensemble.

Un plan d'action est actuellement suivi pour aider les collectivités à reconnaître les principales ressources dont elles disposent déjà. Les principaux problèmes sont les besoins, l'élaboration des services et les ressources en place. Après avoir présenté le plan d'action dans le cadre de chacune des cinq assemblées annuelles régionales, on a pu constater qu'il existait des sujets de préoccupation communs. Il s'agit, par ordre de priorité, des agressions sexuelles contre les enfants, de la police amérindienne, du refuge pour femmes autochtones de Montréal, des agressions sexuelles, des communications,

du besoin d'une conférence provinciale sur la violence familiale, des refuges pour femmes et des foyers d'hébergement, des interventions et de la formation des personnesressources en matière de violence familiale.

Les ressources communautaires doivent également participer aux interventions d'urgence dans le cadre d'une collaboration inter-organisme. L'appareil judiciaire doit être également partie prenante à cet effort et de nouvelles options doivent être intégrées aux programmes gouvernementaux.

Il existe au Québec une ligne d'écoute téléphonique qui sert principalement de service d'orientation. Pourtant, on ne trouve dans le Nord aucun service vers où diriger les autochtones. Afin de promouvoir la collaboration nord-sud, une des solutions pourrait consister à lancer un programme de formation à l'intention des personnes-ressources autochtones. Un programme de ce genre permettrait aux autochtones des différentes nations du Québec d'accorder plus d'importance à leurs points communs qu'à leurs différences.

Si l'AFAQ est prête à apporter son aide à tous les points de vue, elle n'en reconnaît pas moins qu'il incombe aux membres de la collectivité d'admettre l'existence du problème de la violence familiale et qu'il leur faut faire les premiers pas vers la recherche d'une solution. Notre peuple doit progresser vers l'autonomie et l'indépendance d'esprit en retrouvant la fierté de sa culture et de ses traditions. Nous sortirons plus forts du processus d'auto-guérison. Finalement, pour offrir les services nécessaires dans ce domaine, nous avons désespérément besoin d'argent. En outre, il nous faut embaucher une femme autochtone pour couvrir le territoire de l'extrême nord du Québec.

Cette année, l'Association du Québec travaille sur une série d'ateliers ayant pour sujet la violence familiale. Le premier atelier, qui a eu lieu en 1987, portait sur les agressions sexuelles contre les enfants. Jeanne a souligné que la violence familiale touchait tous et chacun d'entre nous dans les collectivités, soit directement, soit indirectement. Les agressions sexuelles dont sont victimes les enfants autochtones sont un sujet délicat et elle a encouragé les participantes à l'atelier à commencer à en discuter. Les victimes de toute forme de violence perdent le respect de leur propre personne, deviennent confuses et n'ont que peu d'espoir en l'avenir. La violence est un cercle vicieux : lorsqu'un enfant est victime d'abus, il devient lui-même un agresseur plus tard, car il croit que la violence est un mode de vie comme un autre.

# Jean Goodwill, Association des infirmières et infirmiers autochtones du Canada

Lors d'une première consultation sur les agressions sexuelles contre des enfants, l'Association des infirmières et infirmiers autochtones du Canada voulait savoir ce qui se faisait ailleurs en matière de prévention et quels genres de traitements on pouvait offrir aux victimes de ces agressions. L'Association avait donc invité des travailleurs sociaux et des travailleurs de la santé autochtones, des chercheurs, des anciens, des

thérapeutes, des agents de la paix, en tout 50 personnes, à un atelier sur la violence familiale. Ce processus a mené à la formulation de recommandations portant sur le suicide, les interventions d'urgence, l'éducation en matière de santé, les programmes de prévention et sur les femmes battues et les enfants victimes d'abus. Cette année, l'Association a concentré ses efforts sur les femmes et la violence. Le thème de l'atelier sera «Les infirmières et infirmiers et les enfants victimes d'agression sexuelle : un protocole d'intervention». En 1991, l'Association se penchera sur la violence faite aux personnes âgées, qui est également devenue un problème important dans nos collectivités.

## Liza Mosher

Liza Mosher travaille au pavillon Medawin et c'est au sein de ce groupe qu'elle a pu amorcer sa guérison et trouvé l'espoir qui lui a permis de persévérer. Quant au processus de guérison comme tel, elle a utilisé des concepts qui lui ont été inspirés par ses rêves. Elle a mentionné deux de ces concepts, soit la roue de la sensibilisation et les enseignements des quatre points cardinaux. Elle utilise ces deux concepts pour guérir les gens et les aider à comprendre le cycle de la vie. Elle a aussi parlé des sept étapes de la vie.

Les gens éprouvent des problèmes d'alcoolisme ou d'autres genres de problèmes de comportement. Or, voilà exactement ce que sont ces problèmes, des problèmes de comportement. Elle a parlé de l'amertume, de la colère, de la blessure que nous portons en nous et qui nous viennent de notre enfance. Toute notre vie durant nous érigeons ces sentiments en système de défense. Dans le cadre de sa guérison, il a d'abord fallu que Liza établisse quand tout cela a commencé et en qu'elle en impute la responsabilité à qui de droit. Il lui a ensuite fallu s'épanouir personnellement afin de surmonter ces influences du passé.

# Conclusions

À la suite de cet atelier d'information sur la violence familiale et sur le processus de guérison, les résolutions suivantes ont été soumises à l'approbation de l'assemblée et approuvées unanimement. Elles se lisent comme suit :

# Résolution n° 18 VIOLENCE FAMILIALE

Attendu qu'il y a dans les collectivités une pénurie d'intervenants autochtones ayant suivi une formation dans le domaine de la violence familiale;

Il est résolu que l'Association des femmes autochtones du Canada exercera des pressions auprès des ministères gouvernementaux intéressés afin que des cours de formation destinés aux intervenants en matière de violence familiale soient dispensés dans les collectivités.

Il est également résolu que l'Association des femmes autochtones du Canada exercera des pressions auprès des ministères compétents afin d'obtenir les fonds nécessaires à la création d'un programme national de formation des intervenants en matière de violence familiale.

Il est également résolu que l'Association des femmes autochtones du Canada exercera des pressions auprès du gouvernement du Canada afin que soient uniformisés les critères d'octroi des subventions du programme de financement des organismes sans but lucratif venant en aide aux victimes de violence familiale.

Attendu que les instances régionales et locales doivent disposer d'un canal de communication dans les situations d'urgence provoquées par des cas de violence familiale;

Il est résolu que l'Association des femmes autochtones du Canada exercera des pressions afin que des fonds soient dégagés pour créer partout au Canada des lignes téléphoniques d'urgence animées par des intervenants autochtones dûment formés.

# ACCEPTÉ À L'UNANIMITÉ

Résolution n° 23

# SENSIBILISATION AU PROBLÈME DE LA VIOLENCE FAMILIALE

12-2-1991

# BARBARA MARTIN, RÉGION DE L'EST/JANE GOTTFRIEDSON, RÉGION DE L'OUEST

Attendu que l'Association des femmes autochtones du Canada est unanime à déclarer : «Nous ne tolérerons plus la violence au sein de nos familles et de nos collectivités»;

Il est résolu que l'Association des femmes autochtones du Canada prendra les mesures nécessaires pour favoriser la sensibilisation au problème de la violence familiale, au moyen notamment d'une campagne d'information (radio, télévision, journaux), d'ateliers, du partage de l'information et de la création de cercles de femmes ayant pour priorité la lutte contre les agressions sexuelles au sein de nos collectivités.

Il est également résolu que des efforts seront déployés en vue d'organiser une conférence nationale sur la violence familiale en milieu autochtone et une campagne visant à lutter globalement contre la violence familiale.

# APPROUVÉ À L'UNANIMITÉ

Nous, femmes autochtones, qui avons reçu du Créateur le don d'engendrer la vie avons également reçu la responsabilité tout aussi importante et exigeante d'entretenir cette vie. L'heure de la guérison a maintenant sonné sur cette terre. La douleur issue de la

violence que tant de femmes portent en elles s'atténue lentement à mesure que les femmes et leurs proches guérissent.

De cette guérison émergeront des femmes fortes et unies, qui renforceront nos collectivités et les prépareront pour les sept générations à venir.

L'atelier sur la violence familiale a également mené à l'adoption des huit recommandations suivantes :

- 1) Que les collectivités autochtones aient accès à :
  - des intervenants en milieu familial;
  - des programmes de formation destinés à ces intervenants;
  - une ligne d'écoute téléphonique d'urgence;
  - une plus grande quantité de renseignements sur les sources possibles de financement pour les programmes de lutte contre la violence familiale et sur la manière d'élaborer ces programmes.
- 2) Qu'un cercle de femmes soit créé dans chaque collectivité autochtone.
- 3) Qu'une campagne nationale d'information soit lancée afin de s'assurer que les collectivités autochtones ont accès à des renseignements sur la violence familiale.
- 4) Que l'AFAC exerce des pressions auprès du gouvernement fédéral afin de s'assurer que les critères fédéraux d'allocation des fonds aux projets de lutte contre la violence familiale soient uniformisés.
- 5) Que l'AFAC favorise le partage, au sein du peuple autochtone, de l'information sur les sources possibles de financement des programmes de prévention et de traitement en matière de violence familiale et ce, à l'échelle du pays.
- Que l'AFAC appuie les groupes et organismes qui travaillent à mettre sur pied des programmes de prévention de la violence familiale et de traitement destinés aux autochtones.
- Que l'AFAC exerce des pressions auprès des instances politiques autochtones nationales afin qu'elles fassent de la prévention et du traitement en matière de violence familiale une priorité et afin de s'assurer que les instances politiques autochtones à l'échelle nationale aident et appuient les femmes autochtones dans leurs initiatives ayant trait à la prévention de la violence familiale et aux programmes de traitement.
- 8) Qu'une conférence nationale sur la violence familiale dans les collectivités autochtones soit organisée.

Annexe II

SE LIBÉRER

UNE PROPOSITION DE RÈGLEMENT
DU PROBLÈME DE LA VIOLENCE
DANS LES FAMILLES AUTOCHTONES

L'Association des femmes autochtones de l'Ontario

Thunder Bay (Ontario)

Décembre 1989

### L'ASSOCIATION DES FEMMES AUTOCHTONES DE L'ONTARIO

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LETTRE ADRESSÉE AU PUBLIC PAR MADAME SUSAN HARE,
PRÉSIDENTE DE L'ASSOCIATION DES FEMMES AUTOCHTONES DE
L'ONTARIO

L'Association des femmes autochtones de l'Ontario a terminé son rapport d'étude sur la violence dans les familles autochtones.

Ce n'est que maintenant que nous sommes en mesure de comprendre pleinement les complexités entourant la violence dans les familles autochtones, telle qu'elle existe vraiment. Il est incroyablement stupéfiant de constater que nos nations ont survécu à l'agitation intérieure et à la destruction de la famille au cours des dernières générations.

Nous croyons que les raisons qui expliquent le degré élevé de violence familiale sont intimement liées à la précarité de notre situation politique, économique et sociale. Notre incapacité de nous identifier, les préjugés raciaux et le contrôle qu'a eu le gouvernement sur nos vies au cours de l'histoire, ont attisé la frustration des hommes et des femmes des premières nations, qui ne savent plus où se tourner.

La colère et la frustration ont augmenté et avec elles, le degré de violence et d'alcoolisme. Tous ces facteurs ont fini par aboutir à la perte du respect à l'égard des femmes et des enfants.

Nous sollicitons votre appui et vos encouragements, afin de nous aider à mettre fin au cycle de violence dans les familles autochtones. Ce sera une tâche formidable, qui exigera la participation de tous les paliers de gouvernements, y compris ceux des premières nations.

Un résumé, accompagné de 13 recommandations, est joint au rapport d'étude.

À titre de présidente de l'Association des femmes autochtones de l'Ontario, j'accueillerais et apprécierais volontiers vos réactions à ce rapport et à ses recommandations.

Veuillez agréer l'expression de mes sentiments les meilleurs.

La présidente, Susan Hare

### RÉSUMÉ

L'Association des femmes autochtones de l'Ontario a terminé son étude à l'échelle provinciale sur la violence dans les familles autochtones en novembre 1989.

Les conclusions de l'étude font état de la profondeur de la violence et de la détérioration sérieuse, au cours des années, de ce que représente la famille autochtone.

### En résumé :

- \* Une femme canadienne sur dix a déjà vécu une forme quelconque d'agression, alors que <u>huit femmes s sur dix</u> ont été victimes de violence ou d'agression, ou peuvent s'attendre à l'être.
- \* À un taux de <u>quatre sur dix</u>, les enfants représentent également un nombre élevé de ces victimes.
- \* Dans 84 p. 100 des cas, l'agresseur a été identifié comme étant le mari.
- \* Dans 82 p. 100 des cas, c'est la femme qui quitte le foyer; rarement l'agresseur.
- \* Il n'existe aucun service d'aide <u>à l'homme agresseur</u> en Ontario, qui soit culturellement adapté à ce dernier et seulement quelques maisons de refuge à l'intention des femmes et des enfants autochtones, dirigées par des autochtones.
- \* Il y a un manque sérieux de personnel spécialement formé et de ressources dans le domaine du counseling offert aux victimes d'inceste, de violence sexuelle et physique, particulièrement à l'échelon de la collectivité.
- \* Quatre-vingt-deux pour cent (82 p. 100) des répondants ont estimé que l'agresseur devrait être poursuivi, alors que seulement 4 p. 100 ont estimé qu'il ne devait pas l'être.

Ce rapport, le premier du genre en Ontario, élucide les complexités de la violence dans les familles autochtones, du point de vue exclusif de la femme autochtone. La perspective et la solution que nous proposons s'étayent sur un aperçu intime de la nature et des causes de la violence dans les familles autochtones, sur l'étendue et la disponibilité de l'intervention sociale en faveur des victimes et, plus important encore, sur un programme d'action susceptible de porter fruit.

#### RECOMMANDATIONS

- 1. Les gouvernements fédéral et provinciaux doivent s'assurer qu'une politique d'égalité d'accès aux services et aux ressources financières soit constamment respectée, pour toutes les femmes autochtones, quelle que soit leur résidence ou leur condition sociale.
- 2. Un réseau particulier d'au moins douze «pavillons de guérison» susceptibles d'offrir refuge, soutien, et guérison aux femmes battues et à leurs enfants, devrait être établi dans, ou près des collectivités autochtones. Ces pavillons devraient s'inspirer d'un modèle qui reflète la vision autochtone de la femme, de l'enfant et de la famille, avec des services offerts dans les diverses langues autochtones.
- 3. Un programme autochtone de traitement pour les hommes agresseurs, tel que celui proposé par les services aux femmes et aux enfants de Tikinagan, doit être institué partout dans la province. Il doit être conçu et administré par des autochtones et s'inspirer dans une large mesure des ressources que possèdent les anciens et les membres les plus respectés de la collectivité, qui peuvent aider les autochtones à surmonter leur colère, leur frustration et leur comportement destructeur à l'égard de leurs familles.
- 4. Il est nécessaire, dans l'élaboration de solutions au problème de la violence dans les familles autochtones, d'offrir aux enfants des services culturellement adaptés et d'essayer de faire en sorte que l'enfant demeure uni avec au moins un parent ou un proche parent dans son milieu.
- 5. Les services requis dans les collectivités autochtoness, pour combattre les abus de drogues, d'alcool et de solvants, doivent s'accroître immédiatement afin de régler un problème qui est intimement lié au degré élevé de violence familiale. Il est également nécessaire d'appuyer l'expansion des services existants et l'intégration de ces services à d'autres services destinés aux agresseurs et à leurs victimes, des plus jeunes aux plus vieux, de manière à promouvoir une démarche globale de règlement de la violence dans les familles autochtones.
- 6. Une équipe d'intervention communautaire, semblable à celle envisagée par la proposition de Tikinagan, doit être instituée dans chaque collectivité autochtone de l'Ontario, qu'il s'agisse d'une réserve, d'un centre urbain, d'une collectivité isolée, ou d'une zone rurale.

- 7. L'Association des femmes autochtones de l'Ontario devrait élaborer pour les autochtones un programme immédiat d'éducation, basé sur les conclusions de la présente évaluation des besoins. Ce programme viserait à éduquer les collectivités quant aux causes et à la nature de la violence, quant aux besoins des familles autochtones et, à encourager les collectivités à prendre l'initiative de mettre sur pied un pavillon de guérison, un programme de traitement des agresseurs et une équipe d'intervention. Tout aussi important, il doit y avoir un élément séparé du programme d'éducation qui soit adapté aux enfants et qui soit offert dans les écoles.
- La province devrait appuyer vigoureusement la création d'un 8. système de justice autochtone qui s'adresserait plus facilement aux problèmes des autochtones. Un appui solide devrait aussi être accordé à la nomination d'agents de la paix dans nos collectivités, à partir d'un modèle culturellement approprié. Un tel système engagerait la participation des anciens et des dirigeants communautaires et permettrait de traiter du problème de la violence familiale. D'ici à ce qu'un système de justice autochtone soit mis en place, il est nécessaire de continuer à confier le règlement des disputes familiales autochtones au système juridique canadien, de manière à prévenir une escalade de la violence et un accroissement des torts aux familles. Il ne suffit pas de porter des accusations criminelles à l'endroit des agresseurs autochtones et de les incarcérer, car ceci ne ferait qu'encourager le cercle vicieux de la violence, alimenté par la frustration et les difficultés de la vie dans le contexte de l'administration du gouvernement canadien et du système de justice pénale. Lorsque des accusations sont portées contre l'homme agresseur, la quérison de celui-ci passe obligatoirement par un counseling et un traitement qui tiennent compte de ses valeurs culturelles.
- 9. Nous proposons l'élaboration d'une trousse de formation destinée au personnel médical (médecins et infirmières), qui leur permettra d'identifier les cas de violence familiale et d'aider les familles autochtones en tenant compte de leurs valeurs culturelles, tout en les renseignant sur les services autochtones offerts en vue d'une guérison affective et spirituelle des familles victimes de violence.

- 10. Le nombre de services médicaux autochtones offerts aux familles autochtones victimes de violence doit augmenter, particulièrement dans les collectivités septentrionales et les collectivités isolées. Au strict minimum, chaque collectivité autochtone, que ce soit une réserve, un centre urbain avec une grande agglomération autochtone, ou une agglomération de métis, doit compter une infirmière qui puisse s'exprimer dans une langue autochtone. De plus, un médecin communautaire, un autochtone de préférence, doit être formé dans le domaine de l'identification des cas de violence familiale et dans le domaine du traitement médical et psychiatrique de la victime et de l'homme agresseur.
- En ce qui concerne les femmes qui habitent dans les réserves, il importe d'établir des normes relatives à la possession des biens matrimoniaux, afin de permettre à une femme battue d'obtenir la possession provisoire du foyer matrimonial, jusqu'à ce que l'homme agresseur ait été traité et qu'un environnement familial sain et sûr pour la femme et les enfants soit restauré. D'ici à ce que de tels arrangements qui présupposent notre autonomie gouvernementale soient réalisés, il faudrait encourager les conseils de bande à adopter un règlement qui garantirait à la femme autochtone la protection nécessaire, pour pouvoir demeurer dans collectivité. Pour ce qui est des femmes des premières nations ou des métisses qui n'habitent pas dans les réserves, il faudrait que le gouvernement de l'Ontario procède à une évaluation de la Loi de la réforme sur le droit de la famille, en ce qui concerne leurs biens matrimoniaux.
- 12. Un bureau central ou un centre organisationnel s'occupant particulièrement des problèmes de la violence dans les familles autochtones, devrait être mis sur pied afin d'encourager la continuation de la recherche et de l'évaluation des besoins dans ce domaine, l'établissement de maisons de refuge sûres ou de «pavillons de guérison», l'application de programmes de traitement et d'autres solutions communautaires à la violence familiale autochtone.
- 13. Il est essentiel qu'un service téléphonique sans frais soit établi expressément pour les victimes de violence familiale. Ce service offrirait aux demandeurs des renseignements à propos des maisons de refuge locales, des professionnels médicaux et juridiques dans toutes les collectivités et à propos des groupes de soutien aux victimes et aux enfants. Ce service serait offert à partir du bureau central responsable des questions de violence dans les familles autochtones et le numéro de téléphone pourrait être divulgué dans le cadre du programme communautaire d'éducation sur la violence familiale.

### Ensemble contre la violence

### ANISHNABE - KWE

L'Association des femmes autochtones du Québec

Septembre - Novembre 1990

«Il faut agir dès aujourd'hui, pour l'amour de nos enfants».

LA MAISON DE REFUGE POUR FEMMES AUTOCHTONES - UN ENDROIT SÛR

«Il faut rétablir l'équilibre entre les hommes et les femmes».

Le Foyer pour femmes autochtones de Montréal

### But de l'organisme :

- Répondre aux besoins immédiats des femmes autochtones en matière de refuge, de nourriture et de soutien en temps de crise (femmes avec ou sans enfants).
- Offrir des séances de counseling à long terme, dont des programmes d'aptitudes à la vie quotidienne et des programmes d'orientation professionnelle et éducationnelle.

La brève histoire du Foyer débute en 1986 avec <u>Needs</u> <u>Assessment On The Native Women Who Are Or May Be In Conflict With The Law In The Region Of Montreal</u>. Ce rapport a été rédigé par le Centre d'amitié autochtone de Montréal. C'est l'outil officiel, financé par le gouvernement, que le groupe de femmes concernées a utilisé pour réclamer et obtenir des fonds, afin de garantir la continuation du processus actuel de construction d'installations et d'établissement de services à l'intention des femmes autochtones privées de foyer à Montréal.

Graphique de Christine Sioui

### Envoyer à :

Dans cette édition...

- 1....Maisons de refuge pour femmes autochtones

# La situation des femmes autochtones qui se présentent à notre foyer

Les femmes autochtones sont victimes des injustices politiques, économiques et sociales causées par une société non autochtone qui a, au cours des siècles, dévalué la culture et les styles de vie, la langue, les traditions, les valeurs et la spiritualité autochtones. Ce processus d'assimilation et de désaffranchissement a imposé beaucoup de stress aux collectivités autochtones.

Il existe, chez de nombreux autochtones, une perte de fierté dans la culture autochtone et une perte d'identité personnelle qui, dans bien des cas, produisent un sentiment de désespoir et d'impuissance. Tout cela a provoqué dans les collectivités autochtones une augmentation de la violence physique, sexuelle, psychologique, et de l'abus des substances psychoactives, la violence familiale, la négligence à l'égard des enfants, un accroissement du taux de décrocheurs dans les écoles secondaires, des conflits avec la société et la justice, ainsi que le suicide.

De nombreuses femmes autochtones n'ont pas d'identité propre, pas de motivation, ni la moindre idée d'où et de comment elles cadrent dans leurs propres collectivités et dans une plus grande société. Certaines femmes autochtones «exercent» leur colère et leur frustration et tentent d'échapper de diverses façons à une vie dépourvue de sens, une vie qui n'en vaut pas la peine ou qui n'offre aucun avenir.

Dans la tradition autochtone, la famille étendue partage l'éducation et les soins des enfants. Cependant, le fait de grandir dans un environnement violent entrave sérieusement les possibilités de la femme de développer des aptitudes parentales et de s'occuper de l'éducation des enfants dans un climat de tensions.

Lorsque les femmes autochtones quittent leurs réserves ou leurs collectivités rurales ou éloignées pour venir habiter en ville, plusieurs d'entre elles sont désorientées.

Elles sont nettement désavantagées car elles n'ont souvent aucune aptitude à la vie quotidienne en milieu urbain, ni d'aptitudes professionnelles ou éducationnelles et sont confrontées à des barrières linguistiques lorsqu'elles ne s'expriment pas dans une deuxième langue. Par conséquent, plusieurs d'entre elles sont victimes d'isolement, de pauvreté et de discrimination.

En milieu urbain, les femmes autochtones se butent souvent à un système qui n'est pas conscient, ou encore qui ignore la culture autochtone, les styles de vie et les nombreux problèmes auxquels certaines femmes font face quotidiennement.

Les ressources communautaires existantes sont limitées, culturellement inadéquates et inefficaces. Plusieurs femmes autochtones sont intimidées, méfiantes et craintives à l'égard de ce qu'elles perçoivent comme étant un système «étranger» vaste et dominant. Cela dresse des barrières qui font que la femme est incapable d'accéder aux ressources de la collectivité.

Les femmes autochtones qui sont libérées des centres de traitement et des établissements pénitenciers dans l'espoir de réintégrer la société traditionnelle, se trouvent en fait dans une phase critique de transition. Les femmes qui quittent un environnement familial violent en compagnie de leurs enfants, ont de la difficulté avec ces derniers qui sont souvent en proie à des sentiments de culpabilité, de colère et de confusion.

Les mères, comme les enfants, sont mises à rude épreuve.

Ces femmes ont besoin d'une intervention immédiate, d'une aide psycho-sociale à long terme et de soutien dans un «foyer» amical, désintéressé, sûr et impartial, 24 heures sur 24. Les ressources existantes en milieu urbain n'offrent pas ce genre de programme désespérément nécessaire.

Il existe un besoin urgent et une demande croissante de la part des femmes autochtones victimes et victimes éventuelles de la rue et du système de justice pénale. L'établissement du Foyer pour femmes autochtones de Montréal constitue une étape de plus vers la réponse aux besoins des femmes autochtones et de ceux de leurs enfants, dans la région de Montréal.

Le Foyer pour femmes autochtones a choisi, dans le cadre de ses opérations, un modèle de services basé sur le cycle de vie autochtone. Chaque journée est structurée en fonction du bien-être physique, mental, social, affectif et spirituel de la femme.

# Étapes positives

La démarche du Foyer est basée également sur le concept d'initiative personnelle et encourage l'autonomie. Les femmes sont encouragées à partager et à collaborer avec les autres comme dans le passé, alors que la situation de vie de la famille étendue était importante comme elle l'est encore pour la société autochtone. Elles sont également dirigées vers une vie indépendante en milieu urbain où l'autonomie est vitale.

# Certains des aspects positifs du Foyer pour femmes autochtones :

- Le personnel et les bénévoles autochtones sont des modèles «réels» de comportement auxquels les clientes peuvent s'identifier. Ils fournissent aux clientes la motivation et l'espoir dont elles ont absolument besoin pour surmonter leurs sentiments d'apathie et d'impuissance.
- La compréhension de la culture autochtone et des besoins de la femme autochtone, l'expérience de vie, l'attention et la patience des travailleurs et des bénévoles et l'atmosphère accueillante et impartiale, ont permis d'établir des liens entre les travailleurs et les clientes.

Il s'agit là d'une première étape vitale avant que les clientes puissent commencer à examiner les problèmes de leur vie.

Les clientes ont participé à une excursion de pêche sous la glace à Kahnawake. L'expérience s'est avérée extrêmement positive pour les clientes. Elles ont pris la peine de se coucher tôt et de se lever tôt et n'ont pas «découché» plusieurs jours avant l'excursion. Elles ont renoncé à la rue et préféré l'idée de la pêche sous la glace.

Elles ont aussi été en mesure de saisir l'effort et l'organisation qu'il faut pour mettre sur pied une telle activité. Elles ont apprécié leur visite de la réserve et leur escapade dans la nature. Elles ont eu beaucoup de plaisir et elles ont pu s'aider, partager et communiquer entre elles. Elles ont également appris à maîtriser certaines techniques, c'est-à-dire creuser un trou dans la glace, appâter les lignes avec des menés.

Cette activité partagée apermis aux clientes de changer positivement d'attitude les unes envers les autres et de créer des liens entre elles.

À Kahnawake, les clientes sont allées chez une coiffeuse qui offrait ses services à domicile. Cette activité partagée par toutes fut agréable et intéressante. Elle les a motivées à soigner leur apparence et s'est révélée importante dans le développement du respect de soi.

- Les travailleuses du Foyer ont accompagné les clientes à des examens médicaux et à des séances de traitement, à des rencontres avec les services sociaux, etc. C'est très rassurant pour nos clientes qui expriment des craintes à l'égard de ce qu'elles perçoivent comme un vaste système «étranger». Au fur et à mesure qu'elles ont gagné de l'assurance, elles ont pu commencer à se rendre seules à leurs rendez-vous.
- Les clientes ont reçu une formation dans le but d'acquérir des aptitudes à la vie quotidienne qui répondaient à leurs besoins immédiats. On leur a montré comment obtenir une carte d'identité, comment avoir accès aux services sociaux, comment ouvrir un compte bancaire, comment administrer un budget en fonction d'un loyer (une petite quantité d'argent proportionnelle à leur situation financière a été demandée par le Foyer, de façon à leur enseigner à vivre sur un budget), comment participer à des activités et comment acheter des cartes de métro, etc. Elles ont participé à des activités quotidiennes et hebdomadaires de magasinage où elles ont pu apprendre à acheter de la nourriture avec un faible revenu.
- Les femmes ont assisté à la cérémonie du tabac et on leur en a donné la signification. Certaines femmes réclamaient la tenue de cette cérémonie avant le coucher. Plusieurs d'entre elles ont un sommeil perturbé et font de mauvais rêves. Elles ont affirmé que le tabac avait sur elles un effet lénifiant et rassurant, qui les aidait à s'endormir paisiblement.

Le nouveau Foyer a ouvert ses portes en août 1989 et a commencé à offrir 24 heures sur 24, 7 jours par semaine, des services aux itinérants, des repas, des séances de counseling et des services d'aiguillage aux clientes.

Au cours des derniers mois, nous avons treavaillé activement à l'élaboration de nos programmes d'aptitudes à la vie quotidienne, de nos programmes d'artisanat et d'autres activités. Le personnel et les bénévoles ont animé des ateliers sur la colère, le genre et les relations hommes-femmes et nous envisageons la tenue d'ateliers sur la nutrition, l'art d'être parent, les soins aux enfants, l'intégration au marché du travail, l'abus des drogues et de l'alcool, la sexualité et les maladies transmises sexuellement, le SIDA et la violence.

Les résidentes ont confectionné des objets en perles, boucles d'oreilles, colliers, ceintures et porte-clés. La couture est populaire et les résidentes en ont profité pour fabriquer des couronnes de Noël, des manicles, des jupes à lanières et des sacs à main de cuir. Des programmes de tissage de paniers, de dessin, de peinture et de narration sont actuellement en cours de préparation.

Des activités extérieures telles que la pêche, des piqueniques et des ballades dans la nature, etc., sont envisagées. Nous avons également pu apprécier la musique et la danse traditionnelles qui expriment le style de vie autochtone, le respect de la terre, de la spiritualité et des valeurs.

Tout comme les séances individuelles de counseling, des séances de groupe ont lieu régulièrement, afin de discuter des relations interpersonnelles et de la vie de groupe. On y examine les règles de la maison, les problèmes, les plaintes et les progrès que font les clientes jour après jour.

Il y a également eu un maillage des ressources autochtones et non autochtones, dans le but de doter le Foyer d'une gamme de programmes et de services.

Les femmes peuvent demeurer au Foyer des femmes autochtones aussi longtemps qu'elles le désirent.

Le programme d'initiative personnelle et d'aptitudes à la vie quotidienne offert par le Foyer a été conçu afin d'aider les femmes autochtones à retrouver un sentiment de bien-être, d'autonomie et d'indépendance, qui les dirigera vers une vie plus saine dans la société autochtone ou non autochtone.

# Projets pour 1990 - 1991

Nous nous proposons cette année de couvrir les domaines essentiels suivants : le loyer modique, les soins d'urgence. Précisons que les femmes qui sont sous l'influence de la drogue ou de l'alcool ne sont pas autorisées à entrer au Foyer.

Les femmes qui souffrent de troubles psychiques et affectifs peuvent demeurer au Foyer, à condition qu'elles soient suivies par un médecin et qu'elles prennent leurs médicaments. Afin que les femmes autochtones reçoivent les meilleurs soins possibles dans les situations d'urgence, le Foyer s'engage à continuer de développer ses réseaux de ressources urbaines.

Il est nécessaire de former et d'employer une personne qui puisse s'occuper des femmes autochtones en état de crise dans les rues de Montréal et qui soit en mesure de prévenir et d'intervenir.

Le Foyer a l'intention de mettre sur pied des programmes qui traitent de la violence sexuelle, des soins aux enfants, des ressources éducationnelles et professionnelles, des possibilités d'emploi et de l'artisanat traditionnel. La formation du personnel se poursuivra par la participation aux réseaux d'entraide avec d'autres groupes autochtones et institutions qui pourront offrir une formation basée sur la culture autochtone, la spiritualité et les valeurs.

Le Foyer pour femmes autochtones de Montréal a lutté et grandi à la mesure de ce que les femmes témoignent; qu'elles apprennent toutes ensemble pour survivre. Il est encourageant pour les femmes autochtones de sentir le progrès que peuvent apporter des soins et des efforts positifs à celles qui ont besoin de forces et d'endurance dans les temps difficiles.

Afin de lever des fonds pour le Foyer, les femmes autochtones du Foyer ont fabriqué des pièces d'artisanat et ont travaillé sur de nouvelles idées. Toute collectivité autochtone ou tou individu qui désire donner des matériaux, du cuir, des perles afin d'aider les femmes dans leur travail et, dans un sens, leur thérapie, est priée d'envoyer ses dons à l'adresse suivante :

Anita Pratt Directrice

C.P. 1183, succursale A
Montréal (Québec) H3C 2Y3
(514) 933-4688

La maison de refuge pour femmes autochtones de Maniwaki

12-2-1991

Mino Pimadjiwowin Services sociaux et de santé de River Desert

Je crois que nous assistons à un nouveau début et que, finalement, nous sommes en mesure d'offrir des ressources aux femmes autochtones qui se trouvent en situation de crise.

Le processus d'établissement d'une maison de refuge dans la collectivité de River Desert, a été mis en oeuvre suite aux résultats obtenus lors d'une évaluation des besoins en matière de services sociaux effectuée pendant l'été de 1987 et qui, selon divers indicateurs sociaux et informateurs importants, indiquait une augmentation de la violence dans les familles.

Le problème s'est classé troisième dans l'énumération des problèmes sociaux majeurs dans la collectivité de River Desert et la nécessité d'établir une maison de refuge a été mentionnée. Récemment, on a terminé les plans de construction d'un bungalow de trois unités, et les travaux ont commencé le 29 octobre 1990. La fin des travaux de construction est prévue pour le milieu ou la fin de février et les services seront offerts à toutes les collectivités algonquines.

Le personnel sera composé de trois travailleuses et d'un employé masculin qui travaillera à l'établissement de services de traitement pour les hommes agresseurs. Le personnel offrira également des services de consultation individuelle et collective. Un surveillant sera chargé de faire respecter les règlements et les procédures.

Un programme de formation a vu le jour en mai 1990 et sera bientôt terminé. Dans ce programme, les élèves ont appris la philosophie féministe dans le contexte de l'intervention sociale en faveur des victimes et ont adopté une démarche multidisciplinaire dans leur travail auprès des individus agresseurs.

Le Centre de services sociaux et de santé de River Desert a continué d'insister sur le fait que les problèmes sociaux tels que la violence faite aux femmes sont des problèmes de collectivité, que la collectivité est également le guérisseur et que la guérison doit provenir d'une action concertée.

(lettre aux femmes autochtones du Québec de Gina McDougall-Whiteduck, directrice adjointe)

### Centre de traitement «Native Horizons»

Le Centre de traitement **Native Horizons** est situé dans le magnifique et paisible pays des Mississaugas, de la réserve de New Credit à 32 kilomètres de Brantford et 6 kilomètres de Hagersville, dans le sud-ouest de l'Ontario.

(À partir du Québec, il s'agit d'abord d'un voyage de six heures de Montréal à Toronto, puis de Toronto, un voyage d'environ une heure jusqu'à Hamilton et finalement un court trajet vers les Six Nations).

La résidence comprend sept chambres à coucher (six chambres pour 2 personnes, dont une est équipée pour accueillir une personne handicapée et une chambre pour 3 personnes), un salon, une buanderie et une salle à manger.

Les chambres sont gaies et privées, assurant à leurs occupants l'intimité qu'ils désirent, alors que les pièces communes encouragent des échanges sociaux maximums.

Conditions d'admission: Toute personne autochtone âgée de 18 ans ou plus; celle-ci doit être désintoxiquée (sobre) au moins sept jours avant son admission. La priorité est accordée aux membres des bandes des premières nations participantes; les autres personnes sont admises selon les disponibilités. La personne doit être officiellement recommandée par la bande des premières nations à laquelle elle appartient, ou par son agent conseiller.

# Le processus d'aiguillage :

Les recommandations à l'égard du programme de 6 semaines seront agréées par : des particuliers, des agences de service, des spécialistes dans le traitement de l'alcoolisme et de la toxicomanie, des employés des premières nations, des représentants des services de santé communautaire, des membres de la famille et des amis.

Les formulaires de présentation sont disponibles au Centre de traitement Native Horizons et doivent être dûment remplis. Toutes les recommandations doivent inclure un rapport médical sur la personne du client.

### Le programme :

Les 6 semaines du programme en résidence comprennent :

1 semaine - accueil, stabilisation et évaluation

2° semaine - effets et progression de la dépendance

3' semaine - conscience de soi

4' semaine - relations familiales

5 semaine - quérison et réadaptation holistique

6 semaine - postcure et prévention des rechutes

Une variété de techniques seront utilisées dans l'exécution de ces programmes

Postcure

Une fois le traitement de six semaines terminé, les patients retournent dans leurs collectivités respectives. Chaque personne bénéficie d'un programme postcure, pour que le processus de réadaptation englobe tous les programmes communautaires de traitement de d'alcoolisme et de la toxicomanie et des autres services. La surveillance associée au traitement postcure et le suivi du patient à l'échelon de la collectivité seront réalisés de concert avec le centre Native Horizons et couvriront une période de rapports de deux ans, à laquelle devront se conformer le client et l'agent conseiller.

### Service d'aiguillage :

Si un résident a besoin de services communautaires, nous lui fourniront les recommandations nécessaires. Divers services sont facilement accessibles à notre centre de traitement, ce qui assure la satisfaction des besoins des résidents.

Affiliation: Le Centre de traitement Native Horizons est soutenu par diverses bandes des premières nations du sud de l'Ontario et affilié à celles-ci.

Le personnel actuel du Centre de traitement Native Horizons est composé : d'un directeur général, d'un directeur du service de traitement, d'un coordonnateur du service d'accueil, de trois conseillers chargés des cas de traitement, de trois conseillers stagiaires, d'un cuisinier, d'une secrétaire à la réception et d'un comptable.

La prochaine séance d'accueil est fixée au 6 janvier 1991.

Notre centre de traitement est fonctionnel et amical, en plus d'être doté d'un personnel bien formé. Pour de plus amples renseignements concernant le centre de traitement Native Horizons et les programmes offerts, veuillez communiquer avec le directeur général à l'adresse suivante :

Centre de traitement Native Horizons Inc.

R.R. 6

Hagersville (Ontario)

NOA 1HO

Téléphone : (416) 768-5144 Télécopieur : (416) 768-5644

# Foyer pour femmes autochtones de Sept-Îles

Le Foyer pour femmes autochtones de Sept-Îles ouvrira ses portes en novembre 1990. Cinq femmes ont reçu pendant une période de 17 semaines une formation à l'Institut de formation autochtone de Québec, afin de pouvoir travailler dans cette maison de refuge pour femmes autochtones.

Ces femmes sont Viviane Michel (Malioténam), Marie-Paul Grégoire (Sept-Îles), Thérèse Themish (Sept-Îles), Annette Volant (Malioténam), Marie-Luce Jourdain (Sept-Îles), Rosalie Fontaine (Malioténam), Marie-France Wapistan (Natashquan).

Ces étudiantes ont manifesté beaucoup d'ardeur et de courage, afin de surmonter les difficultés relatives à leur formation. Grâce à l'appui et à la compréhension des autres, elles pourront exceller dans leurs tâches auprès des femmes dans le besoin.

# Notes sur la violence familiale Atelier

Afin d'apporter des changements sociaux, il est essentiel de mobiliser des groupes locaux de soutien, de prendre conscience de l'existence du problème et d'établir des programmes de formation et d'intervention. À l'heure actuelle, nous ne disposons pas d'un système qui soit en mesure de recueillir des statistiques, nous n'avons pas de renseignements et nous ne disposons pas du processus.

### Que faire avec les hommes?

Il s'agit de la personne menaçante qu'il faut retirer du foyer. Il s'agit aussi de la personne qui, dans le cadre d'un programme d'intervention, nécessite une thérapie. En ce qui concerne la femme, la présence de l'homme la force à renoncer à son droit d'être en sécurité. La démarche logique consiste donc à intervenir et à éloigner l'agresseur. Il faut toujours être conscient des risques lorsque l'on travaille avec les hommes. Nous ne pouvons forcer un homme à participer à un programme. Où faudrat-il l'envoyer? Nous devrons changer les lois, mais un conseil de bande a encore le pouvoir de décider à l'intérieur d'une collectivité.

Nous devons regrouper nos ressources en matière d'intervention et nous rendre à l'évidence qu'il n'est pas facile de retirer une femme de son foyer. Il faut s'assurer que les hommes sont traités à l'échelon local et s'assurer aussi de la présence de policiers et de juges. Pourquoi les hommes ne devraient-ils pas quitter le foyer? Nous n'avons pas de programme efficace d'intervention dans nos collectivités. Ce sont les hommes qui devraient quitter le foyer.

#### DISCUSSIONS

Les femmes ont suffisamment souffert. Il faut toujours faire attention lorsque l'on s'adresse aux hommes. Il est temps que nous leur disions d'aller chercher de l'aide. C'est une question d'intérêt public et il faut des propositions concrètes, afin que les hommes puissent se faire traiter.

Toute la collectivité doit insister et changer de stratégie. Il faut élaborer un plan qui déterminera où l'on doit envoyer les hommes; pas en prison. Ce plan en est un sur lequel un comité peut travailler. La violence familiale ne constitue pas une priorité aux yeux des hommes. Tous les problèmes sont liés à la violence familiale.

Que faire? La violence a des répercussions sur la collectivité et sur les enfants.

### Atikamekw

On a demandé à des enfants de 5 à 9 ans de s'exprimer en dessinant. On a demandé «pourquoi» aux délinquants. Il manque des ressources pour aider les gens. La situation est catastrophique. Il y a beaucoup de travail à faire sur le plan de l'éducation, de la prévention et des responsabilités.

Il nous faut un schéma d'intervention; il nous manque des connaissances et des renseignements. Nous voulons que les gens nous disent de quel genre d'intervention ils ont besoin et dans quel domaine particulier de crise.

Nos enfants deviennent très agressifs à l'école. Les agents de police ne sont pas formés pour intervenir dans ce domaine. Nous devons faire le ménage au sein de l'organisation policière; peutêtre que des femmes remplaceront les policiers.

# Grand Lac Victoria - Algonquin

Cette collectivité mène une campagne de sensibilisation et organise des réunions avec les jeunes femmes, la police, le procureur de la Couronne. Il est plus difficile de rencontrer les hommes. Les femmes peuvent compter sur des groupes de soutien organisés et bénéficier des soins d'un psychologue. Elles ont demandé au procureur de la Couronne d'obliger les hommes à suivre une thérapie.

# La quérison passe par le renouvellement intérieur de soi.

Les hommes ont alors décidé de leur propre gré, de suivre une thérapie. Trois hommes sont allés à l'Institut Nechi, en Alberta. Ils ont appris d'où provenait la violence, ils ont compris leurs problèmes d'enfance et leurs sentiments.

Nous perdons notre identité et nous sommes frustrés. Tous nos problèmes sont liés à ce contexte. Nos parents avaient des familles étendues, mais ce concept n'existe plus.

### Certaines personnes ferment les yeux sur la situation

Nous ne laissons pas les hommes se débrouiller eux-mêmes avec leurs problèmes. Nous travaillons à établir une relation entre les hommes et les femmes.

### Les femmes doivent arrêter de se mentir à elles-mêmes.

Dans certains cas, les policiers ne sont plus respectés et peuvent se montrer intimidants. Leur mission consiste à rencontrer les gens. C'est la première étape de l'intervention.

Un nuage de douleur enveloppe toutes les collectivités autochtones. Elles pleurent constamment une culture perdue, une identité perdue. Il faut porter le deuil, puis naître de nouveau, puis reconstruire la collectivité.

Nous serons en mesure de mettre un terme à la violence. La situation est terrible. Nous percevons les choses selon notre âge et notre expérience. Les travailleurs communautaires s'épuisent à cause des tensions engendrées par leur travail. Il nous faut des modèles de comportement.

Combien de personnes sont réellement guéries? Il nous faudra de la patience pour assister à une guérison meilleure et plus rapide des patients.

Conclusions préliminaires du rapport sur la violence familiale

Exposé d'Anne-Marie Raymond Awashish

L'Assemblée annuelle des femmes autochtones du Québec, du 24 au 27 octobre 1990

Au début de l'été, l'Association des femmes autochtones du Québec a été en mesure d'offrir à Anne-Marie Awashish un contrat visant à élaborer une démarche d'intervention relative à la violence familiale. Il s'agit d'une réponse aux besoins des femmes autochtones dans toute la province.

Dans nos discussions, j'insiste sur l'urgence de l'intervention dans ce dossier, mais il n'est malheureusement pas possible de fournir des données précises parce que le degré de violence est fragmenté et les niveaux d'intervention ne sont pas clairement déterminés.

Il faut prendre en considération le fait que l'Association n'est ni un organisme social, ni un institut de formation. Il est essentiel de déterminer comment une telle association peut jouer un rôle actif dans le soutien des femmes concernées.

L'Association doit également intégrer sa mission politique, c'est-à-dire le respect des droits des femmes autochtones dans la province et déterminer à quel échelon d'intervention elle pourrait jouer un rôle utile.

Dans ce dossier, nous traitons de quatre échelons existants : l'intervention d'urgence où la police se manifeste, les maisons de refuge et les autres formes de protection de la victime;

les activités entourant la prise de conscience à l'égard du problème de la violence familiale où se manifestent les groupes d'intervention, les groupes et les étudiants intéressés dans les écoles:

la démarche envisagée pour soigner les délinquants et les victimes;

la formation d'un personnel dans le cadre des programmes d'intervention et la coordination de la formation dans tous les secteurs.

Lorsque nous examinons les quatre échelons d'intervention, il est également essentiel d'examiner les avantages d'une action globale par rapport à la démarche que préconise ce dossier.

En raison de la complexité de ce dossier, nous allons dans un premier temps tenter de clarifier la nature du dilemme que j'ai observé après de nombreuses entrevues avec le personnel d'intervention et les victimes de ce problème.

# Le dilemme d'un règlement par voie de législation

En retournant aux origines de l'Association, nous avons constaté qu'il y avait plusieurs dossiers associés à des questions législatives, telles que l'inégalité des femmes autochtones en ce qui a trait à leur statut juridique en vertu de la <u>Loi sur les Indiens</u>.

Ce débat a été directement relié à des questions législatives extérieures. L'ennemi, qui se présentait sous forme d'un document législatif, pouvait être confronté intellectuellement et n'était pas émotivement compromettant dans le débat.

Ce dossier a finalement été réglé par la Loi C-31. À présent, l'ennemi est invisible et ne peut être maté par la législation.

Il est navrant de constater à quel point cet ennemi est impitoyable par la souffrance qu'il inflige, par les contraintes qu'il impose aux gens par leur union avec leur famille immédiate et leur famille étendue, dans l'ensemble de la collectivité. Ce problème ne peut être débattu strictement sur le plan intellectuel car il est de nature fortement émotionnelle et malheureusement, on ne peut attribuer la violence à des facteurs extérieurs ou à des frustrations provoquées par des cas isolés de racisme ou d'assimilation. Les effets de cette violence sont ressentis par toute la collectivité.

#### Conclusions

Voilà les effets généraux d'une intervention d'urgence et la cause qui préoccupe les spécialistes de la prise de conscience.

Une législation ne peut avoir de répercussions sur l'intervention d'urgence ou sur les règles visant à assurer la protection.

# Le dilemme du personnel d'intervention

Il est essentiel que nous comprenions que dans une société non autochtone, les agents d'intervention sont la police et que pour arrêter une agression et tenir en respect l'agresseur, il faut parfois user d'un minimum d'intimidation.

Dans de tels cas, la police amérindienne ne peut pas toujours intervenir de cette façon, lorsque certains individus sont impliqués dans un incident. Il arrive souvent que l'autorité de la police soit restreinte lorsqu'il y a des conflits d'intérêt dans les cas extrêmes et dans les cas de représailles envers les familles.

Les travailleurs sociaux et communautaires qui habitent la collectivité ont les mêmes problèmes. La situation devient menaçante lorsqu'il y a une intervention d'urgence qui consiste généralement à retirer les victimes plus souvent que les agresseurs, du milieu familial.

Lorsque les agresseurs demeurent dans la collectivité, leur colère se porte sur les travailleurs sociaux qui ont le sort de leurs familles en mains.

Cette colère suscite un problème à l'égard de la protection du personnel d'intervention.

Le personnel d'intervention fait face à plusieurs difficultés, mais ces problèmes sont reliés au type de formation que reçoivent les policiers et au travail auquel cette formation les prépare. Ils sont formés essentiellement pour intervenir dans les causes criminelles.

La formation reçue dans le domaine de l'intervention en cas de violence est très limitée. Dans une entrevue réalisée avec la personne responsable de la formation policière en milieu autochtone, celle-ci a confirmé que la police ne recevait à toutes fins utiles qu'une semaine de formation en intervention d'urgence, ce qui comprend les cas de violence familiale.

Il faut se rappeler que la police est la première à intervenir dans les cas de violence familiale dans plusieurs collectivités et que ces cas de violence continuent de représenter une part importante des appels qu'elle reçoit. La préparation pour faire face à ces situations est très limitée.

Autre point à souligner, c'est le peu de femmes qui reçoivent une formation policière. C'est un problème qui concerne l'administration policière en général, quoique parmi les autochtones, il n'y a pratiquement pas de femmes qui exercent la fonction d'agente de police.

Notre association pourrait donc participer à ce stade précis de l'engagement policier.

<><<< Si vous êtes personnellement intéressé aux méthodes de règlement de la violence familiale au sein de votre collectivité>>>>>>>>

>>>>>Si vous voulez faire partie du comité de travail établi dans le but de s'entraider>>>>

<<<<Veuillez communiquer avec :>>>>

### Dossier sur la violence familiale

### Le dilemme des victimes

Lorsque j'ai tenté d'obtenir des statistiques sur la violence familiale, j'ai découvert que dans certaines collectivités, près de 60 p. 100 des interventions de la police s'adressaient à des cas de violence familiale. Les statistiques révèlent également que moins de 10 p. 100 des familles se présentent devant les tribunaux. Ces faits caractérisent le dilemme de la victime.

À cause de la peur traditionnelle exprimée par la plupart des victimes autochtones de violence familiale, nous nous trouvons confrontés à une série de problèmes liés à la géographie particulière et au système de soutien dans une collectivité (le refuge des familles en situation d'urgence, par exemple). Les victimes autochtones doivent composer avec l'agresseur, doivent généralement quitter leur foyer pour s'exiler à l'extérieur de la collectivité, loin des proches parents.

Dans ces circonstances, nous assistons à un isolement de la victime qui est complètement privée du soutien de sa famille, ce qui provoque souvent son aliénation qui est, sans aucun doute, un des facteurs importants qui causent l'abandon de l'agresseur. Cette façon d'entrevoir le problème nous amène à prendre en considération des facteurs économiques et affectifs. J'insiste sur le fait qu'il est également important de réaliser que la victime et les membres de la famille sont aussi victimes du système, parce que la victime doit quitter le foyer.

Dans les circonstances, c'est la police qui doit examiner les preuves de violence et procéder à l'arrestation du contrevenant. La police ne peut arrêter ce dernier que dans la mesure où des accusations sont portées à son égard. Dans la plupart des cas, lorsque la police arrive sur les lieux, l'agression est interrompue, la victime est en état de choc, elle a peur et se réfugie dans le silence.

Il y a aussi les victimes qui, dans certains cas, vivent avec leurs beaux-parents ou avec leurs parents et ne veulent pas porter d'accusations parce que la famille subvient à leurs besoins, qu'elles craignent de perdre leur appui financier et qu'elles ne pourraient pas trouver refuge ailleurs.

## Le dilemme de l'agresseur

C'est l'agresseur qu'il faut aider afin de mettre un terme au cycle de la violence et pourtant, c'est lui qui est le plus ignoré. Dans le cas d'une intervention, on a tendance à punir ou à emprisonner le coupable. Il n'existe pratiquement aucune thérapie pour l'homme et la frustration tend à s'accroître à mesure que le fossé entre l'homme et la femme se creuse sur le plan de la communication. (Les femmes parlent de leurs sentiments, tandis que les hommes parlent de ce qu'ils pensent.)

#### Les recommandations

Former un comité ou une table de consultation pour traiter des questions de formation des agents de police et pour encourager les femmes à participer à cette force policière. Les organismes de formation pourraient également envisager l'adoption de ces propositions dans le but de mettre sur pied une formation d'intervention.

Un comité spécial pourrait être formé dans le but d'aborder la question des maisons de refuge pour femmes autochtones et les services relatifs à la thérapie familiale.

Un comité afin de discuter d'un projet de sensibilisation à la démarche Nechi, pour les groupes intéressés.

Les femmes autochtones du Québec 1450, City Councillors, pièce 440 Montréal (Québec) H3A 2E5

Madame Jeanne McDonald (514) 844-9618 à Montréal 1-800-363-0322 à l'extérieur de Montréal Lettre ouverte d'une femme autochtone séjournant au Foyer :

Je suis une Micmac de 31 ans, mère d'un enfant. J'ai commencé à avoir des problèmes à un très jeune âge. J'ai été victime d'agressions sexuelles. J'ai commencé à boire à l'âge de dix ans. J'avais beaucoup de difficulté à obtenir de l'alcool, j'ai donc commencé à respirer de la colle et à consommer d'autres produits, outre les pilules que je prenais déjà. Après la mort de mon père, ma mère ne voulait plus vraiment de moi, alors j'ai grandi avec mes tantes, mes oncles, mon grand-père et ma grand-mère. Arrivée à un âge où j'ai pu commencer à voler de mes propres ailes, je me suis mise en colère et je n'ai plus voulu écouter qui que ce soit. Je me suis foutue de tout. Un jour, j'ai dû m'éloigner de ma famille et c'est alors que mon amie m'a parlé du Foyer.

La première fois que je suis venue ici, c'était le 27 août 1989. Je suis venue avec mon frère et mon fils. J'ai vraiment aimé l'endroit. C'était différent de ce à quoi j'avais été habituée. Il n'y avait pas de tensions ici, tout le monde s'entendait bien. Le personnel de la maison savait qu'on avait des problèmes, même si on prétendait le contraire, ou même si on faisait semblant de ne pas en avoir. Je n'étais pas prête à régler mes problèmes, alors je suis allée dans une autre province. Je suis revenue le 1° février 1990. J'ai habité avec ma mère et ça n'a pas mieux fonctionné. Tout ce que j'ai fait ou essayé de faire n'a pas fonctionné.

Alors, j'ai continué de penser au Foyer parce que la première fois que j'y ai demeuré pour ensuite quitter, quelqu'un m'a dit d'y retourner si ça ne marchait pas. Je savais alors que j'avais quelque chose à faire, sinon perdre mon enfant. J'ai donc téléphoné et suis retournée le 3 mars 1990. J'avais alors beaucoup de problèmes et j'en avais assez de cette vie.

Au Foyer, j'ai rencontré quelqu'un qui savait lire entre les lignes et qui a commencé à travailler avec moi. Tout ce qu'elle m'a dit était vrai, donc je me suis assise, puis j'ai écouté, même si ça me fâchait. Je n'ai plus été capable de partir. Puis, un jour, on m'a dit que je devais rencontrer une dirigeante spirituelle du nom de Liza Mosher. J'ai eu l'impression qu'on me poussait vers quelqu'un d'autre. Je me suis fâchée, mais on m'a expliqué que je devais me soumettre, sinon on ne pouvait pas m'aider.

Alors nous y sommes allés. Nous nous sommes rendus en voiture, sinon je ne crois pas que j'y serais allée. Arrivés chez Liza, les premiers moments ont été difficiles. J'ai essayé de trouver un moyen de sortir. J'ai téléphoné au Foyer et nous avons eu une discussion orageuse au cours de laquelle je me suis littéralement mise en colère. Alors, je me suis résignée à écouter Liza et j'ai commencé à m'intéresser à ce qu'elle me disait. Les cérémonies que nous avons faites ont vraiment porté fruit. Avant que je ne m'engage à participer à ces cérémonies, je croyais que tout cela n'était que de la frime, jusqu'à ce que j'en fasse l'expérience. Je l'ai senti travailler sur ma personne, puis j'ai commencé à croire.

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Après quoi, je suis retournée au Foyer. J'étais heureuse d'y retourner. J'avais beaucoup de sentiments mêlés lorsque je suis retournée; des choses que je n'avais jamais ressenties auparavant. Nous avons donc travaillé sur ces choses au Foyer. J'ai commencé l'école en septembre 1990. Je travaille également à atteindre mon but, celui de devenir conseillère afin d'aider les femmes qui ont connu les mêmes problèmes que moi.

Le Foyer m'a également aidée à régler d'autres problèmes, c'est-à-dire la maîtrise de ma personne et de ma langue. Il m'a aidée à prendre soin de mon fils, afin qu'il ne soit jamais agressé. J'avais l'habitude de détester les fins de semaine, comme je détestais être entourée de beaucoup de gens. Je fuyais pour ne pas qu'ils me touchent.

C'est ici au Foyer, que quelqu'un m'a étreinte. Cette étreinte m'a fait beaucoup de bien, mais pourtant j'ai vu que mes sentiments sont restés mêlés. J'ai encore des difficultés avec certaines choses du passé qui refont surface. Mon fils me donne également des soucis.

J'ai appris à me faire une amie et c'est cette amie véritable qui m'a le plus aidée. Je sais que grâce à son aide, je m'en sortirai. Le Foyer m'a énormément aidée et je sais que j'ai encore beaucoup de chemin à parcourir.

Nous aimerions remercier cette femme pour cette belle lettre et lui faire savoir que d'autres femmes seront inspirées par son courage et son honnêteté.

#### Ensemble contre la violence

#### ANISHNABE - KWE

L'Association des femmes autochtones du Québec

Juin 1990

«Les réponses proviennent de notre lutte»

### L'ESPRIT COMMUNAUTAIRE DU NORD EN ACTION

«Les femmes doivent sortir leurs remèdes afin de guérir un monde malade et troublé». - Art Solomon

# Atelier sur la prévention de la violence familiale (Avril 1990)

Le long de la côte de la Baie d'Hudson, se trouvent de petits villages inuit. Nous sommes en avril et pourtant, le froid semble nous renvoyer au milieu de l'hiver. L'hôpital se trouve au centre du village de Povungnituk et offre une vue splendide du paysage enneigé; les gens sont réunis dans le cadre d'un atelier. Les longs mois de préparation et d'attente de l'atelier «Ilgiitsianiq» ont finalement abouti avec la réunion des représentants des sept collectivités inuit. L'atelier a débuté avec les prières des anciens.

Les organisateurs de cet atelier se sont inspirés d'un modèle conçu par l'Organisation mondiale de la santé, comme moyen d'amener les collectivités à conjuguer leurs efforts pour trouver des solutions aux problèmes. Monik Sioui, une Abénaki d'Odanak dans le sud du Québec, est au nombre des personnes qui ont été invitées à partager cette expérience.

ENVOYER À :

(Photo : Remise des diplômes «Ilgiitsianiq» - Art Solomon(centre))

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- 1...L'atelier sur la prévention de la violence familiale
- 2...L'institut Nechi d'Alberta
- 3...La formation de l'Institut Nechi du Québec

4...À ce jour / Nouvelles

Monik Sioui a travaillé pendant de nombreuses années dans les services de santé avec la collectivité algonquine de Grand Lac Victoria, près de Val-d'Or. Un ancien obijway de French River, au sud de Sudbury a également entrepris son premier voyage dans le Nord, afin d'y rencontrer les habitants.

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Art Solomon a, pendant plus de quinze ans, travaillé dans les prisons avec les détenus autochtones et voyagé partout dans le monde afin de promouvoir avec conviction la justice et les valeurs spirituelles.

## LE CERCLE DE LA SANTÉ, DE LA PAIX ET DE LA NON-VIOLENCE

Cet atelier de formation a été organisé dans le but de soutenir les habitants du Nord et leur permettre d'aider les Inuit, agresseurs ou victimes d'agressions, dans le domaine de la violence familiale.

L'objectif général de cette formation consiste, avec l'aide de la collectivité, à adopter des attitudes non violentes et paisibles. Ces attitudes doivent s'adapter aux besoins des Inuit.

Le programme vise à engager la collectivité et l'individu dans la recherche d'un avenir non violent et paisible, dans un milieu inuk sain. Il vise à former les membres de la collectivité, de sorte qu'ils puissent répandre le message et jouer un rôle actif dans l'établissement de stratégies à long terme pour une collectivité paisible. Les gens seront appelés à adopter une philosophie de vie sans violence.

Cette démarche présuppose la participation des habitants; elle présuppose également que ce sont eux qui, par l'expérience, pourront définir le sens de la violence et de la paix. Ils devront également exprimer leurs rêves et reconnaître les réalités. C'est dans la réalité matérielle et la spiritualité que les habitants de chaque collectivité inuk peuvent apprécier leurs faiblesses, leurs possibilités et leurs forces.

Il s'agit là d'une façon difficile et positive de penser au changement. L'expérience a été une occasion chaleureuse d'échanger des idéaux. Les Indiens et les Inuit ont vécu les mêmes tragédies, les mêmes agressions et la même violence, mais il faut désormais marcher ensemble, afin de guérir nos peuples.

Nous tenons à remercier tous les habitants de Povungnituk pour leur dynamisme et leur prévenance, eux qui ont fait que l'expérience de la tempête en soit une bonne.

«En santé avec notre mère, la terre» : Nunavut

## Un message Art Solomon

Les hommes et les femmes ont été créés pour vivre en parfaite harmonie et en parfait équilibre. Comment et pourquoi sommes-nous devenus si malades et si perturbés? Parce que nous avons abandonné derrière nous les bonnes valeurs et avons, sans voir ni écouter, suivi celles dont le dieu est l'argent, les possessions matérielles et le pouvoir. Nous devrons nous débrouiller; les réponses proviennent de notre lutte...

Une femme s'est approchée de moi et m'a demandé : «Quel est le remède de la femme?»

J'ai réfléchi et je lui ai répondu : «C'est la femme le remède.» C'est sa douceur, sa voix tendre et sa manière d'être.

Soutien et traitement des agresseurs et des victimes

Reproduction de Vis-à-Vis, vol. 7 N° 4 - Bulletin national sur la violence familiale - Conseil canadien de développement social - un article de Maggie Hodgeson, de l'Institut Nechi

La formation Nechi au Québec pour le counseling sur la violence familiale?

La formation est un besoin essentiel pour la population autochtone. Elle les éduque et les prépare à intervenir dans les situations de crise et dans le domaine de la prévention.

Nous désirons établir une démarche globale qui s'étaye sur le programme de formation Nechi et par conséquent, nous avons besoin de votre opinion et de votre intérêt.

Les solutions doivent provenir des gens et doivent engager tout le monde. La formation des gens de la collectivité doit mettre l'accent sur les aptitudes à la vie quotidienne, la croissance personnelle, la spiritualité, les techniques d'intervention, les aptitudes de counseling. La formation des travailleurs sur le terrain devra également mettre l'accent sur le stress et l'épuisement.

Il nous faut encore davantage de gens qui sont formés pour entraîner les autres à faire partie d'une «équipe d'intervention communautaire».

Les changements sont toujours possibles. Ils doivent être le fruit d'une prise de conscience et d'un désintéressement total. La violence familiale est un symptôme. Lorsque nous guérissons la famille, c'est la nation que nous guérissons.

«NOUS REFUSONS DE FERMER LES YEUX SUR CETTE QUESTION»

J'aimerais vous parler d'une réserve indienne où les habitants ont utilisé leurs yeux de souris pour constater la douleur qui affligeait les agresseurs et les victimes et comment ils sont parvenus à utiliser leurs yeux de bison pour envisager un assainissement des moeurs grâce à l'éducation communautaire, aux cérémonies spirituelles indiennes, en mettant un terme aux refus injustes à leur égard et en travaillant avec leur juge, leur procureur de la Couronne, la police, les anciens, les groupes d'entraide et les thérapeutes.

Ils savent que leurs accomplissements ont exigé temps et patience. Leurs oeuvres ont été rendues possible grâce à :

\* un leadership formel et informel et un taux élevé de sobriété

pendant plus de 10 ans:

\* l'inclusion de cérémonies et de spiritualité indiennes dans l'élaboration de leur programme communautaire d'échec à la violence familiale:

\* l'épluchage par couches (comme l'épluchage d'un oignon), de leur dénégation du problème de la violence familiale, avec amour et

spiritualité (et non de religiosité);

\* l'insistance sur la spiritualité chez l'individu, dans les familles, dans les collectivités et grâce à la justice et à l'intervention du Créateur dans leur recherche d'une vie plus saine;

\* l'établissement d'un processus d'intervention communautaire pour répondre aux problèmes de l'alcoolisme.

Un ancien a déjà dit que « la plus grande force de la collectivité indienne résidait dans la famille étendue». C'est également notre plus grande faiblesse.

«Lorsque nous traitons de la violence familiale, trop souvent, nous tendons à l'ignorer en disant, «parce que nous les aimons,

nous ne voulons pas causer d'ennuis.»

Pourtant, nous avons affaire à la violence familiale et nous aidons les victimes. Que les agresseurs et la famille étendue admettent et s'occupent de régler la question de la violence peut devenir et demeurer notre plus grande force.

Ce même vieillard a dit : «nos valeurs se reflètent dans la canalisation de nos énergies». Cette collectivité a déclaré que ses énergies refléteraient son appréciation de la famille étendue.

# «Voilà notre défi et notre cadeau pour vous»

En 1985, avec 95 p. 100 de la population adulte sobre, la bande a pris connaissance d'un rapport selon lequel un de ses membres qui travaillait à son école, était accusé d'avoir agressé un enfant.

Ils ont déclaré : nous refusons de fermer les yeux sur cette question» et donc ils m'ont demandé à moi, ainsi qu'à un ancien, à un éducateur, à un psychologue et à un promoteur de la collectivité, d'organiser un atelier sur la violence et de réunir la collectivité. Ils étaient tous atterrés.

Ils ont parlé d'agression physique et sexuelle envers les enfants, violence conjugale, d'agression par les prêtres dans les pensionnats, de viol de femmes sages, d'agression spirituelle par des menaces de recours à de mauvais remèdes dans les familles et d'abus de pouvoirs et de privilèges au sein de la collectivité.

Le gouvernement fédéral a défrayé le coût de la thérapie des Indiens, en vertu de leur traité. Pendant ce temps ces derniers ont :

- \* mis sur pied des étuves pour les hommes, les femmes et les familles, un procédé spirituel de guérison et de mise en contact avec l'eau, la terre et la pierre, dans la collectivité même;
- \* tenu des séances hebdomadaires de consultation des pairs;
- \* organisé des camps de jeunesse afin de former les jeunes pour qu'ils puissent présenter des ateliers à d'autres jeunes gens;
- \* incorporé leur langue indigène dans le programme de l'école;
- \* enseigné le chant indien, la pratique du tambour et la fabrication de ces derniers, dans le cadre de leur stratégie communautaire de bien-être et, tenu des danses rondes, des danses sobres, ainsi que des réunions communautaires lorsque l'occasion s'est présentée;
- \* mis sur pied un programme de co-dépendance d'une semaine, après avoir réalisé que le non traitement de la co-dépendance dans les familles étendues entravait les interventions fructueuses;
- \* coordonné le processus d'action du procureur de la Couronne, de la police, du conseil de bande, des services sociaux et communautaires, afin de s'assurer que ces organismes ne violeraient pas de nouveau l'intégrité de la famille ou de la victime par des enquêtes maladroites;

- \* fait venir deux thérapistes pour travailler avec la collectivité;
- \* établi un programme de formation de 10 jours afin de mieux informer les 40 membres de la collectivité sur les agressions sexuelles;
- \* demandé que le procès des hommes ait lieu dans la réserve;
- \* jeûné afin de s'assurer que la direction qu'ils suivaient était spirituellement inspirée.

Lorsque des accusations ont été portées contre un de leurs anciens les plus respectés, un enseignant et deux autres personnes pour inceste et viol, ils ont tenu une réunion collective pour décider quelle stratégie adopter à l'égard de leur guérison, du système de justice et de la collectivité.

Cette collectivité dans sa douleur, a utilisé ses yeux de souris et ses yeux de bison pour aborder de vieux problèmes sous un angle nouveau.

Voilà notre défi et notre cadeau pour vous aujourd'hui.

## LA MAISON WASESKUN - «LE CALME APRÈS LA TEMPÊTE»

1295, boul. Laprairie, Montréal (Québec) H3K 2W1 (514) 932-4634 - 932-1424

# Qu'est-ce que la maison Waseskun?

- Il s'agit d'un centre résidentiel autochtone pour les hommes autochtones qui :
- sont en liberté conditionnelle à leur sortie d'un pénitencier fédéral ou provincial;
- suivent une ordonnance de probation de la part des tribunaux;
- attendent de comparaître en cour criminelle.
- Il s'agit d'un centre administré par des autochtones, qui comprend sept lits et où l'on répond aux besoins des résidents par des programmes et des services culturellement adaptés.

La maison Waseskun a vu le jour en 1987 alors qu'elle n'était qu'un comité d'individus, préoccupés par le manque de services aux ex-délinquants autochtones. Le comité cherchait alors à mettre sur pied la première maison québécoise de transition pour les hommes inuit, amérindiens et métis de toute la province.

# Journée internationale de la femme à Chisasibi

Les Algonquines raniment les traditions

Atelier sur la roue de la prise de conscience et enseignements autochtones....

Lac Simon, Maniwaki, Rapid Lake

Les Algonquines ont joué une part active sur le plan de la prise de conscience de la violence familiale, en engageant leurs collectivités dans des ateliers, des discussions et des enseignements traditionnels. Le cercle des femmes grandit de plus en plus, à mesure que les femmes s'unissent relativement à des questions telles que la violence et l'agression.

Une conférence sur la violence familiale a également eu lieu au lac Simon en présence des femmes. Elles ont festoyé avec le groupe et ont exprimé leur intérêt dans l'union de toutes les femmes algonquines, en faveur de l'unité et du soutien à l'égard de la nation.

À Maniwaki, une des plus grandes collectivités algonquines, il y a eu des réunions avec le coordonnateur du programme sur la violence familiale de Femmes autochtones du Québec et divers groupes de la collectivité. Les femmes ont ensuite invité Liza Mosher, une femme sage, afin qu'elle présente son atelier sur la «roue de la prise de conscience» et sur l'exploitation sexuelle des enfants. Des gens de Rapid Lake sont aussi venus assister à ces rencontres.

Les femmes de Rapid Lake vont également organiser une rencontre axée sur les enseignements spirituels autochtones. Cette réunion aura lieu dans la collectivité de Rapid Lake et dans le territoire algonquin pendant la première semaine de juillet 1990.

Nous croyons que si les femmes s'unissent, qu'elles puisent la force en elles-mêmes, qu'elles apprennent à partager la culture et à ranimer les valeurs culturelles et spirituelles du peuple, nous pourrons alors espérer surmonter les divisions qui nous isolent.

À Chisasibi, une collectivité crie, l'association des femmes lutte contre la violence faite aux femmes.

La violence n'est pas une légende, elle est parmi nous.

Cette association de femmes désire :

- accorder une aide immédiate aux femmes battues,
- établir une prise de conscience chez les gens face à ce problème,
- ouvrir une maison de transition pour les femmes battues et leurs enfants.

À l'école de Chisasibi, on a présenté des ateliers sur la violence familiale, la maison de transition de Rouyn-Noranda et sur les femmes autochtones du Québec.

Les femmes de cette collectivité ont voulu savoir comment le programme sur la violence familiale avait été identifié dans différentes collectivités autochtones.

Il est utile de raconter comment les femmes autochtones partagent les mêmes types de problèmes. Il est difficile pour elles de s'organiser à l'intérieur d'une collectivité qui ne comprend pas pourquoi les femmes se réunissent pour discuter de la question de la violence. Elles partagent les mêmes pressions sociales mais se rendent compte en même temps que pour composer avec la violence, il faut faire face aux réalités et commencer à entreprendre des efforts en vue d'un changement.

Les femmes ont participé à un festin dans une atmosphère agréable, puis ont partagé dans leurs propres mots et leur propre langue, les résultats des ateliers. Nous espérons garder la communication ouverte entre les diverses nations et nous encourager mutuellement, sachant que nous ne sommes pas les seules à être affligées par ce problème.

# Festin cri - journée internationale de la femme - Chisasibi

#### NIKA AMATITAN KEKON MAMENIMITIWIN

Défendons-nous contre une chose qui nous fait mal à nous toutes : la violence

Grand Lac Victoria - Parc de la Vérendrye

Le cercle vicieux de la violence familiale à Grand Lac Victoria - Kitcisakik a été pris en main de façon intensive entre décembre 1988 et avril 1989 et continue de l'être en 1990. En fait, nous pouvons d'ores et déjà dire que nous avons commencé à briser le cercle d'une manière très efficace. Le rapport d'activités le confirme d'ailleurs. Le programme a produit des résultats qui dépassent nos attentes. L'énergie transmise aux hommes et aux femmes du peuple algonquin de Grand Lac Victoria Kitcisakik a abouti à la tenue d'une réunion qui pourrait servir d'exemple dans tout le Canada.

Les objectifs de ce processus contre la violence visent à :

- faire comprendre aux hommes qu'ils ont un rôle majeur à jouer dans l'élimination de toute forme de violence. Cet aspect du problème exige un grand déploiement d'énergie;
- 2. informer le peuple de la manière la plus complète, des lois en vigueur sur la violence faite aux femmes, aux enfants ou aux hommes;
- 3. renseigner les familles sur la tenue d'un budget afin d'éliminer l'endettement et le gaspillage, avec photos à l'appui montrant des enfants qui souffrent de la faim, du froid ou des disputes et des querelles familiales;
- 4. favoriser une meilleure communication avec tous les habitants. La collectivité de Kitcisakik pratique cette forme de communication. Cela doit continuer;
- 5. intervenir, afin de prévenir le recours à la violence à plusieurs échelons. Intervenir individuellement et collectivement.

# marcher en équilibre

C'est en renseignant, en formant et en éduquant les gens que nous parviendrons à éliminer la violence dans toutes les collectivités, qu'elles soient autochtones ou non. Vient ensuite une thérapie de la douleur où toutes les souffrances accumulées depuis des décennies doivent être canalisées. Ce genre de purification affective est préconisée à Kitcisakik. Elle a été entreprise sous la direction de ce que l'équipe des travailleurs de la santé ont appelé : «un groupe de soutien».

Pour freiner la violence, nous devons envisager l'établissement d'une économie collective saine. Cette économie doit respecter le passé de la collectivité. Cette étape nous permettra de consolider les énergies, en renseignant les habitants de Kitcisakik sur ce projet.

#### «CHANGING WAYS»

Une conférence tenue à London, en Ontario, en mai 1990.

Mentionnons la tenue d'un atelier portant sur les barrières socio-culturelles, dans le cadre de la relation d'aide avec les hommes autochtones : travailler ensemble afin de combler le fossé. Cet atelier a traité de la nécessité d'établir une nouvelle relation avec les non-autochtones, dans le but d'aborder les problèmes sociaux, dans un cadre spirituel, culturel et linguistique.

Dans la province de Québec, les autochtones veulent poursuivre des démarches différentes avec la famille, mais veulent aussi adopter des moyens par lesquels les hommes qui battent leurs femmes ou qui usent de violence, puissent comprendre leur problème.

On s'intéresse à l'idée d'établir des programmes qui aideront les hommes autochtones à s'organiser et à s'unir sur les questions de violence.

Nous savons déjà qu'il existe un grand besoin d'aide à l'égard des agresseurs et des victimes et nous avons besoin de sentir un intérêt et une orientation de la part des hommes autochtones disposés à se réadapter.

Nous, en tant que femmes autochtones, vous invitons à émettre vos opinions et vos pensées quant à la manière dont nous pourrions nous organiser.

Pour de plus amples renseignements, veuillez communiquer avec Madame Jeanne McDonald au 1-800-363-0322.

Les hommes autochtones qui ont effectué la présentation de cet atelier ont souligné les nombreuses différences culturelles, ont fait état du système de travail social et ont traité des valeurs spirituelles, traditionnelles et historiques des autochtones.

Nous avons assisté à une description intéressante de notre époque en tenant compte du fait que nous sommes des autochtones qui évoluons dans une société moderne. Une partie de cette réalité, c'est que la guérison doit s'effectuer de «personne à personne». Les lois de la terre changent tout le temps; les comportements et les vies changent aussi.

Notre peuple ne sait pas cela; il ne connaît pas cette roue médicale, cette roue d'aide psycho-sociale. Nous devons nous éduquer les uns les autres.

#### La violence faite à la Terre

Reproduction du Comité de protection de l'environnement de Kahnawake -été 1989 - Éditorial d'Eva Johnson (extrait)

**Sekon...**Je me demande si l'eau polluée d'Onkwehonwe a un goût différent d'une autre eau polluée, ou si un cancer est moins douloureux s'il est causé par des toxines sanguines provenant d'Onkwehonwe. J'en doute et j'espère ne jamais le savoir.

En tant qu'habitants d'Onkwehonwe, nous devons changer cette attitude que nous cultivons en nous et, une fois de plus, devenir une société qui mise sur la conservation. Le peu d'espace dont nous jouissons à Kahnawake nous est cher et nous devons combattre pour le garder propre et le débarrasser des poisons.

Plusieurs personnes utilisent l'expression, «J'ai rêvé que les choses changeraient et que tout s'arrangerait pour notre peuple». Nous n'accomplirons rien avec nos rêves. Nous n'accomplirons rien avec nos souhaits. Nous sommes ceux à qui il incombe de prendre les mesures pour purifier notre air et nos eaux.

Espérons qu'il ne soit pas trop tard pour nous unir et travailler à obtenir un avenir sans pollution. Un jour, nos enfants nous remercieront.

Niawen O'senahaweh

Graphique de Robin Sky - Kahnawake

Nous apprécierions vos commentaires et vos opinions sur la question de la violence familiale. Nous aimerions également mettre à jour notre liste d'adresses. Si vous désirez contribuer ou recevoir ce bulletin, veuillez nous faire parvenir votre nom et votre adresse.

Nom : Adresse : Code postal :

# APPENDICE «FEMM-5»



Je vous remercie de l'occasion qui m'est donnée de m'adresser à vous. Je suis ici aujourd'hui pour représenter l'Association des femmes inuit du Canada, la Pauktuutit. Quelques mots d'abord sur notre organisation et les personnes qu'elle représente. Il y a actuellement au Canada environ 30 000 Inuit, qui vivent surtout dans 52 collectivités du nord et de l'est des Territoires du Nord-Ouest, de la baie d'Hudson, de la baie d'Ungava et de la côte nord du Labrador. Notre société représente toutes les femmes inuit canadiennes, et notre mandat est de faire connaître davantage les besoins des femmes inuit, de favoriser leur participation aux activités communautaires, régionales et nationales en ce qui concerne les questions sociales, culturelles et économiques. De plus, la Pauktuutit a reçu de l'Inuit Tapirisat du Canada le mandat de représenter tous les Inuit en matière de santé.

La Pauktuutit a été créée en 1984. Depuis cette époque, elle s'est occupée en priorité de la violence familiale, de la violence faite aux femmes et des abus sexuels perpétrés contre

les enfants. La violence familiale et les abus sexuels perpétrés contre les enfants ont fait l'objet d'ateliers aux assemblées générales annuelles; et au cours des années, de nombreuses résolutions ont été adoptées pour qu'une action soit menée dans ces domaines. En particulier, l'assemblée générale annuelle de 1990 a donné lieu à trois résolutions. La première demande au gouvernement des Territoires du Nord-Ouest d'effectuer une enquête publique complète sur le traitement des femmes et des enfants victimes de violence; la seconde demande la création de programmes de niveau communautaire en faveur de ceux qui se livrent à la violence familiale et qui commettent des abus sexuels contre les enfants; il a en particulier été demandé que la participation à ces programmes fasse partie de la peine prononcée contre les délinquants. Une troisième résolution demande à l'association Pauktuutit de faire pression sur tous les paliers de gouvernement, sur le système judiciaire et sur les communautés inuit pour qu'elles créent des services et des programmes culturellement appropriés visant à traiter les

victimes d'abus sexuels, les délinquants, les familles et les communautés.

La société Pauktuutit n'a cessé d'éveiller l'attention du public sur la violence familiale et les abus sexuels perpétrés contre les enfants, soit par son action directe soit par sa participation à un réseau qui se consacre à ce problème. Dans cette ligne, nous venons de publier en langue inuit le livret du ministère de la Justice intitulé «Si un enfant est victime d'exploitation sexuelle». Nous mettons à jour actuellement et nous traduisons un livret de l'Association des femmes autochtones des Territoires du Nord-Ouest intitulé : «Étes-vous battue par votre mari ou votre ami?»; de plus nous effectuons une recherche dont le but est de préciser l'importance et l'étendue des abus sexuels perpétrés contre les enfants dans les communautés inuit. Un rapport sur cette recherche sera publié en langue inuit et en anglais au début de 1991.

Si l'association Pauktuutit a participé activement à l'éducation du public et à des campagnes de sensibilisation destinées à réduire la violence perpétrée contre les femmes et les enfants, des événements récents nous ont amenées à entreprendre une action radicalement différente. Vendredi dernier, le conseil d'administration de la société Pauktuutit a décidé de présenter des demandes de participation au programme de contestation judiciaire afin de financer le développement de cas. Selon la société Pauktuutit, lorsque les juges des Territoires du Nord-Ouest infligent de façon régulière des sentences bénignes dans les cas d'agressions sexuelles majeures, ils violent les droits qu'ont les femmes inuit, et que leur reconnaît la Constitution, à la sécurité des personnes, à une même protection et au même bénéfice de la loi.

Imposition de peines bénignes dans les cas d'agressions sexuelles majeures.

L'imposition de peines béniques dans les Territoires du Nord-Ouest est une question complexe, dont la compréhension suppose le recours à l'histoire. L'application du système judiciaire canadien aux Inuit des Territoires du Nord-Ouest est relativement récente, car c'est seulement au cours des années 1950 qu'ils ont commencé à s'installer dans des localités permanentes, nouvellement établis. La présence de la Gendarmerie royale dans le Nord remonte à une époque beaucoup plus lointaine; et les agents, comme plus tard les juges, ont essayé de tenir compte de la culture inuit dans les inculpations et les impositions de peines. Le problème, c'est que seuls certains aspects de la culture inuit ont été retenus et que l'interprétation de cette culture par des juges non inuit est, dans un certain nombre de cas, pour le moins contestable. Dans l'ensemble, on a eu tendance à se soucier davantage des délinquants que des victimes, de leurs besoins et de leur droit à

la même protection et au même bénéfice de la loi. Entre autres exemples, on mentionnera le cas largement cité du juge d'un tribunal des Territoires qui, en 1984, a condamné trois hommes à une semaine de prison pour avoir abusé sexuellement d'une fille de 13 ans mentalement retardée. Dans le prononcé de la peine, le juge, R.M. Bourassa a affirmé que, dans l'est de l'Arctique, l'âge n'est pas de prime abord un facteur à prendre en considération quand il est question de rapports sexuels. Le processus d'acculturation des enfants ne s'étend pas aux concepts de viol prévu par la loi, d'aquicheuse de moins de 14 ans, ou d'autres notions d'interdit. Il estime plutôt que, selon la morale ou les valeurs en vigueur dans ces régions, quand une fille commence à être menstruée, elle est considérée comme prête à avoir des relations sexuelles.

Teressa Nahanee, étudiante en droit à l'Université d'Ottawa, a étudié l'impact, dans les Territoires du Nord-Ouest, de la race, du pouvoir discrétionnaire judiciaire et de la disparité sur l'imposition des peines en cas d'agression sexuelle majeure.

Sa recherche montre que, lorsque la victime de l'agression sexuelle et l'accusé sont l'un et l'autre inuit, la peine imposée a tendance à être relativement courte. Un autre facteur intervient dans l'imposition de peines bénignes : la réticence des juges à envoyer des hommes inuit dans les pénitenciers fédéraux situés en dehors des Territoires du Nord-Ouest, ce qui est actuellement la seule possibilité pour les délinquants condamnés à plus de deux ans.

Les exemples d'imposition de peines bénignes ne manquent pas :

En 1986, un Inuit a été condamné à 90 jours de prison pour agression sexuelle majeure contre une fille de 14 ans. Après appel, la peine a été portée à 18 mois.

En 1984, une peine de six mois de prison a été imposée à un homme qui s'était rendu coupable, pendant une période prolongée, d'agressions sexuelles assorties de violence sur sa propre fille. Dans le prononcé de la sentence, le juge a affirmé : «Je considère que l'accusé n'a pas de casier judiciaire, qu'il n'a jamais violé la loi auparavant, qu'il est chasseur et qu'il subvient aux besoins de sa famille de la façon traditionnelle. Les preuves dont je dispose m'indiquent qu'il n'est rien d'autre qu'un bon chasseur, qui subvient avec compétence aux besoins de sa famille.»

En 1989, un Inuit reconnu coupable d'agression sexuelle sur la gardienne de ses enfants, âgée de 19 ans, a été condamné à 20

mois de prison suivis d'une interdiction de possession d'arme à feu de cinq ans.

En 1989, un homme qui plaidait coupable sur quatre chefs d'accusation d'agressions sexuelles, doublées d'attouchements, perpétrées sur des filles de 9 à 12 ans a reçu une condamnation avec sursis assortie d'une obligation de 300 heures de travail communautaire. Dans le prononcé de la sentence, le juge a, entre autres choses, précisé qu'il ne pouvait prendre le risque de l'envoyer en prison pour ces agressions sexuelles mineures.

L'imposition de sentences bénignes dans les cas d'agression sexuelle est devenue un problème politique d'importance en décembre dernier, lorsque le Edmonton Journal a rapporté les propos tenus par M. R.M. Bourassa, juge d'un tribunal des Territoires. Selon lui, dans les Territoires du Nord-Ouest, lorsqu'il y a viol, c'est que la femme est ivre et a perdu conscience. Un homme passe, voit une paire de fesses et profite de la situation. Et l'article de continuer : «Cette situation n'a rien à voir avec les cas que j'ai connus dans le sud du

Canada, où il s'agissait de petites étudiantes qui se faisaient monter par derrière.»

Outragé par ces propos, le public des Territoires du Nord-Ouest a demandé le renvoi du juge en question. L'Association des femmes autochtones des Territoires du Nord-Ouest, la Pauktuutit, et le Conseil de la situation de la femme des mêmes Territoires ont, dans un communiqué de presse conjoint se faisant l'écho des réactions du public, demandé le renvoi du juge et souligné la nécessité de revoir tout le système judiciaire des Territoires. En mars, le commissaire des Territoires du Nord-Ouest a demandé à la juge Carol Conrad, de l'Alberta, d'enquêter sur la conduite du juge R.M. Bourassa. Dans son rapport, publié le 28 septembre 1990, la juge Conrad estime qu'on ne saurait parler de faute dans le cas du juge Bourassa; elle écarte toute idée de lui imposer une sanction telle que renvoi, suspension ou réprimande, et elle recommande qu'on lui rembourse ses frais judiciaires. Dans le résumé de sa décision, la juge Conrad s'affirme convaincue que le juge

Bourassa ne nourrit aucun préjugé contre les autochtones, les femmes, les Canadiens du Nord, les victimes ou les personnes ayant un problème d'alcool.

La Pauktuutit s'oppose fermement à cette décision. Dans un communiqué de presse émis le 29 octobre 1990, la présidente de la société, Mary Sillett, déclare :

«La juge Conrad a décidé de disculper le juge Michel Bourassa de l'accusation de faute, et l'a déclaré apte à l'exercice de la justice dans les Territoires du Nord-Ouest; tous les Canadiens épris de justice et d'égalité en matière sexuelle devraient condamner cette décision. La Pauktuutit demande un réexamen de la décision du juge Conrad. Selon nous, le maintien du juge Bourassa dans les tribunaux des Territoires remet en question toute l'administration de la justice. L'imposition de sentences bénignes par le juge Bourassa de 1984 à 1989, ainsi que par d'autres juges du Nord, dans les cas de viol et d'agression sexuelle, n'a rien fait pour assurer les droits qu'ont les femmes inuit à la sécurité personnelle et à l'égalité devant la loi.

La société Pauktuutit n'est absolument pas d'accord avec la juge Conrad lorsqu'elle déclare n'avoir trouvé aucun cas d'imposition de sentence bénique. Non seulement le juge Bourassa a imposé des sentences béniques dans des cas d'agression sexuelle majeure, mais ces décisions n'ont pas été «neutres». Selon nous, lorsque la culture est prise en considération dans l'imposition d'une peine, il y a de toute évidence un préjugé racial contraire à l'article 15 de la Charte des droits et libertés. En 1984, le juge Bourassa a imposé une peine d'une semaine à trois Inuit qui avaient violé une fille inuit de 14 ans mentalement retardée. Cette fille avait elle aussi des droits aux termes de l'article 15 de la Charte! Elle avait droit au même bénéfice de la loi, ce qui inclut la protection en dépit de son retard mental. Le juge Bourassa a imposé une peine de six mois dans un cas d'inceste où un père avait fait violence à sa fille pendant des années. Un

autre Inuit a reçu une peine d'un mois pour agression sexuelle sur une personne endormie.

À notre avis, les preuves d'imposition de sentences bénignes
par le juge Bourassa et par d'autres juges existent; elles sont
suffisantes pour que nous attaquions en justice le procureur
général du Canada et le ministre de la Justice des Territoires
pour ne pas avoir respecté les droits à l'égalité et à la
sécurité personnelle que nous accorde la Charte. Nous avons
l'intention de faire immédiatement une demande de fonds de
développement de cas au titre du programme de contestation
judiciaire pour forcer ces ministres à jouer leur rôle.

Nous entendons, par cette contestation judiciaire, montrer que les Inuit n'ont pas reçu le même bénéfice de la loi à cause de l'imposition de peines bénignes. Le ministre fédéral de la Justice a la responsabilité de modifier le Code criminel si ce dernier ne nous accorde pas les droits que la Charte nous reconnaît. Dans les Territoires du Nord-Ouest, les deux

ministres de la Justice ont la responsabilité conjointe d'appliquer le Code criminel, d'assurer la participation de la victime dans l'imposition de la peine et de protéger les femmes inuit dans leurs communautés.

La société Pauktuutit exige que le pouvoir judiciaire reconnaisse que le viol est un crime que l'on doit prévenir et dénoncer indépendamment de la race ou de la culture de la Selon le professeur Elizabeth Sheehy de l'école de victime. droit de l'Université d'Ottawa, le système de justice criminelle favorise et tolère la violence faite contre les femmes. Se prévalant d'une des plus récentes études faites sur la question, elle ajoute qu'une condamnation à de longues années de prison a bien pour effet de prévenir l'activité criminelle du délinquant et des autres, et que cet effet de dissuasion est plus important dans le cas de viol et d'agression sexuelle.

Finalement, la société Pauktuutit demande une enquête publique complète sur l'administration de la justice dans les

Territoires du Nord-Ouest. Nous nous inquiétons des femmes inuit et de leurs enfants, victimes de crimes de violence. Nous voulons que le gouvernement nomme une commission d'enquête, dont le mandat sera d'examiner la nomination des juges, le pouvoir discrétionnaire accordé aux procureurs de la Couronne, la surveillance policière, l'imposition des peines (particulièrement dans les cas d'agression sexuelle et d'inceste), la participation de la victime au système judiciaire, le rôle de la culture dans l'application de la loi. Comme tous les Inuit et les responsables du système judiciaire, nous désirons que les délinquants purgent leur peine dans les Territoires du Nord-Ouest, même si elle dépasse deux années de Cette enquête publique devrait également porter sur cet aspect ainsi que sur l'accès à des services de counselling et de traitement pendant le séjour du délinquant en prison.

En conclusion, nous estimons que la tenue d'une enquête publique complète sur l'administration de la justice dans les Territoires du Nord-Ouest ne suffit pas; il faut demander des comptes à l'État, pour ne pas avoir pris au sérieux les crimes de violence sexuelle perpétrés contre les femmes et les enfants inuit. Il y a 20 ans, quand le rapport de la Commission royale sur le statut de la femme a été publié, les femmes inuit n'avaient pas, au niveau national, le moyen de faire entendre leur voix, et elles étaient incapables de répondre à la question que pose cette conférence : L'État a-t-il répondu de façon satisfaisante aux besoins des Canadiennes? Depuis, des progrès non négligeables ont été réalisés, et les Inuit ont maintenant un organisme pour défendre leurs intérêts, mais comme je l'ai clairement exposé, nous avons encore beaucoup de chemin à parcourir avant de pouvoir dire que l'État répond aux besoins des femmes inuit.

# APPENDICE «FEMM-6»

MÉMOIRE PRÉSENTÉ AU SOUS-COMITÉ PARLEMENTAIRE

DE LA CONDITION FÉMININE

OBJET: LA VIOLENCE CONTRE LES FEMMES

PAR: EUNADIE JOHNSON, PRÉSIDENTE

ORGANISATION NATIONALE DES FEMMES

IMMIGRANTES ET DES FEMMES APPARTENANT

À UNE MINORITÉ VISIBLE DU CANADA

Je suis heureuse que le Comité ait invité l'ONFIFMVC à présenter son point de vue sur la question de la violence contre les femmes.

Je m'appelle Eunadie Johnson. Je suis présidente de l'ONFIFMVC, mais mes principales fonctions sont celles de directrice exécutive du Centre de détresse Thompson, refuge et maison de transition pour femmes maltraitées et leurs enfants. J'ai une expérience de dix ans dans ce domaine.

En réfléchissant au contenu de ce mémoire, j'ai pris conscience du fait que j'étudie, analyse, présente et discute cette question de la violence contre les femmes depuis des années. Tout en sachant que c'est rêver en couleurs, j'espère, comme je l'ai toujours fait, que cet exposé aura son importance.

L'Organisation nationale des femmes immigrantes et des femmes appartenant à une minorité visible du Canada, dont je suis présidente, a organisé de multiples rencontres pour discuter de la violence dans différentes collectivités. Cette question était et demeure une priorité. La liste de recommandations formulées au terme de notre dernière assemblée biennale (novembre 1990) illustre les grandes préoccupations de notre groupe. Je les mettrai en évidence dans mes propres recommandations. Sans compter les attitudes sexistes et racistes de l'ensemble de la société, une femme maltraitée appartenant à la population cible (en l'occurrence, les immigrantes et les membres de minorités visibles) doit faire face à une situation complexe dans sa collectivité.

Elle est censée comprendre cette situation et les pressions qui s'exercent, malgré les mauvais traitement que lui fait subir son partenaire. Bien que les femmes de la culture dominante puissent faire face au même genre de violence, les circonstances de nos membres sont plus complexes. Je suis bien sûr consciente du fait que les souffrances infligées sont les mêmes pour toutes les femmes.

L'impression que les gens ont de la population cible - groupe qui souffre depuis longtemps, qui est passif ou qui peut en endurer beaucoup - crée de la confusion au sujet de la violence que nos membres connaissent dans leur vie et masque le fait qu'elles sont doublement ou triplement opprimées. Dans nos collectivités, cette impression amène les femmes à garder le silence sur la violence dans leur vie et les systèmes sexistes et racistes leur laissent peu de choix.

En particulier, dans la plupart des régions du pays, les immigrantes qui n'ont pas une bonne connaissance de l'anglais ou du français ne peuvent obtenir aucune aide pour accéder aux services existants. Les renseignements qui leur sont présentés n'ont pas l'impact voulu à cause des barrières linguistiques. Les réfugiées font face à des obstacles supplémentaires du fait qu'elles n'ont pas le statut d'immigrantes reçues.

Pour leur part, les femmes membres de minorités visibles qui connaissent la langue doivent affronter le problème des stéréotypes qui contribuent à la confusion et à l'insécurité qu'elles ressentent déjà par suite des effets de la violence sur leur vie. Ces femmes ont tendance à croire qu'il leur incombe de calmer leur partenaire, d'accepter leurs prétextes et de ne pas se protéger contre la violence et la colère.

L'idée qu'on se fait des immigrantes/réfugiées et des femmes appartenant aux minorités visibles est soit inexistante soit conforme à des stéréotypes centenaires, surtout dans le cas des dernières. Par conséquent, les gens tendent à nier la violence dans leur vie ou, s'ils en sont témoins, à ne pas en faire cas en se disant qu'elle fait partie de leur culture. Lorsque nous examinons les programmes et les services établis pour prévenir la violence ou y remédier, force nous est de constater qu'il n'existe pas de données valables concernant les immigrantes et les membres de minorités visibles.

Au Canada, la représentation des femmes dans les services de police atteint à peine 5 p. 100. Dans le cas des immigrantes et des femmes appartenant aux minorités visibles, je soupçonne, quoique je ne dispose pas de statistiques, que les chiffres sont négligeables. On peut donc supposer sans grand risque de se tromper que la police n'a jamais consulté ces femmes en établissant ses programmes et services. Bien que la population cible ait participé dans une certaine mesure à l'activité de groupes communautaires, les renseignements présentés et les programmes conçus en fonction de ces renseignements ne répondent pas aux besoins particuliers des immigrantes et des membres des minorités visibles.

L'attitude de la police reflète en général celle des cultures dominantes et n'est donc pas exempte du sexisme et du racisme qui touchent l'ensemble de la société. Je le sais pour avoir souvent été témoin de certains comportements envers les immigrantes et les membres de minorités visibles victimes de violence. Il n'est pas rare d'entendre dire alors: "Cela doit faire partie de leur culture."

Nous devons cependant comprendre que la police commence, sous la pression de la communauté et des groupes féminins, à reconnaître l'étendue et les répercussions de la violence contre les femmes.

Ceste question a beaucoup retenu l'attention au cours des dix dernières années. Ces derniers temps, par suite de la mort violente de beaucoup de femmes au Canada et de la dénonciation de la violence par toutes celles qui ont accès aux médias (sauf Barbara Amiel), il y a des efforts concertés, basés sur des mesures législatives, pour affecter des fonds et des ressources aux programmes de lutte contre la violence. Cependant, les mesures annoncées après des circonstances particulièrement violentes ne durent pas longtemps, comme si les attitudes et les comportements violents pouvaient disparaître au terme d'un projet.

Certains groupes communautaires, représentant surtout le mouvement féminin de la culture dominante du Canada, ont fait un excellent travail de sensibilisation du public. Quelques-unes d'entre nous ont réussi, à force de ténacité et de détermination, à participer à l'action de ces groupes, mais les ententes et les programmes mis au point sont loin d'atteindre les immigrantes et les membres des minorités visibles et encore moins de répondre à leurs besoins.

Lorsque des programmes éducatifs sont mis sur pied et qu'on ne dispose pas de services de traduction, ils n'aident pas beaucoup les femmes qui n'ont pas une connaissance suffisante de l'une des deux langues officielles.

Il se peut que, dans certaines régions, la police et les groupes communautaires aient fait de leur mieux, compte tenu des ressources disponibles. Il y a également le système de justice pénale qui, très soucieux de protéger les innocents (quelle idée géniale!), traumatise davantage les victimes.

Les juges ne cessent pas de faire des commentaires injurieux pour les femmes victimes de violence et les remarques racistes sont monnaie courante. Il est consternant d'examiner les statistiques sur les jugements rendus dans les affaires de viol et de meurtre de femmes.

Le projet d'établir une commission royale est probablement une bonne idée. Mon instinct me dit qu'une telle commission va mettre le problème en évidence. (Après tout, l'adjectif "royale" évoque pour moi quelque chose d'important.) Cependant, une fois que la commission aura conclu ses travaux, il faudra agir, mais agira-t-on vraiment? Avons-nous besoin d'un autre massacre comme celui de Montréal?

Toute commission mise sur pied, toute étude entreprise devra tenir compte des expériences des immigrantes et des femmes appartenant à des minorités visibles du Canada. Toute entente et tout programme doivent être conçus en consultation avec la population cible, qui ne manque certes pas de compétences à cet égard.

Nous sommes connus à l'étranger pour nos efforts tendant à aider les pays du tiers monde à reconnaître la lutte des femmes pour l'égalité. Quand allons-nous déployer autant d'efforts en faveur des femmes canadiennes? Quand allons-nous tenir compte des expériences des immigrantes et des femmes membres de minorités visibles?

## LE RACISME DANS L'ONFIFMVC ET LE MOUVEMENT FÉMININ

#### Résolutions adoptées

- 1. Qu'un comité soit établi pour combattre le racisme dans l'ONFIFMVC et le mouvement féminin.
  - Accès aux ressources nécessaires pour atteindre cet objectif.
  - Réaffirmation de la mission initiale de l'ONFIFMVC.
  - Transmission des renseignements recueillis aux membres provinciaux.
- 2. Qu'un mécanisme de contrôle indépendant soit établi pour s'assurer de l'efficacité du processus.
- 3. Que soient organisés des ateliers de sensibilisation à l'intention des membres du conseil d'administration et de l'ensemble des membres.
- 4. Qu'un mécanisme de surveillance des médias soit mis en place pour répondre aux stéréotypes racistes et aux manifestations de racisme dans les médias.
- 5. Que des efforts soient déployés pour intégrer la sensibilisation dans le système d'éducation.

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#### RESUME

Qu'un comité soit établi pour combattre le racisme dans l'ONFIFMVC et le mouvement féminin, que des ressources soient mises à sa disposition pour qu'il s'acquitte efficacement de sa tâche, que ses membres aient accès aux organismes provinciaux et que ceux-ci contribuent à ses travaux. Que le comité rédige un rapport et le présente à l'assemblée générale annuelle dans deux ans et que la question soit inscrite à l'ordre du jour de la prochaine assemblée annuelle. Que le comité réaffirme la mission initiale de l'ONFIFMVC.

#### LA VIOLENCE FAMILIALE

#### Attendu

- 1. que la violence contre les femmes augmente à la maison, au travail et dans l'ensemble de la société;
- 2. que les femmes et le féminisme sont soumis à des attaques, comme en témoignent le massacre de Montréal et la coupure des fonds affectés aux centres et aux publications pour femmes;
- 3. que des attaques sont dirigées contre tous les groupes luttant pour l'égalité et la justice, femmes, minorités visibles, premières nations, homosexuels, lesbiennes et travailleurs, comme en témoigne la recrudescence de la violence policière contre ces groupes;

#### Il est résolu

- 1. Que l'ONFIFMVC analyse et présente la question de la violence contre les femmes d'une manière globale qui situe cette violence dans le contexte d'une attaque contre les femmes et qui reconnaisse les pressions économiques, sociales et politiques qui s'exercent sur les femmes.
- 2. Que l'ONFIFMVC rédige un document de position énergique pour marquer l'anniversaire du massacre de Montréal et appuie les efforts d'organisations féminines telles que le Comité national d'action pour s'organiser aux alentours du 6 décembre.
- 3. Que l'ONFIFMVC envoie un message de solidarité aux gens de Kanasatake et de Kahnawake qui sont en train de reconstruire leur communauté, et particulièrement aux femmes victimes de la violence de la police et de l'armée, et que l'ONFIFMVC réitère sa solidarité avec les premières nations.
- 4. Que le conseil d'administration et les dirigeants de l'ONFIFMVC suivent les événements et se préparent à prendre position à temps et d'une manière énergique en cas d'incidents futurs de violence contre les femmes.

## Proposition d'un certain nombre de déléguées

Recueillir des dons pour les femmes de Kanasatake et de Kahnawake.

#### RECOMMANDATIONS ET MOTIONS

Que les statuts nationaux soient modifiés pour qu'il ne soit plus possible d'accepter directement des membres à l'échelon local et que tous les groupes locaux soient rattachés au groupe provincial, afin d'assurer une plus grande unité, une meilleure coordination et de meilleures communications parmi les membres.

La recommandation ci-dessus est présentée à l'appui des observations de Shashi Assanand à l'atelier des communications de la conférence nationale. Shashi Assanand est actuellement présidente de l'OFIFMVC de la Colombie-Britannique.

Gulistan Sharif (C.-B.)

\* \* \* \* \*

Que, mises à part les représentantes nationales, l'ONFIFMVC communique aussi directement avec l'organisme provincial, afin d'assurer de meilleures communications entre les niveaux national et provincial.

\* \* \* \* \*

Que l'ONFIFMVC établisse et maintienne de bonnes relations de travail avec les associations de femmes immigrantes établies dans toutes les provinces plutôt que de favoriser l'établissement de petits groupes relevant directement d'elle.

Linda (Manitoba)

\* \* \* \* \*

Que l'atelier sur la lutte contre le racisme dans le mouvement féminin soit interdit aux représentants du gouvernement.

PROPOSÉ: (nom illisible)

APPUYÉ: ?

MOTION: rejetée par 41 voix contre 36.

(signé) Betty Lee

Qu'on vérifie l'exactitude des rapports présentés au conseil d'administration par les représentantes provinciales.

Que les représentantes régionales restent en contact avec les différentes provinces relevant d'elles.

Que soit dressée une liste des différentes organisations d'immigrantes et de femmes membres de minorités visibles dans chaque province, afin que des renseignements sur l'ONFIFMVC puissent leur être transmis.

Î.-P.-É.

\* \* \* \* \*

Que des exemplaires des statuts soient fournis au bureau local.

Que le bureau national participe à la solution des problèmes locaux. (Par exemple, les communications sont complètement paralysées à l'heure actuelle.)

Que plus de documentation soit fournie (p. ex., un bulletin tous les 4 à 6 mois).

Rano Khokhar (N.-É.)

\* \* \* \*

Que les rapports de la présidente et de la trésorière soient mis à la disposition des déléguées.

Que les procès-verbaux des réunions du conseil d'administration soient diffusés.

Bani Bal (T.-N.)

#### MOTIONS ET RECOMMANDATIONS

Je propose qu'à la prochaine assemblée biennale de l'ONFIFMVC,

- nous n'ayons que quatre ateliers sur des questions reliées aux objectifs de nos organisations;
- nous tenions la réunion d'affaires plus tôt pour ne pas avoir à nous presser à la dernière minute et pour donner plus de temps à cet important sujet:
- nous tenions une séance plénière pour échanger des idées et des opinions.

PROPOSÉ: NARGIS KHERAJ APPUYÉ: ANNE KETTERSBIL

MOTION: ADOPTÉE

\* \* \* \* \*

J'ai l'impression, comme plusieurs de mes collègues, d'avoir eu beaucoup de difficultés au cours de cette réunion biennale de notre dynamique organisation nationale.

Nous devons veiller à ce que les documents nécessaires, comme les rapports du comité, de la trésorière et de la présidente, l'énoncé de principes de la présidente et l'ordre du jour, soient disponibles conformément aux statuts.

#### Je propose donc:

- Que la diffusion de la documentation pertinente devienne obligatoire.
- Que le procès-verbal de cette réunion et une liste des recommandations soient envoyés à tous les membres dans les 60 jours.
- Que les procès-verbaux de toutes les réunions du conseil d'administration soient transmis à toutes les régions dans les 30 jours.

PROPOSÉ: GULISTAN SHARIF

APPUYÉ: ? MOTION: ?

# L'ÉQUITÉ EN MATIÈRE D'EMPLOI

#### Résolutions adoptées

- Que l'ONFIFMVC exerce des pressions pour faire adopter des lois efficaces d'équité en matière d'emploi à tous les paliers: fédéral, provincial et municipal.
- Que ce processus prévoie la participation des immigrantes et des femmes appartenant à des minorités visibles.
- Que des mécanismes de contrôle fassent partie intégrante des programmes d'équité en matière d'emploi.
- Que l'examen de sélection d'agent au niveau d'entrée utilisé par la fonction publique fédérale soit éliminé, car il est biaisé.
- Que le nombre d'employés assujettis à la Loi C-62 soit ramené de 100 à
   25.
- Que soit établie une commission d'équité en matière d'emploi relevant directement du Parlement.
- Que tous les groupes et niveaux désignés y soient représentés.
- Que soit établi un programme obligatoire d'équité en matière d'emploi comprenant des objectifs, des calendriers et des mécanismes efficaces de mise en vigueur.
- Que tous les ministères, conseils, commissions et organismes fédéraux soient assujettis à la Loi sur l'équité en matière d'emploi.
- Que le Programme de contrats fédéraux soit assujetti à la Loi sur l'équité en matière d'emploi.

- Que l'ONFIFMVC demande une subvention au gouvernement fédéral pour lui permettre de participer à l'examen de 1991.
- Que l'ONFIFMVC mette en oeuvre un programme de cours sur l'équité en matière d'emploi à l'intention des organismes membres et qu'elle présente un rapport sur les progrès accomplis à cet égard à l'assemblée de 1992.
- Que l'ONFIFMVC participe au Réseau national d'équité en matière d'emploi en vue de l'examen de la Loi en 1991.
- Que des professionnels appartenant à des minorités ethniques soient engagés pour participer à la mise en œuvre des programmes d'établissement des réfugiés.
- Que soit adoptée une politique juste concernant les réfugiés, tenant compte des réalités politiques et non du point de vue officiel du gouvernement des pays en cause.

#### LES RÉFUGIÉES

#### Résolutions adoptées

- Que la définition de réfugié soit modifiée de façon à tenir compte du sexe des intéressés.
- Que les cours d'anglais et d'autres cours soient ouverts aux femmes, qu'elles aient ou non l'intention de faire partie de la population active.
- Que les groupes de la base participent au processus d'évaluation des programmes linguistiques existants si on envisage d'établir de nouveaux programmes.
- Que des fonds soient offerts aux ONG qui assurent des services aux femmes demandant le statut de réfugiées.
- Que le programme de promotion des communications et d'information sur les ressources dans les différentes collectivités soit mis en oeuvre au profit des réfugiées et que l'écart entre les collectivités soit réduit.
   L'ONFIFMVC devrait appuyer cette initiative et lui accorder plus d'attention.
- Que l'ONFIFMVC établisse un comité sur les réfugiées.
- Que la CEIC fasse une évaluation complète de ses cours d'anglais langue seconde, en accordant une attention particulière aux besoins des réfugiées.
- Que les principaux organismes soient renseignés sur les questions culturelles relatives aux réfugiées.
- Que des mesures soient prises pour permettre aux réfugiées d'avoir accès à des renseignements sur leurs droits, dans leur propre langue, dès leur arrivée au Canada.
- Que des mécanismes soient établis pour évaluer les méthodes d'enseignement et la compétence des professeurs chargés de donner les cours d'anglais langue seconde.
- Que l'ONFIFMVC interdise l'accès de certains de ses ateliers futurs aux représentants du gouvernement.

#### LES JEUNES FEMMES ET L'ONFIFMVC

#### Recommandations

- 1. Que l'ONFIFMVC établisse un comité sur les jeunes femmes.
- 2. Que ce comité examine les obstacles internes et externes qui empêchent les jeunes femmes de participer.
- 3. Que nous nous renseignions mutuellement sur nos différences de couleur, de culture, de langue, d'âge, de situation économique, etc.
- 4. Que les membres participent aux activités communautaires pour faire connaître l'ONFIFMVC et ses objectifs.
- 5. Que les jeunes femmes participent à l'éducation d'autres jeunes femmes.

#### IF RENFORCEMENT DE L'ONFIFMVC AU NIVEAU RÉGIONAL

### Résolutions adoptées

- 1. Que tous les groupes membres disposent d'un exemplaire des statuts de l'ONFIFMVC.
- 2. Que les représentantes régionales contactent les membres dans la province/région avant et après les réunions du conseil d'administration.
- 3. Qu'une liste des organismes membres dans chaque province/région soit dressée et transmise aux participantes.
- 4. Que le bureau national offre de l'aide sur demande aux groupes provinciaux et locaux.
- 5. Que les membres recoivent plus de documentation (p. ex., un bulletin).
- 6. Qu'une réponse soit donnée à toutes les demandes de renseignements, dans la limite des contraintes financières.
- 7. Que les statuts nationaux soient modifiés de façon à ne pas permettre l'acceptation directe de membres au niveau local. Que tous les groupes locaux relèvent des groupes provinciaux afin d'assurer une plus grande unité et une meilleure coordination parmi les membres.
- 8. Que les rapports présentés par les représentantes provinciales/régionales à l'Organisation nationale soient au préalable approuvés par les organismes provinciaux.
- 9. Pour assurer une meilleure communication entre les niveaux national et provincial, que, mises à part les représentantes régionales, l'ONFIFMVC communique aussi directement avec les organismes provinciaux.
- 10. Que des communications écrites soient constamment maintenues afin que toutes les questions examinées par le groupe soient toujours documentées.

#### CHANGEMENTS ÉCONOMIQUES ET VIOLENCE

#### Résolutions adoptées

- 1. Que l'ONFIFMVC établisse un groupe de travail ou un sous-comité de l'emploi et de la formation de la main-d'oeuvre chargé d'adopter une approche proactive en recommandant une stratégie à long terme pouvant permettre le plein accès des immigrantes et des femmes appartenant aux minorités visibles aux programmes de formation linguistique et professionnelle. Ce groupe centraliserait également les échanges de renseignements et l'attribution de ressources dans les domaines liés à l'emploi.
- Que l'ONFIFMVC prenne position en termes énergiques et fasse campagne contre la TPS et le projet de loi C-21.
- 3. Que l'ONFIFMVC recommande des domaines de recherche et se serve des ressources du Conseil consultatif canadien sur la situation de la femme pour entreprendre une étude d'envergure nationale sur les effets de la récession et de la restructuration économique sur les immigrantes et les femmes appartenant aux minorités visibles.
- 4. Que des pressions soient exercées pour faire modifier la Loi sur la faillite, qui place les travailleurs au bas de la liste des <u>créanciers</u>.
- 5. Que soit examinée la Loi nationale sur la formation, qui traite de l'acquisition de nouvelles compétences et de formation linguistique, en vue d'assurer aux immigrantes et aux femmes appartenant aux minorités visibles l'égalité en matière d'accès, de qualité et de résultats.
- 6. Que l'ONFIFMVC insiste sur la nécessité de légiférer à l'échelle nationale sur la fermeture d'entreprise et presse les différentes régions à proposer des changements.

7. Que l'ONFIFMVC cherche à s'allier à d'autres groupements féminins afin d'examiner les lois qui ont des répercussions sur l'indépendance et le bien-être économique des immigrantes et des femmes appartenant aux minorités visibles et d'établir des stratégies et des campagnes communes.

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- 8. Que la formation linguistique soit considérée comme un droit de la personne et non comme un programme de formation.
  - Que les allocations correspondent au moins au salaire minimum.
  - Que la période de formation passe à 12 mois.
  - Que les professeurs d'anglais langue seconde soient recrutés parmi les immigrantes et les femmes appartenant aux minorités visibles.
- 9. Qu'on encourage l'esprit d'entreprise comme moyen de renforcer la situation économique des immigrantes et des femmes appartenant aux minorités visibles.
- 10. Que l'ONFIFMVC recommande au gouvernement d'établir un organisme national indépendant chargé d'évaluer les titres de compétence étrangers, afin d'assurer l'accès.
- 11. Que le gouvernement fédéral offre un financement suffisant pour assurer l'intégration des programmes communautaires dans le système d'éducation, en vue de la mise au point de programmes de formation linguistique coordonnés pouvant répondre aux besoins des immigrantes et des femmes appartenant aux minorités visibles.
- 12. Que l'ONFIFMVC assume un rôle actif, de concert avec différents groupes régionaux et locaux pour défendre les droits des travailleurs domestiques et coordonner une action nationale unifiée visant à améliorer leurs conditions de travail au Canada.

#### LA VIOLENCE CONTRE LES FEMMES - ADDENDA - RÉSOLUTIONS

#### PRÉAMBULE - Attendu

- que la violence contre les femmes augmente à la maison, au travail et dans l'ensemble de la société;
- que les femmes et le féminisme sont soumis à des attaques, comme en témoignent le massacre de Montréal et la coupure des fonds affectés aux centres et aux publications pour femmes;
- que des attaques sont dirigées contre tous les groupes luttant pour l'égalité et la justice, femmes, minorités visibles, premières nations, homosexuels, lesbiennes et travailleurs, comme en témoigne la recrudescence de la violence policière contre ces groupes;

#### RÉSOLUTION - Il est résolu

Que l'ONFIFMVC analyse et présente la question de la violence contre les femmes d'une manière globale qui situe cette violence dans le contexte d'une attaque contre les femmes et qui reconnaisse les pressions économiques, sociales et politiques qui s'exercent sur les femmes.

Que l'ONFIFMVC rédige un document de position énergique pour marquer l'anniversaire du massacre de Montréal et appuie les efforts d'organisations féminines telles que le Comité national d'action pour s'organiser aux alentours du 6 décembre.

Que l'ONFIFMVC envoie un message de solidarité aux gens de Kanasatake et de Kahnawake qui sont en train de reconstruire leur communauté, et particulièrement aux femmes victimes de la violence de la police et de l'armée, et que l'ONFIFMVC réitère sa solidarité avec les premières nations.

Que le conseil d'administration et les dirigeants de l'ONFIFMVC suivent les événements et se préparent à prendre position à temps et d'une manière énergique en cas d'incidents futurs de violence contre les femmes.

PRÉSENTÉ: Judy Vashti Persad

PROPOSÉ: Salome Lucas

APPUYÉ:

MOTION: ?

# LA VIOLENCE CONTRE LES FEMMES ÉNONCÉ DE PRINCIPES

L'ONFIFMVC condamne énergiquement la montée de la violence contre TOUTES LES FEMMES DANS LA SOCIÉTÉ et demande au gouvernement fédéral d'accorder l'aide nécessaire pour que les femmes qui ont été exclues du processus de consultation y soient <u>maintenant</u> incluses, afin de formuler des politiques appropriées reflétant leurs préoccupations particulières.

L'ONFIFMVC demande que les immigrantes et les femmes appartenant aux minorités visibles participent au processus de décision en ce qui concerne le financement, la recherche et la mise en oeuvre.

#### RECOMMANDATIONS CONCERNANT LE FINANCEMENT

Tous les programmes de financement devraient être examinés et modifiés de façon à assurer une répartition équitable des ressources.

# ACCÈS AUX SERVICES

Les renseignements sur les droits des femmes maltraitées et sur les services qui leur sont offerts devraient être disponibles dans différentes langues, à part l'anglais et le français.

Le réseau de prestation de services devrait fournir des interprètes culturels.

Les programmes d'équité en matière d'emploi devraient devenir obligatoires dans tous les établissements tels que les refuges et les organismes de service social qui s'occupent des femmes victimes de violence.

# APPENDICE «FEMM-7»

# LA PRÉVENTION DE LA VIOLENCE CONTRE LES FEMMES UNE APPROCHE SOCIALEMENT RESPONSABLE

Mémoire présenté au

Sous-comité de la condition féminine

du

Comité permanent de la santé nationale et du bien-être social, des affaires sociales, du troisième âge et de la condition féminine de la Chambre des communes

par

LINDA MACLEOD

Présidente
Associations nationales intéressées
à la justice criminelle
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Février 1991

# LA PRÉVENTION DE LA VIOLENCE CONTRE LES FEMMES UNE APPROCHE SOCIALEMENT RESPONSABLE

12-2-1991

#### INTRODUCTION

Je suis honorée et reconnaissante de l'occasion qui m'est offerte de vous présenter ce mémoire aujourd'hui. Je l'ai rédigé au nom des Associations nationales intéressées à la justice criminelle, coalition regroupant dans un cadre relativement peu structuré 21 organismes nationaux qui s'intéressent aux questions de justice pénale et souhaitent étudier et mettre en oeuvre des approches plus efficaces de la justice dans notre société.

Les organismes membres des ANIJC oeuvrent dans des domaines assez divers. Certains, comme l'Association du Barreau canadien, l'Association canadienne des sociétés Elizabeth Fry, la John Howard Society of Canada et l'Association canadienne de justice pénale, s'occupent exclusivement ou principalement de questions liées au système judiciaire. Pour d'autres, comme l'Association nationale des centres d'amitié, la Société canadienne de psychologie, l'Institut canadien de formation et notre dernière recrue, le Conseil canadien de l'enfance et de la jeunesse, les questions de justice ne représentent qu'un aspect de leur mandat.

La diversité des préoccupations de nos membres et des points de vue qu'ils expriment, les relations directes qu'ils entretiennent tous avec les travailleurs des maisons d'accueil, les groupes communautaires et des particuliers, hommes, femmes et enfants, de tous les milieux et de toutes les régions du Canada, font la force des ANIJC.

Les messages que je voudrais vous transmettre aujourd'hui ont leur racine dans l'approche pluridisciplinaire basée dans la communauté qui définit les ANIJC en tant que coalition. Les points précis que j'évoquerai découlent en partie de travaux réalisés par les ANIJC et en partie de l'expérience que j'ai acquise au cours des douze dernières années, en dehors des Associations, dans le domaine de la violence contre les femmes. Je parle donc dans le présent mémoire non

seulement au nom des organismes membres des ANIJC, mais aussi au nom des femmes et des hommes de nos collectivités qui n'auront pas l'occasion de faire connaître leur point de vue au sous-comité.

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Je voudrais également demander aux membres du sous-comité de noter que, même si je m'adresse à eux en tant que présidente des ANIJC, à la demande expresse de leurs responsables, le mémoire n'a pas été officiellement approuvé par nos organismes membres. J'en prends donc l'entière responsabilité. En particulier, je demande au sous-comité de considérer que les propositions et recommandations contenues dans le mémoire ne découlent que partiellement des travaux et de l'expérience des ANIJC et de ses membres et ne constituent donc pas des recommandations officielles.

# THÈMES PRINCIPAUX DU MÉMOIRE

Dans le présent mémoire, j'insisterai sur cinq grands points:

1. <u>Une prévention efficace doit se baser sur une intervention reconnaissant que toutes les formes de violence contre les femmes ont leur racine dans les valeurs et les institutions de notre société.</u>

Bien que ce principe semble admis en théorie depuis un certain temps, il est en général écarté en pratique parce qu'on l'estime trop abstrait et qu'on en juge l'application trop difficile, trop coûteuse et trop longue. En tant que société, nous avons plutôt choisi de concentrer nos efforts sur l'intervention dans des cas particuliers de violence et d'insister sur des moyens de protection et d'appui qui, tout en étant très nécessaires, ne laissent pas une place suffisante à la prévention. Cependant, nous en sommes arrivés à un point où la plupart des gens se rendent compte que l'intervention dans des cas particuliers ne préviendra jamais la violence contre les femmes. Ceux qui travaillent pour mettre un terme à cette violence sont aujourd'hui de plus en plus nombreux à convenir que nous ne préviendrons la violence contre les femmes qu'en ayant le courage de nous attaquer aux valeurs et aux institutions de la société qui la favorisent.

2. <u>Le public se rend compte qu'il est urgent de prévenir cette violence parce qu'il la perçoit comme le signe d'une injustice et d'une perte de contrôle croissantes.</u>

La volonté publique de prévenir la violence contre les femmes est animée par une crise des valeurs, une crise dans laquelle les gens voient l'injustice envahir de plus en plus la société et considèrent la violence contre les femmes et les enfants comme une manifestation de cette injustice. Pour encourager les activités communautaires favorables à la prévention de la violence, il faut reconnaître et exploiter les liens entre les préoccupations qu'elle suscite parmi les gens et leur crainte, plus vaste, de l'injustice et de la perte de contrôle.

2. <u>La violence contre les femmes est une préoccupation et une responsabilité</u> de l'ensemble de la collectivité.

La violence contre les femmes est plus qu'une "affaire de femmes". Elle concerne toute la collectivité. Nous vivons tous la réalité et les conséquences de cette violence. Nous en sommes tous les victimes et en partageons tous la responsabilité parce qu'elle fait partie de notre collectivité. Pour prévenir la violence, nous devons nous attaquer à ses liens avec l'isolement individuel, au sentiment de perte de contrôle que tant de gens ressentent actuellement et au dépérissement de nos collectivités. Nous ne devons pas faire assumer aux femmes la responsabilité exclusive de trouver la "solution". Il est temps que femmes et hommes coordonnent leurs efforts pour prévenir la violence dans notre société.

4. <u>La réforme de la justice est essentielle, à titre de symbole, pour permettre au public de croire à nouveau que l'équité, l'égalité et la solidarité communautaire sont possibles.</u>

Le système de justice pénale a assumé un rôle de premier plan dans la réaction du Canada à la violence contre les femmes. Cependant, malgré les nombreux efforts très fructueux et très bien accueillis déployés pour améliorer la réaction de ce système, différents travailleurs de maisons d'accueil craignent de

plus en plus que la nature contradictoire du système judiciaire et le fait qu'il n'agisse que sur des cas particuliers ne le rendent inefficace ou même nuisible pour beaucoup de femmes victimes de violence.

Cette remise en question ne signifie pas que les gens veuillent renoncer à recourir au système judiciaire dans les cas de violence contre les femmes. Les femmes et les hommes du Canada tiennent beaucoup au maintien du principe que la violence contre les femmes à la maison et dans la rue est un crime. Ils espèrent en outre que le puissant symbolisme de ce système servira à réduire les sentiments de peur, d'isolement et d'inégalité qui peuvent attiser la violence et en multiplier les effets. De plus, on s'accorde généralement pour penser que les femmes devraient conserver la possibilité de recourir au système judiciaire lorsqu'elles sont victimes de violence.

Parallèlement à cet espoir, on estime cependant que toute tentative de réforme tendant à lutter plus efficacement contre la violence faite aux femmes doit tenir compte des liens du système judiciaire avec des valeurs qui encouragent et perpétuent la violence et de l'expérience qu'ont les femmes de l'intervention de ce système.

C'est dans le domaine de la réforme du système de justice pénale que les travaux passés et actuels des ANIJC sont les plus révélateurs. Je m'inspire, dans l'examen de cette réforme, des hypothèses et des principes philosophiques posés par les ANIJC lors de l'élaboration d'une approche de la justice criminelle basée sur la responsabilité sociale. Je parlerai également d'une proposition de changement législatif actuellement en préparation, comme formule possible de réforme.

5. <u>Il faut encourager la responsabilité communautaire dans la prévention de la violence.</u>

Il est indispensable de reconnaître l'urgence de développer et de renforcer les réactions proactives à la violence, qui comprennent à la fois des éléments d'intervention et de prévention, en suscitant un sentiment de responsabilité

communautaire envers le problème et les réactions à la violence et en appuyant les initiatives communautaires dans ce domaine. L'expérience des collectivités autochtones peut être précieuse à cet égard.

#### ÉLÉMENTS DE MÉTHODOLOGIE

Compte tenu du sujet, une partie des renseignements que je présente dans ce mémoire est inévitablement personnelle et subjective. Elle se base cependant sur des centaines, peut-être des milliers d'entretiens que j'ai eus au cours des douze dernières années avec des gens qui travaillent à prévenir la violence contre les femmes, avec des femmes victimes de violence, des étudiantes du secondaire et de l'université et d'autres citoyens concernés.

J'ai choisi de présenter ces renseignements directs plutôt que des données statistiques, surtout parce que je sais que vous recevrez d'autres mémoires qui exposeront très bien les renseignements officiels. J'ai délibérément choisi d'insister sur les déclarations de quelques femmes et hommes parce que je crois que ces "données" subjectives sont trop souvent écartées à un moment où, à mon avis, il est indispensable d'en tenir compte pour profiter de l'expérience des femmes et des hommes du Canada en matière de prévention de la violence.

Les statistiques officielles suscitent souvent plus de questions qu'elles n'apportent de réponses et engendrent donc le découragement. Pourquoi la violence ne s'atténue-t-elle pas? Quelles en sont les racines? Pourquoi les chiffres ne baissent-ils pas malgré tous les efforts concertés qui sont déployés? La violence est-elle plus répandue aujourd'hui qu'elle ne l'était il y a dix ans? Ou bien la hausse constante des chiffres ne reflète-t-elle que l'augmentation de la proportion des incidents qui sont déclarés?

Ces questions sont importantes, mais les statistiques ne permettent pas seules d'y répondre. Je me suis donc basée sur des renseignements moins "solides", mais probablement plus significatifs, qui expriment les espoirs ainsi que les craintes et les préoccupations de beaucoup de Canadiens.

# POURQUOI LA QUESTION DE LA VIOLENCE CONTRE LES FEMMES REVÊT-ELLE TANT D'IMPORTANCE POUR LE PUBLIC CANADIEN?

La question de la violence faite aux femmes retient l'attention des politiciens, des fonctionnaires et du public depuis plus d'une décennie. Sur le plan international, le Canada est considéré comme un chef de file dans ce domaine, particulièrement en ce qui concerne la violence domestique contre les femmes. À mon avis, ces faits sont loin d'être secondaires. Ils nous amènent à nous interroger sur le sens de la violence contre les femmes pour la population du Canada.

D'après les entretiens que j'ai eus avec des femmes et des hommes un peu partout au Canada, je me rends compte que la violence contre les femmes et les enfants est devenue, pour beaucoup de membres de notre société, un symbole du mal. Elle est perçue comme une perte de contrôle, elle donne à la vie un caractère imprévisible et injuste. Elle suscite des craintes qui ne se rattachent pas explicitement à des actes particuliers de violence physique ou sexuelle. Parce qu'elle se produit si souvent à la maison, là où les femmes sont le plus vulnérables, parce que les agresseurs sont si fréquemment des gens que les victimes connaissent et en qui elles ont confiance, la violence faite aux femmes engendre le sentiment que la vie est dangereuse et peu fiable.

Lorsque les gens parient de violence contre les femmes, ils parient aussi d'inégalité et d'injustice, de leurs propres sentiments d'isolement, de perte de contrôle, de vulnérabilité et d'impuissance et de leur crainte de l'avenir.

Ces liens sont devenus très clairs pour moi cette dernière année pendant que je voyageais dans le pays, pour le compte du Secrétariat d'État, afin d'animer une série d'ateliers destinés à atténuer les craintes des femmes et à augmenter leur sentiment de sécurité. Pour axer les discussions sur les préoccupations explicites de chaque collectivité, je commençais par demander aux participants de décrire le genre de craintes qu'ils éprouvaient personnellement ou qu'à leur connaissance, leurs partenaires, leurs filles, leurs mères ou leurs amies éprouvaient. Je leur demandais de penser aux situations, aux endroits et aux conditions qui suscitaient en eux des sentiments d'incertitude ou de peur.

Les réponses que j'ai reçues n'étaient pas celles que j'attendais. Bien sûr, les femmes et les hommes présents ont mentionné la crainte d'une agression physique ou sexuelle, mais, dans la plupart des ateliers, cette crainte n'était pas la plus importante. Les participants ont plutôt insisté sur ce qui suit:

- 1. La crainte de manquer de la protection juridique nécessaire par suite de la corruption et de la violence de la police, de l'indifférence des juges et des avocats et de l'insuffisance des lois actuelles.
- 2. La crainte de l'intolérance, surtout en ce qui concerne la violence raciale et la violence contre les homosexuels.
- 3. La crainte de l'isolement géographique, de l'absence de services communautaires ou du manque de connaissance des services disponibles. Les gens craignaient que les voisins et les passants ne viendraient pas à leur secours s'ils étaient en danger ou effectivement attaqués. Les femmes craignaient de ne pas être aidées par les autres femmes. Les immigrantes, les personnes âgées et les handicapées craignaient de ne pas savoir comment obtenir de l'aide en cas de besoin.
- 4. Les participants ont parlé de la peur qu'ils avaient pour leurs enfants. Dans sept des huit ateliers, ils ont mentionné la violence des jeux auxquels les enfants se livrent et qui comprennent souvent des viols collectifs simulés de petites filles de 1<sup>re</sup> et de 2<sup>e</sup> année. Les parents d'adolescents ont cité leurs craintes au sujet de la vulnérabilité de leurs enfants qui travaillent dans des restaurants à service rapide ou dans des kiosques de vente au détail.
- 5. Les femmes ont particulièrement mentionné leur peur lorsqu'elles travaillent tard et la crainte du harcèlement sexuel au travail. Ces craintes s'étendaient également aux étudiantes et aux professeurs d'université.

6. Les femmes ont parlé de leur peur de tous les moyens de transport. Elles ont dit qu'elles avaient peur de marcher dans la rue la nuit, peur des chauffeurs de taxi, peur de marcher ou de faire de la bicyclette dans les parcs et sur les campus, peur de conduire seules ou avec leurs enfants après la tombée du jour et peur de prendre le métro ou l'autobus, surtout si elles devaient attendre à une station ou à un arrêt déserts.

Au cours de ces ateliers, les femmes en arrivaient souvent à la conclusion qu'elles ne se sentaient en sécurité nulle part et qu'elles ne pouvaient faire confiance à personne puisqu'elles sont si souvent victimes de la violence de proches.

Il est capital de tenir compte de ces facteurs si l'on veut concevoir des réactions à la violence faite aux femmes qui puissent effectivement prévenir cette violence. Ces facteurs établissent clairement en outre qu'à moins de trouver des solutions qui s'attaquent à l'inégalité, à l'injustice, à l'isolement et à la vulnérabilité, nous n'arriverons ni à atténuer les craintes des femmes ni à concevoir des programmes qui réduisent la violence qui s'exerce contre elles.

# EFFETS PERÇUS DES RÉACTIONS ACTUELLES À LA VIOLENCE

Les femmes qui sont des victimes/survivantes de la violence mentionnent constamment ce besoin dans leur évaluation des services qui leur sont actuellement offerts. Par souci de brièveté et compte tenu de la nature du présent mémoire, je me concentrerai sur l'expérience que de nombreuses femmes ont du système judiciaire. Cela ne veut pas dire que cette expérience est toujours négative. Les sentiments que les femmes expriment à l'égard de ce système reflètent beaucoup des impressions qu'elles ont face à d'autres services établis pour les aider. Cela ne veut pas dire non plus que toutes les femmes réagissent mal au système judiciaire. L'objet des exemples que je donne est de souligner la nécessité d'une réforme et, ce qui est peut-être plus important, de mettre en évidence le fait que les victimes/survivantes de la violence veulent que les solutions adoptées non seulement les protègent de la violence physique ou sexuelle future, mais aussi atténuent leurs sentiments d'injustice, d'isolement, de vulnérabilité et d'inégalité. Elle veulent que les services qui leur sont offerts réduisent leur impression que la violence domine leur vie et la société dans son ensemble.

Voici quelques exemples.

1. Une femme qui avait bénéficié de l'aide d'une conseillère, elle-même victime de violence, avant de témoigner contre son mari au tribunal a dit ce qui suit:

"J'ai constamment l'impression d'être contrôlée avec bonté. J'ai l'impression qu'il me faut être éternellement reconnaissante pour votre temps et votre sensibilité. J'ai l'impression d'être obligée de répondre à vos attentes sous peine de gaspiller les durs efforts que vous avez faits pour moi, sauf que c'est moi qui aurais échoué, pas vous. J'ai l'impression que je dois faire ce que vous dites "pour mon propre bien", sauf que je ne crois pas vraiment que c'est dans mon intérêt de le faire, pas plus que je ne croyais que la meilleure chose à faire était d'appeler la police. Pour moi, mon intérêt est de garder ma dignité et de continuer à vivre."

2. Une autre femme qui était maltraitée par son mari avait commencé par demander conseil à une travailleuse sociale non pour elle-même, mais pour ses enfants, que le mari maltraitait aussi. La travailleuse sociale lui avait dit qu'elle devait appeler la police. Après l'avoir fait et avoir témoigné au tribunal, voici ce qu'elle avait à dire:

"Le recours au système de justice pénale m'a été présenté non comme un droit, mais comme une obligation. On m'a donné l'impression que je n'avais aucun autre choix si je voulais accéder à une forme quelconque d'aide ou de soutien."

3. Une autre femme dont les contacts avec la police avaient été très positifs a quand même trouvé la pilule dure à avaler:

"Les policiers se sont vraiment montrés très gentils... Mais, d'une certaine façon, cela m'a fait mal parce leur amabilité me rappelait constamment que je n'avais pas d'amis à qui je pouvais m'adresser. Ma propre mère m'avait renvoyée en me disant: "Comme on fait son lit, on se couche." Mes meilleures amies m'ont fait comprendre qu'à leur avis, je devais avoir fait quelque chose de mal pour être battue comme je l'avais été. Cela me fait mal de penser que ma mère et mes amies ont été incapables de faire pour moi ce que ce policier a fait. Il est anormal que ce soit auprès d'un étranger que j'ai trouvé le plus de bonté."

4. Voici enfin ce qu'une femme a dit de la violence de notre système de justice contradictoire:

"Mon avocat veut du sang. Il s'attend à ce que je haïsse mon mari et à ce que je fasse tout pour l'écraser. En bien, je ne le hais pas. Et par-dessus tout, je veux que la violence et la colère cessent. Après tout ce que j'ai souffert ces dix dernières années, je n'aspire qu'à la paix, je ne veux plus d'autres querelles."

Toutes les femmes à qui j'ai parlé au fil des ans m'ont convaincue que nous devons écarter la violence comme solution pour prévenir la violence. Les femmes recherchent rarement la vengeance, sauf peut-être dans les jours qui suivent directement une agression. D'après les femmes avec lesquelles je me suis entretenue, dans le cadre d'une étude sur les nouveaux moyens dont la justice pénale pourrait user dans le cas des femmes maltraitées, les victimes veulent qu'on les aide à faire leurs propres choix, qu'on les soutienne sans les juger, elles veulent que les personnes haut placées leur montrent, par leurs paroles, leurs attitudes et leurs actes qu'elles trouvent répréhensible l'agression dont elles ont fait l'objet. Elles veulent savoir que des services sont à leur disposition si elles souhaitent s'en servir, mais que ces services ne leur sont pas imposés. Elles veulent être traitées avec respect. Et, par-dessus tout, elles veulent être traitées avec justice.

Les femmes victimes de violence physique ou sexuelle disent très clairement que, pour répondre à leurs besoins, nous devons aller au-delà de la violence de certains hommes contre certaines femmes. Nous devons également considérer la violence de la société qui sépare les gens les uns des autres, qui leur impose des situations de concurrence et de contrôle, qui mesure la valeur au degré de force et de contrôle et qui recourt à la violence ou aux violations pour combattre la violence.

#### LES VALEURS SUR LESQUELLES SE BASE LA VIOLENCE

La violence a ses racines dans les valeurs de contrôle. Ces valeurs ont probablement été le mieux décrites par Lorraine Berzins, qui travaille pour le Conseil des églises pour la justice et la criminologie, l'un des organismes membres des ANIJC. Pour elle, la violence contre les femmes découle

"... de la conviction profonde... qu'il est nécessaire, par souci d'ORDRE, que certains membres de la société en dominent d'autres, qu'il y ait une hiérarchie du pouvoir, de la conviction qu'il est tout à fait normal que certaines personnes se servent de leur pouvoir pour en contrôler d'autres et recourent à la force, si besoin est, pour maintenir ce contrôle. Cette conviction est si profondément ancrée que nous nous imaginons qu'il est impossible que l'ordre règne sans elle. Elle a permis aux hommes de dominer les femmes, aux parents de corriger leurs enfants, à une classe ou à une race de dénigrer et de contrôler les autres. Elle attise la concurrence visant à acquérir et à conserver le pouvoir dans la hiérarchie. Nous en sommes arrivés ainsi à croire que cette situation est moralement juste parce que "l'autre" est d'un rang inférieur dans notre hiérarchie des valeurs, à cause de son sexe, de son âge, de sa race ou de différences physiques, mentales ou économiques, quels que soient les critères que nous puissions adopter sans nous exposer à une trop forte opposition. Cette force est parfois justifiée, même dans ses formes violentes, par la nécessité pour les dominateurs de maintenir leur domination. Cette "morale de la domination", si l'on peut dire, est depuis longtemps acceptée dans notre société comme fondement de l'ordre. Le "droit" de recourir à la violence, au besoin, pour maintenir cette domination se base sur notre conviction qu'il est moralement juste d'agir ainsi pour préserver l'ordre et est facilité par la conviction que l'autre est d'un statut, d'une compétence ou d'une responsabilité inférieurs<sup>2</sup>."

# LES LIENS PERSONNELS ENTRE LA VIOLENCE, L'INJUSTICE ET LE CONTRÔLE: COMMENT CONCEVOIR LA PRÉVENTION

Cet examen des valeurs devient beaucoup moins théorique et beaucoup plus contraignant si chacun de nous le relie personnellement à sa propre vie. Pour la plupart d'entre nous, la violence est troublante. Nous vivons à une époque où la violence fait partie de la trame même de notre existence. Vous et moi, toutes les personnes ici présentes et beaucoup de gens partout au Canada, sommes parfaitement conscients de l'omniprésence de la violence dans notre société. Nous subissons tous un excès de violence. Beaucoup d'entre nous se rebellent contre le caractère apparemment inévitable de la violence à la télévision, dans les films, sur les présentoirs de revues, dans les jeux vidéo et dans les jouets des enfants. Beaucoup d'entre nous affirment souhaiter une société moins violente, mais ne font pas grand-chose pour combattre la violence.

Pourtant, ces rappels constants de la violence dans notre société ne font qu'effleurer la réalité. En effet, ils évoquent les risques de violence physique et sexuelle sans les relier à la violence psychologique et spirituelle, encore plus répandue, qu'engendrent les valeurs de contrôle, de concurrence et de domination sur lesquelles se base la violence physique et sexuelle.

La fascination qu'exerce constamment sur nous la violence et notre engagement à la prévenir se basent sur notre propre expérience de la violence. Les femmes, les hommes et les enfants n'ont pas tous été victimes d'actes explicites de violence physique, mais tous les adultes et presque tous les enfants sont victimes de violence psychologique et spirituelle. Les femmes, les hommes et les enfants ne se sont pas tous rendus coupables d'actes de violence physique ou sexuelle, mais chaque femme, chaque homme et beaucoup d'enfants sont responsables d'actes de violence psychologique et spirituelle.

Chacun d'entre nous se souvient d'un moment de son enfance où un membre de sa famille lui a fait beaucoup de peine. Chacun d'entre nous se rappelle un moment où il a été injurié ou bousculé par d'autres enfants. Chacun d'entre nous a connu la peine, l'anxiété et le vide provoqués par un rejet dans

une relation amoureuse. Chacun d'entre nous a vécu les effets dévastateurs du travail dans un milieu où ses efforts n'étaient pas reconnus, où il était exclu de décisions ou d'initiatives importantes, où on lui donnait l'impression d'être inférieur.

Et, si nous voulons être honnêtes envers nous-mêmes, nous reconnaîtrons que chacun de nous a causé de la peine à un membre de sa famille, à un ami, à un amoureux ou à un camarade de travail.

Nous portons <u>tous</u> cette peine et la conscience de notre vulnérabilité tout le long de notre existence. Beaucoup de gens n'ont même jamais partagé cette peine et cette conscience avec quelqu'un d'autre parce qu'ils craignent de se rendre ainsi encore plus vulnérables. Beaucoup de gens n'admettent même pas eux-mêmes avoir connu ces expériences. Cependant, lorsque nous y pensons, surtout quand nous avons nous-mêmes fait l'objet d'une méchanceté ou d'une violation personnelle quelconque, nous sommes envahis par un sentiment d'injustice. Nous sommes tous liés par ces expériences personnelles de l'injustice.

Certains membres de l'assistance sont probablement en train de se dire: "Mais tout cela fait partie de la vie. Ces expériences n'ont pas de rapport avec les graves actes de violence physique et sexuelle dont nous parlons ici."

Les femmes qui ont survécu à la violence physique et sexuelle n'acceptent pas cette conclusion. Pour elles, la douleur physique est beaucoup moins importante que les violations psychologiques et spirituelles qu'elles ont souffert. Voici ce que m'a dit une femme maltraitée par son mari:

"Les traces de coups finissent par disparaître, on finit par oublier la douleur physique. Mais on n'oublie pas le sentiment de ne pas être aimée, d'être traitée comme si on est rien du tout, le sentiment qu'on ne peut plus faire confiance à quelqu'un qu'on croyait aimer... Ces sentiments ne disparaissent jamais. Ils nous hantent même quand on pense avoir fini par oublier. Et, plus tard, quand quelqu'un d'autre me dit qu'il m'aime, tous les souvenirs et les doutes refont surface."

La violence sexuelle contre les enfants soulève ces questions d'une façon encore plus poignante:

"Comment une personne qui a été violée par son père peut-elle jamais accorder sa confiance à un homme? Si on ne peut pas faire confiance à son père, en qui peut-on avoir confiance? Les médecins et les travailleurs sociaux ne se sont préoccupés que du fait que j'étais devenue stérile à cause des maladies vénériennes que mon père m'a transmises. Ils ne semblaient pas comprendre que je me fichais bien d'avoir un enfant. Je ne sais même pas comment vivre, comment me comporter avec les gens. Je ne sais plus aimer. Mon âme a subi beaucoup plus de dégâts que mes organes reproducteurs."

Les femmes qui ont survécu à la violence physique et sexuelle pensent surtout à la violence en fonction des sentiments de trahison, d'infériorité et d'isolement qu'elles éprouvent. Elles ont l'impression d'avoir perdu la maîtrise de leur propre vie et d'avoir perdu leur autonomie.

Une femme violée par un étranger m'a dit ceci:

"Avant, je me sentais tellement indépendante. Je croyais que le monde m'appartenait. Je pensais qu'une chose pareille ne pouvait pas m'arriver. Maintenant, je ne vois plus le monde avec les mêmes yeux. Je n'ai plus confiance dans la vie. J'ai l'impression qu'il est parfaitement inutile de faire des plans d'avenir parce que j'ai constamment peur de ce qui peut m'arriver l'instant suivant. Je me sens trahie par la vie. Je voudrais crier: "Pourquoi moi? Pourquoi cela devait-il m'arriver, moi?"

L'expérience qu'ont les femmes de la violence et des réactions sociétales à cette violence <u>n'est pas</u> très différente de l'expérience de l'injustice que chacun d'entre nous a connue. Au cours d'un atelier que j'ai récemment organisé à l'intention de travailleurs sociaux, d'agents de police, de procureurs de la Couronne, de victimes/conseillères, d'éducateurs et de travailleuses de maisons de transition, j'ai demandé aux participants de décrire en un mot ce qu'ils ont éprouvé à un moment de leur vie où ils ont été victimes d'une forme quelconque d'injustice. Leurs réponses comprenaient: "impuissant", "effrayé", "intimidé", "inférieur", "piégé", "exploité", "humilié", "écrasé". Il est essentiel de garder ce lien à l'esprit lorsqu'on cherche des moyens efficaces de réagir à la violence contre les femmes.

Si nous voulons prévenir la violence, nous devons également nous intéresser à ce que ressentent les hommes lorsqu'ils usent de violence envers les femmes. Eux aussi disent qu'ils éprouvent un sentiment d'impuissance: ils recourent à la violence pour reprendre le contrôle lorsqu'ils ont l'impression de l'avoir perdu. Eux aussi parlent de se sentir totalement sans valeur. En voici trois exemples:

"On m'a toujours appris à me montrer fort et à combattre pour obtenir ce que je veux. Lorsque j'étais petit, mon père me disait de faire face à n'importe qui. À l'école secondaire, je faisais partie de l'équipe de football et de l'équipe de lutte. J'étais un héros parce que je me montrais fort. Aujourd'hui, tout ce que j'entends dire, c'est que je suis un salaud parce que j'ai battu ma femme. Si je ne lui fais pas comprendre qui mène à la maison, comment peut-elle me respecter? Elle m'a épousé parce que je sais me montrer fort."

"Bien sûr, je me sens un peu coupable lorsque je frappe Elaine. J'avais eu une très mauvaise journée au travail. Le patron avait été vraiment vache. Quand on a subi ce que j'ai subi, on a besoin d'attention, on a besoin de respect. Lorsque je suis rentré à la maison, les enfants hurlaient et se battaient. Ma femme n'avait même pas préparé le dîner... Je travaille comme un chien pour qu'elle puisse rester à la maison et elle ne veut même pas faire sa petite part. Qui ne se serait pas mis en colère à ma place? Pourquoi donc est-ce que je me tue? Pour qu'elle puisse se payer le thé avec ses amies en me négligeant et en négligeant les enfants?"

Cette déclaration est celle d'un violeur en série condamné par les tribunaux:

"La vie ne m'a jamais rien donné. Ma mère était ivre toute la journée et mon père passait son temps à me battre. Mon oncle m'a violé quand j'avais cinq ans. Dans la vie, je prends ce que je veux, avant d'être pris moi-même."

Dans le même atelier où j'avais demandé aux participants de décrire en un mot ce qu'ils avaient ressenti à un moment où ils avaient été victimes d'une injustice, j'ai également demandé aux participants de dire en un mot ce qu'ils avaient éprouvé en étant eux-mêmes violents envers quelqu'un d'autre. Les mots que j'ai recueillis se classaient dans deux catégories. Certains avaient éprouvé un sentiment de puissance: les mots "contrôle", "puissance", "domination" et "supérieur" ont été souvent mentionnés. Cependant, les mots de la seconde

catégorie ressemblaient étrangement à ceux que les participants avaient utilisés pour décrire leurs sentiments face à une injustice: "sans valeur", "humilié", "rejeté", "honteux", "coupable", "affreux", "très seul".

La conclusion à tirer, c'est que le point de vue de la victime et celui de l'agresseur sont étroitement liés aux valeurs que nous partageons au sujet du contrôle ainsi qu'au sentiment personnel d'être injustement traité. Ces constatations revêtent une très grande importance pour la planification de la prévention.

Elles nous permettent de voir les rapports entre les différentes formes de violence. Elles nous montrent que les agresseurs sont aussi des victimes quelquefois. Des recherches récentes faites pour le compte du Groupe d'étude sur les femmes purgeant une peine fédérale ont révélé ce qui suit. Sur l'ensemble de ces détenues, 80 p. 100 ont déclaré avoir été victimes de violence physique ou sexuelle à un moment donné de leur vie, 68 p. 100 ont dit avoir subi des sévices physiques et 54 p. 100, des agressions sexuelles de la part de leurs parents, d'autres membres de la famille, de parents adoptifs, d'employés d'établissements ou d'amis, de maris ou de partenaires. Les chiffres étaient encore plus élevés parmi les détenues autochtones: 90 p. 100 d'entre elles ont dit avoir été physiquement maltraitées, habituellement pendant de longues périodes de leur vie, et 61 p. 100 ont dit avoir été sexuellement agressées, par rapport à 61 p. 100 et 50 p. 100 respectivement parmi les non-autochtones<sup>3</sup>.

Ces faits aussi soulignent la nécessité de trouver des solutions qui renforcent la communauté, qui redonnent confiance aux victimes de la violence et qui les aident à faire leurs propres choix et à mener une vie normale.

Mais, ce qui est peut-être plus important, ces faits nous donnent la responsabilité d'adopter une approche plus personnelle de la violence. Ils nous amènent à nous demander ce que nous aurions nous-mêmes ressenti si nous avions été traités de la même façon que nous traitons les victimes de violence physique ou sexuelle. Ils nous obligent à abattre la barrière qui sépare actuellement victimes et agresseurs du reste de la société. Ils nous forcent à nous rendre compte que nous avons tous, à des degrés divers, une certaine expérience de la violence.

# POUR UN RECOURS RESPONSABLE AU SYSTÈME JUDICIAIRE

Les leçons à tirer des faits mentionnés ci-dessus se reflètent également dans les principes philosophiques qui constituent le fondement de l'approche de la justice basée sur la responsabilité sociale, mise au point par les ANIJC et exposée dans un document de travail intitulé *Making Justice Real: Social Responsibility in Criminal Justice.* Ces principes sont les suivants:

- "1. La justice pénale doit comprendre l'engagement à respecter la dignité et le développement de la personne.
- 2. Il est nécessaire d'établir un sens plus vaste de l'interdépendance et de la responsabilité partagée dans la lutte contre le crime.
- 3. Il faut constamment examiner les répercussions des politiques socio-économiques sur la justice pénale. [Il convient, par exemple, de s'interroger sur la sur-représentation des pauvres et des autochtones dans la population carcérale.]
- 4. Il faut accorder une haute priorité aux processus visant à briser le cycle de la violence et de la vengeance.
- 5. L'idéal de la justice doit être poursuivi dans un contexte de paix plutôt que dans un contexte de sécurité<sup>4</sup>.

Les ANIJC estiment que ces éléments devraient servir de principes directeurs pour la réforme du système judiciaire.

#### INNOVATIONS BASÉES SUR CES PRINCIPES

Des efforts ont été déployés à plusieurs endroits du Canada pour appliquer ces principes dans le cadre d'initiatives de réforme du système judiciaire. Je présente dans ce qui suit un bref résumé de quelques-unes de ces initiatives.

1. Le Manitoba a établi un tribunal spécial chargé en particulier des poursuites criminelles intentées contre des maris pour voies de fait contre leur femme ainsi que d'autres cas liés à diverses formes de violence familiale. Ce tribunal collabore à cet égard avec différents services de soutien communautaire.

2. Des groupes autochtones examinent des moyens communautaires de traiter les cas de violence contre des femmes et des enfants, afin d'éviter de recourir à la procédure ordinaire du système judiciaire. Ces groupes croient que la violence est un problème communautaire plutôt qu'individuel ou familial et, par conséquent, que la solution consiste non seulement à s'occuper des membres de la famille, mais aussi à s'occuper de toute la collectivité. Ils organisent à cette fin des réunions communautaires au cours desquelles l'agresseur assume publiquement la responsabilité de ses actes. Par la suite, l'agresseur, ses proches et beaucoup d'autres membres de la famille participent à des programmes d'orientation visant à atténuer la violence communautaire qui est à la source du problème.

3. Un mouvement se dessine en vue d'écarter du foyer familial l'agresseur plutôt que sa victime. À l'heure actuelle, lorsque la police estime qu'une femme ou ses enfants courent un danger, elle conseille à la femme de quitter son foyer et l'emmène, pour sa propre protection, dans une maison de transition, un refuge, un motel ou au domicile de parents ou d'amis. Beaucoup de gens s'opposent depuis des années à cette façon de procéder, estimant qu'elle traumatise davantage les victimes, en les forçant à quitter leur domicile à un moment très difficile pour elles et souvent à adopter un niveau de vie inférieur tandis que l'agresseur demeure dans le confort de son foyer. Jim Clarke, qui a récemment pris sa retraite de l'Académie de police de l'Atlantique, a rédigé un rapport dans lequel il dit qu'à son avis, l'homme peut légalement être écarté du domicile familial, dans le cadre des lois actuelles, grâce à une réforme des dispositions relatives au cautionnement. D'après lui, l'agresseur peut être arrêté, emmené, inculpé puis relâché sous condition, comme le prévoit le Code criminel. La principale condition de la libération serait qu'il réside dans un foyer tenu par des conseillers, jusqu'à ce qu'un tribunal en décide autrement. Les conseillers informeraient le tribunal de toute évolution positive de son comportement. Dans cette formule, l'homme serait en mesure de garder son emploi, s'il en a un, de subvenir aux besoins de sa famille et, dans une situation idéale, de contribuer même au prix de son séjour dans le foyer.

4. Ici même, à Ottawa, le procureur en chef de la Couronne, Andrejs Berzins, se sert de deux méthodes pour assurer un traitement plus juste aux femmes maltraitées par leur mari. Il organise une réunion toutes les deux semaines avec un groupe pluridisciplinaire local, comprenant une travailleuse de maison de transition, un agent de police, un travailleur social, un coordonnateur du programme d'aide aux victimes et lui-même, pour discuter de moyens novateurs coordonnés de régler les cas difficiles de violence familiale, dans lesquels la femme court un grave danger ou refuse de témoigner, afin qu'elle ne soit pas doublement victime du système.

M. Berzins se sert également des dispositions préalables au procès prévues dans la loi pour donner l'occasion au procureur de la Couronne et à l'avocat de la défense de présenter leur point de vue sur l'affaire, en présence d'un juge et aussi de l'accusé et de la victime. Bien qu'il ne réserve pas cette procédure aux seuls cas de violence familiale, il cherche à faire participer davantage les victimes au règlement des cas.

5. Jusqu'à récemment, le juge Porter, de Hinton (Alberta), se servait à titre expérimental de son droit d'ajournement du prononcé de la sentence, surtout dans des cas d'agression sexuelle contre des enfants, mais aussi dans des cas de violence contre la femme, comme moyen d'intégrer le traitement de l'agresseur ainsi que l'orientation et le soutien des membres de la famille immédiate et étendue au pouvoir dissuasif du système judiciaire. Cette initiative a commencé par une formation approfondie de tous les travailleurs communautaires pouvant être le premier point de contact d'un enfant maltraité ou de sa mère. La formation a permis d'établir une équipe dont les membres travaillaient un peu partout dans la collectivité et comptaient les uns sur les autres pour réagir aux cas de violence. Elle a également amené les membres de ces équipes ainsi que les avocats de la défense à permettre à l'agresseur d'assumer la responsabilité de ses actes s'il avait en fait maltraité sa femme ou un enfant et souhaitait le reconnaître. Il s'agissait non d'imposer des contraintes injustes à l'homme, mais plutôt de lui permettre d'assumer ses responsabilités, pour que le système puisse ensuite lui offrir, ainsi qu'à tous les membres de la famille, traitement et aide.

Dès qu'un cas était connu, chacun des membres de la famille en cause se voyait affecter un "défenseur" chargé de s'occuper de ses intérêts, de l'aider, de l'écouter, de le conseiller ou de le renvoyer à des conseillers compétents et de régler les détails de la procédure judiciaire, des examens médicaux, etc. L'affaire était aussi immédiatement portée à l'attention de la police et l'agresseur était inculpé.

Le cas passait en outre devant le juge Porter le plus rapidement possible, ordinairement le même jour ou le lendemain. Si l'homme décidait de plaider coupable, le juge lui offrait soit de prononcer la sentence sur-le-champ soit de la reporter d'un mois si l'homme acceptait certaines conditions, notamment:

- Trouver un logement à l'extérieur du domicile familial,
- S'abstenir pendant un mois de tout contact avec sa famille, que ce soit par téléphone, par courrier ou en personne, et
- Assister à des séances d'orientation pendant tout le mois.

Si l'homme acceptait ces conditions, il suivait un traitement et, en même temps, chacun des membres de sa famille allait séparément voir un conseiller pendant le mois.

À terme du délai, l'homme se présentait à nouveau devant le juge et, s'il s'était conformé à toutes les conditions de l'ajournement, il se voyait proposer soit une sentence immédiate, soit un autre ajournement d'un mois aux mêmes conditions. S'il acceptait l'ajournement, le même cycle pouvait se répéter pendant une période de 18 à 24 mois.

Après près d'un an, si tous les membres de la famille souhaitaient une réconciliation, ils reprenaient la vie commune, mais étaient étroitement surveillés par les conseillers. De plus, les membres de la famille étendue étaient invités à participer au processus d'orientation.

Au terme de la période de 18 à 24 mois, lorsque les conseillers convenaient que des progrès suffisants avaient été accomplis, l'homme se présentait à nouveau devant le juge pour le prononcé de la sentence. Parce qu'il estimait que ces hommes devaient assumer la responsabilité de leurs actes, le juge Porter les condamnait en général à des travaux d'éducation communautaire et à deux autres années d'orientation. Il s'est occupé ainsi en trois ans d'une centaine de cas. À sa connaissance, un seul homme sur les 100 à qui il a eu affaire a récidivé.

6. Les ANIJC ont rédigé une proposition de réforme législative (jointe en annexe) qui permettrait au système judiciaire de respecter bien plus les principes de justice énumérés ci-dessus qu'il ne le fait actuellement. La proposition porte sur la réforme de l'ensemble du système judiciaire. Ses répercussions ne se limiteraient donc pas aux seuls cas de violence contre les femmes.

Dans le cadre de notre proposition, le système de justice pénale traiterait plus rapidement les infractions criminelles mineures, comme le vol à l'étalage et les différends entre voisins, afin de pouvoir consacrer aux infractions plus graves, y compris la violence contre l'épouse et l'agression sexuelle, le temps nécessaire pour adapter sa réaction aux circonstances particulières de chaque cas.

Dans notre projet de réforme législative, nous proposons d'offrir au procureur de la Couronne une troisième option, à part la procédure sommaire ou l'inculpation: avec le consentement de l'accusé et de son avocat, il pourrait diriger le cas vers un tribunal qui ne condamnerait jamais l'accusé à une peine d'emprisonnement, mais qui lui imposerait couramment des sanctions plus novatrices, à purger dans la communauté.

Tous ces exemples présentent un point commun: la participation de la collectivité à la prévention de la violence future. L'agresseur est encouragé à assumer la responsabilité de ses actes et le système judiciaire l'aide à mieux s'intégrer dans la société et offre un soutien approprié aux victimes directes et indirectes de la violence.

Cette approche reflète les stratégies de réforme proposées dans le rapport sur la violence domestique que le secrétaire général des Nations Unies a présenté au huitième congrès de l'ONU sur la prévention du crime et le traitement des délinquants. Dans les neuf stratégies visant particulièrement la réforme de la justice pénale, le secrétaire général insiste sur l'utilisation d'une gamme complète de sentences afin d'assurer une protection maximale à la victime et à la société et la socialisation du délinquant. Le rapport cite, comme exemples de sentences possibles, les excuses publiques, le service communautaire, l'indemnisation de la victime, des études ou une formation professionnelle obligatoires et diverses formes d'orientation<sup>5</sup>.

#### ORIENTATIONS FUTURES

Je récapitule dans ce qui suit les grands points du présent mémoire:

- Les orientations futures doivent surtout viser courageusement un changement des valeurs et des attitudes.
- Il faut modifier le système de justice pénale, le système de santé, les services sociaux et les établissement d'éducation d'une façon qui corresponde au besoin de changer les valeurs et les attitudes.
- Les programmes, les services et les politiques devraient être conçus pour tirer parti des expériences de violence des femmes en favorisant le sens de la justice et en réduisant l'isolement et la vulnérabilité, conformément aux voeux des victimes/survivantes de la violence.
- Les initiatives prises devraient renforcer les collectivités et encourager leur participation à la prévention parce que, d'une certaine façon, la communauté partage la responsabilité et le coût de la violence. Il faudrait aider les femmes et les hommes à collaborer pour prévenir la violence.

Je présente ci-dessous des recommandations précises concernant chacun de ces grands points.

### A. POUR UN CHANGEMENT DES VALEURS ET DES ATTITUDES

- 1. Le gouvernement fédéral devrait offrir des stimulants appropriés pour amener les ministères provinciaux de l'Éducation à inciter les conseils scolaires locaux à organiser, à l'intention des enseignants et des élèves des niveaux primaire, secondaire et même préscolaire, si possible, des cours sur le règlement non violent des conflits, sur l'interaction positive entre garçons et filles et entre femmes et hommes et, selon l'âge des étudiants, des cours sur la violence contre les femmes et les enfants, en insistant sur les réactions pratiques à ces formes de violence et sur la prévention grâce au changement des attitudes.
- 2. Les hauts fonctionnaires et les politiques devraient être tenus d'assister à des ateliers pouvant les sensibiliser personnellement à la dynamique subtile, insidieuse et affligeante de la domination, de l'oppression et de la discrimination. Ces ateliers rendraient les participants plus conscients de la violence, des questions connexes qui influencent la prévention et de modèles différents de puissance et de règlement de conflits susceptibles d'être moins dangereux pour les membres vu!nérables de notre société. Grâce à de tels ateliers, les participants seraient mieux en mesure de prendre des décisions pouvant contribuer à la prévention de la violence contre les femmes.
- 3. Il conviendrait d'organiser des ateliers de sensibilisation du même genre à l'intention de tous les fournisseurs de services et de tous les responsables provinciaux, territoriaux et municipaux dont les décisions touchent les femmes, les hommes et les enfants victimes de violence.
- 4. Des séances de sensibilisation devraient également être organisées à l'intention des membres des médias pour les amener à éviter de rechercher le sensationnel et d'attiser indûment les craintes du public dans leur présentation des viols, des agressions et des meurtres, et pour les inciter à renseigner objectivement les gens sur les risques qu'ils courent et sur les possibilités qui s'offrent à eux s'ils sont victimes de violence.

- 5. Nous avons besoin de campagnes d'information pouvant sensibiliser le public au fait que nous avons tous connu, à des degrés divers, des expériences de violence, que les femmes victimes/survivantes de la violence ne sont pas différentes de n'importe qui d'autre et que nous assumons tous la responsabilité de la prévention.
- 6. Une synthèse soigneuse et réfléchie de la recherche sur la violence est nécessaire pour entreprendre des initiatives visant à changer les valeurs et les attitudes.
- 7. Le sous-comité pourrait favoriser la tenue de réunions communautaires, regroupant des représentants des entreprises locales, des organismes de transport en commun, des agences de publicité, de stations locales de radio et de télévision et des journaux, pour débarrasser les arts visuels et la littérature de la violence et de l'exploitation sexuelle et pour inciter les entreprises à refuser la publicité qui rabaisse la sexualité féminine.
- 8. Le gouvernement fédéral pourrait encourager les entreprises à offrir des prix pour récompenser la publicité qui favorise l'égalité ainsi que les émissions et les articles qui présentent les relations non violentes sous un jour positif.

# B. RÉFORME DU SYSTÈME JUDICIAIRE

- 1. Le sous-comité devrait examiner la proposition annexée de réforme législative et transmettre aux ANIJC des observations précises pour fins de révision.
- 2. Le sous-comité devrait organiser une rencontre de professionnels de la justice pour étudier
  - a. les moyens d'écarter du domicile familial les hommes qui maltraitent leur femme, dans le cadre des lois actuelles et, si cela n'est pas possible, les moyens de modifier ces lois pour le permettre, de façon à encourager les hommes à assumer la responsabilité de leurs actes et à assurer leur traitement, ainsi que celui de leur partenaire et de leurs enfants, et leur intégration dans la communauté;

b. les moyens de se servir des dispositions actuelles de nos lois pour permettre l'utilisation novatrice et efficace des ajournements de sentence, comme dans l'expérience menée par le juge Porter.

Les participants pourraient également examiner d'autres idées ou programmes novateurs proposés par des responsables du système judiciaire et par des partisans de la réforme de ce système. Les conclusions de cette rencontre devraient être rendues publiques.

- 3. Les services de police devraient être encouragés à publier dans les collectivités qu'ils desservent des renseignements pratiques et objectifs sur le comportement des violeurs, des assassins et des agresseurs, afin d'aider les femmes à se protéger.
- 4. Les chefs des services de police devraient être incités à mettre en oeuvre des programmes destinés à rendre la police plus visible et plus accessible pour la collectivité. Ils pourraient, par exemple, rétablir les rondes de quartier, publier des bulletins communautaires, organiser des campagnes de nettoyage des quartiers, établir des petits détachements de quartier et, d'une façon générale, mettre davantage la police au service de la collectivité.

#### C. EXAMEN DES EXPÉRIENCES ET DES CONNAISSANCES DES FEMMES

1. Une commission royale d'enquête sur la violence contre les femmes pourrait servir, d'une façon créative, à corroborer les expériences et les connaissances des femmes et à promouvoir un changement des valeurs et des attitudes. Il est certain que l'établissement d'une telle commission serait sévèrement critiqué parce qu'il impliquerait de consacrer à un réexamen du problème des fonds dont on a grand besoin pour offrir des services.

Cependant, cette commission serait extrêmement utile comme moyen d'éducation du public, si elle pouvait amorcer un changement des valeurs et des attitudes en déterminant comment le système judiciaire, les services sociaux, les services de santé et les établissements d'éducation de notre société pourraient

fonctionner dans un cadre moins hiérarchisé, moins compétitif et moins contraignant. De plus, si les moyens mis en oeuvre et la perspective adoptée étaient conçus en collaboration avec des gens de tous les milieux travaillant pour prévenir la violence, y compris un bon nombre de femmes victimes de violence, de façon à assurer la mise en commun des compétences et de l'expérience de chacun, la commission pourrait contribuer à édifier les collectivités et à amener les intéressés à travailler d'une façon créative à prévenir la violence, au lieu de s'en tenir au modèle d'enquête classique qui se limite à un échange d'information entre un groupe de commissaires, perçus comme une élite, et le reste du Canada.

Autrement dit, la commission ne devrait pas fonctionner elle-même dans un cadre hiérarchisé, compétitif ou contraignant. Elle devrait corroborer l'expérience des femmes, promouvoir le changement des valeurs et des attitudes, encourager les femmes et les hommes à travailler ensemble, soutenir les initiatives communautaires dans ce domaine et trouver des moyens non violents de prévention de la violence contre les femmes.

- 2. Les municipalités devraient être incitées à faire participer davantage de femmes à la planification urbaine. Elles pourraient en outre créer des organes consultatifs, comprenant une forte proportion de femmes, chargés particulièrement d'adapter la planification urbaine aux besoins des femmes.
- 3. Des fonds devraient être offerts à des groupes communautaires et de quartier représentant aussi bien le point de vue des femmes que celui des hommes pour entreprendre des vérifications locales de sécurité.
- 4. Des fonds devraient être affectés aux programmes desservant les immigrantes, les handicapées et les femmes membres de minorités visibles pour assurer leur maintien et permettre la traduction de documents, la rédaction de nouveaux rapports et la réalisation des recherches nécessaires pour déterminer les besoins de ces femmes.

5. Il faudrait organiser une rencontre de travailleuses de maisons de transition et de centres d'aide aux victimes d'agressions sexuelles pour favoriser la mise au point d'une stratégie commune de changement reliant plus étroitement l'intervention à la prévention de la violence contre les femmes.

## D. PARTICIPATION DES COLLECTIVITÉS À LA PRÉVENTION DE LA VIOLENCE

- 1. Il faudrait inciter les entreprises à soutenir les services d'accueil pour femmes victimes de violence, à parrainer des campagnes de sensibilisation de leurs employés à la violence contre les femmes et à appuyer des campagnes d'information du public sur la violence en général et la violence contre les femmes en particulier.
- 2. Il faudrait solliciter l'avis des locataires et des propriétaires sur la violence contre les femmes et sur d'autres crimes dans tous les projets de logement social et dans les autres zones domiciliaires. Les renseignements devraient être recueillis par des équipes comprenant des travailleuses de maisons de transition et de centres d'aide aux victimes d'agressions sexuelles, des agents de police et des représentants des organismes de logement et des corps municipaux, afin que ce programme soit perçu comme une initiative communautaire concertée.
- 3. Le sous-comité devrait s'entretenir avec des syndicalistes pour les encourager à soulever la question du harcèlement sexuel aux réunions syndicales et, au besoin, à la table des négociations.
- 4. Les groupes organisés d'activités culturelles et de loisirs pour hommes devraient être encouragés à inciter leurs membres à s'intéresser personnellement à la réduction de la violence contre les femmes. Ils pourraient jouer à cet égard un important rôle officiel d'éducation du public en dénonçant la violence des hommes contre les femmes. Ils pourraient également contribuer, sur un plan informel, au changement des attitudes concernant le rôle des hommes et leurs relations avec les femmes. De plus, ils pourraient appuyer financièrement les services d'accueil établis pour aider les femmes victimes de violence.

- 5. Il faudrait encourager les églises à organiser des séances de sensibilisation à la violence contre les femmes à l'intention de leurs membres ainsi que des programmes visant plus particulièrement à aider les gens à conseiller des amis et des parents qui subissent une forme ou une autre de violence.
- 5. Il conviendrait d'établir, de concert avec des travailleuses de maisons de transition et de centres d'aide aux victimes de viol, un programme de formation de "défenseurs", d'agents de police et d'autres personnes chargées d'offrir des services dans la communauté, afin d'établir dans les écoles, les lieux de travail et les centres récréatifs un réseau de volontaires pouvant renseigner les victimes de violence sur les services offerts dans la communauté.
- 7. D'une façon générale, les organismes non gouvernementaux devraient participer à l'éducation et à la sensibilisation du public et recevoir un appui suffisant pour réaliser des projets dans ce domaine.

#### CONCLUSION

Au Canada, le public et les dirigeants veulent vraiment prévenir la violence contre les femmes, mais cette prévention ne sera pas facile à réaliser. Il faudra beaucoup de courage pour s'attaquer aux valeurs et aux attitudes profondément ancrées qui favorisent la violence contre les femmes, les enfants et d'autres membres vulnérables de la société. Une prévention sérieuse peut bouleverser nos systèmes établis de justice, d'éducation et de soins ainsi que notre mode de vie, nos valeurs et nos convictions.

Nous devons imaginer des moyens cohérents, créatifs et constructifs de réagir à la violence contre les femmes, qui expriment clairement la répugnance que cette violence inspire à la société, mais qui ne limitent pas les choix des femmes et ne font pas abstraction de leur expérience et de leurs connaissances. Par-dessus tout, nous devons travailler ensemble pour surmonter les contraintes que chacun de nous connaîtra dans ses efforts visant à prévenir la violence.

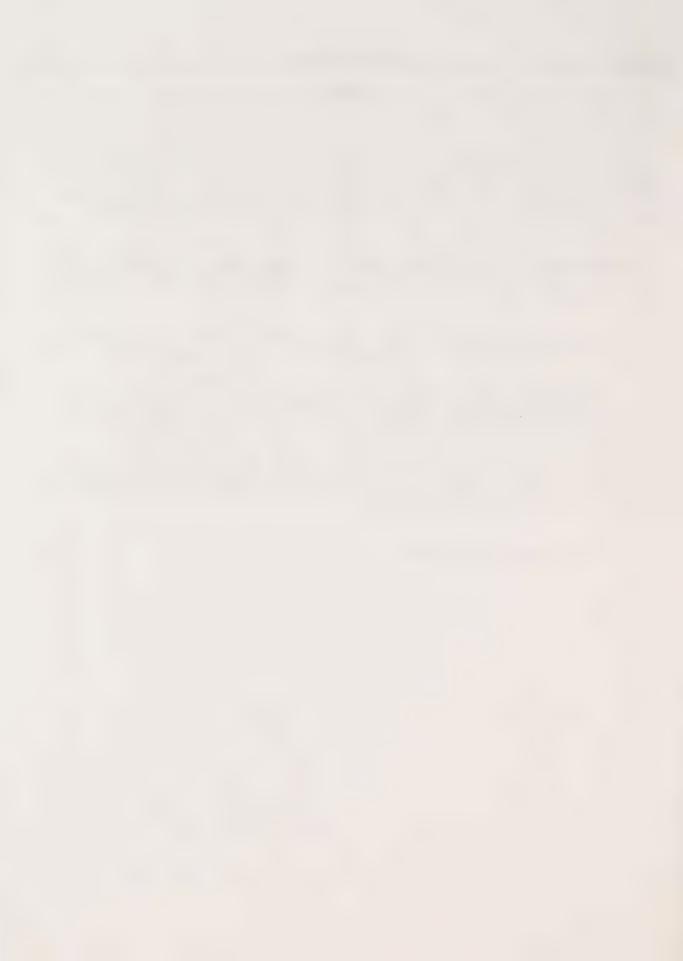
Nous en sommes arrivés à un point où il nous faut aller au-delà de l'intervention dans les cas individuels, au-delà des détails horribles de certaines agressions, pour comprendre les rapports qui existent entre ces actes brutaux et les violations que chacun de nous connaît quotidiennement dans sa famille, au travail et dans ses loisirs. Pour éviter de léguer à nos enfants une vie peut-être plus pleine que la nôtre de risques de violence physique et sexuelle, nous devons avoir le courage d'étudier à fond les liens entre toutes les formes de violence et le courage de remettre en cause nos modes d'interaction avec les autres.

Comme l'a dit Marilyn French:

"Il nous faut choisir entre végéter et vivre, entre la fragmentation et la plénitude, entre laisser à notre postérité, comme les générations précédentes l'ont fait, un héritage d'amertume, de sacrifice et de peur ou léguer à nos enfants ne serait-ce que le souvenir d'une vie vécue avec plaisir, que le reflet d'une vie que les jeunes voudront adopter plutôt qu'éviter. C'est l'alternative entre la servitude et la liberté, entre la fragmentation et l'intégralité... Il n'y a pas d'autre choix<sup>6</sup>."

### NOTES

- 1. Ces conclusions découlent en grande partie d'une étude que l'auteure a réalisée avec Cheryl Picard pour le compte du ministère de la Justice (Pour une intervention efficace du système de justice pénale en matière de violence faite aux femmes: Étude des limites et du potentiel d'une intervention efficace).
- 2. Lorraine Berzins, "On Preventing Family Violence: Sex, Spirit and Serendipity", p. 33, Santé et Bien-être social Canada, Working Together: 1989 National Forum on Family Violence Proceedings, 1989, Ottawa, Canada.
- 3. Service correctionnel du Canada, Rapport du Groupe d'étude sur les femmes purgeant une peine fédérale, *La création de choix*, p. 52, Ottawa, 1990.
- 4. ANIJC, Making Justice Real: Social Responsibility in Criminal Justice, document de travail, avril 1990, Ottawa, Canada.
- 5. Rapport du secrétaire général sur la violence domestique, p. 24, huitième congrès des Nations Unies sur la prévention du crime et le traitement des délinquants, La Havane, Cuba, 20 juillet 1990.
- 6. Marilyn French, Beyond Power.



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Judith Parrack, Criminal Justice Working Group.

From the Canadian Association of Sexual Assault Centres:

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